THE ANNALS THE WORLD

by
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The Annals of The World
by
Rev. James Ussher

LONDON,
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The Epistle to the Reader

Censorinus, in his little book, the "Explication of Times Intervals", written to Q. Cerellius on his birthday, wrote in the preface of it.

``If the origin of the world had been known to man, I would have started there." (Consor. in c. 20.)

And a little later, speaking of this time:

``Whether time had a beginning or whether it always was, the exact number of years cannot be known." (Consor. in c. 21.)

Therefore Ptolemy, from "Astronomical Supputations", concerning the creation and history of the world states that it is beyond the knowledge of man.

``To find the details of the history of the whole world or such an immense period of times, I think it is beyond us that desire to learn and know the truth." (Ptolem. l. 3.)

Julius Firmius Maternus in his discourse of history, that "Geniture of the World", received from Esculapius and Anubius.

``That was not the creation of the world. Nor, indeed, had the world any certain day for its beginning. Nor was there anything existing at the time when the world was formed by the wisdom of the Divine Understanding and Provident Deity. Nor could man in his human frailty so far extend itself, that it could conceive or unfold, easily the world's origin." (Jul. Firm. Mattes. l. 3. c. 2.)

It is not strange that the heathens who are totally ignorant of the Holy Bible, should despair of ever attaining the knowledge of the world's beginnings. Even among Christians, that most renowned chronographer Dionysius Petavius when asked his opinion concerning the creation of

the world and the number of years from creation down to us, made this disclaimer:

``That the number of years from the beginning of the world to our time, cannot be known nor in any way found out without Divine Revelation." (Petav. de Doctrina Temporum, l. 9. c. 2.)

Philastrius Brixiensis disagreed with him and called it heresy:

``to know the number of the years from the creation of the world is uncertain and men do not know the time." (Philast. De Heres. ib. c. 6. p. 63.)

Lactantius Sirmianus, made this bold assertion in his "Divine Institutions":

``We who are trained by the Holy Scriptures to the knowledge of truth, do know both the beginning and end of the world." (Lastant. l. 7. c. 14.)

For whatever may have happened in the past, we are taught that:

``The Father has reserved the knowledge of things future to himself. Nor is there any mortal to whom the whole period of time is known. (ib. Nicol. Lyranius.) Even the son of Sirach is thought to say. "The sands of the sea, the drops of rain and the days of the world, who can number?"" /APC Sir 1:28

When Lyranus is thought to have been speaking of history, (when as others interpret it here and in Chap. XVIII. 11. of his "Days of Eternity") draws this erroneous conclusion. He thinks that from the beginning of the world, time was never by any man determined "certainly" and "precisely".

The first Christian writer, (that I have known of) who attempted from the Holy Bible to calculate the age of the world, was Theophilus, Bishop of Antioch. Concerning this whole account, he states:

``All times and years are made known to them who are willing to obey the truth" (Theoph. ad Autolyc. l. 3.)

But concerning the exactness of this calculation he later states:

``And haply we may not be able to give an exact account of every year, because in the Holy Scriptures there is no mention of the precise number of months and days"

For the Scripture normally notes only entire years and not the days and months in each instance. Hence summing the years may give an inaccurate total because the partial years were not included.

But granting this one thing, (and this is a most reasonable assumption) that the Holy Writers had this purpose in noting the years of the world in their various places with such diligence. They sought to reveal to us the history of the world that otherwise, no one could know. This, I say,

being granted, we affirm that the Holy Spirit has anticipated this doubt. He has started and ended each of the periods, on which a series of time depends and added the very month and day. For example, the Israelites left Egypt on the 15th day of the first month. Nu 33:3. In the 480th year after their exodus, in the second month on the second day, Solomon began to build the temple. 1Ki 6:1. The months and days given for the start and end of the period show that 11 months and 14 days are to be taken away. The period is not 480 whole years, but only 479 years and 16 days. 2Ch 3:2

``Those who promise to give us an exact astronomical table of time, from the creation to Christ, seem to me more worthy of encouragement than praise in that they attempt a thing beyond human capacity."

Thus states David Paraeus, who, among the most recent of our writers, calculated the number the years to Christ's time from the Holy Scriptures. Therefore he says, abandoning astronomical calculations, he used the civil time of the Hebrews, Egyptians and Persians as the only way to do this accurately.

But if I have any understanding in this matter, it does not matter what rule we use to measure the passing of time, as long as it starts and ends with a certain number of days. Anyone could with D. Paraeus, by some equal measure of years, define the time between the foundation of the world and Christ's time. Also it would be very easy without the help of any astronomical table, to set down how many years happened during that interval. The passing of time in any civil year from a season to the same season again is simply a natural astronomical or tropical year.

Anyone can do this who is well versed in the knowledge of sacred and profane history, of astronomical calculations and of the old Hebrew calendar. If he should apply himself to these difficult studies, it is not impossible for him to determine not only the number of years but even the days from the creation of the world. Using backward calculations, Basil the great, told us we may determine the first day of the world.

``You may indeed learn the very time when the foundation of the world was laid. If you return from this time to former ages, you may endeavour studiously to determine the day of the world's origin. Hence you will find when time began." {Basil. in Hexamer. Homil. 1.}

The nations in various ages used different methods of calculating time and years. It is necessary that some common and known standard be used to which these may be reconciled. The Julian years and months are most suitable to the common collation of times. These start on midnight, January 1, A.D. Using three cycles, every year is uniquely identified. For example, the Roman indiction {a} of 15 years, the cycle of the moon {b}, or golden number of 19 and the solar cycle {c} (the index of Sunday or Paschal days) containing the period of 28 years. It is known that the year 1650 A.D. is identified with the numbers of 3 in the Roman indiction {a}, 17 in the lunar cycle and 7 in the solar cycle. (I do not say that of the year of the birth of Christ, which is still disputed among the learned.)

Since our Christian period comes long after the creation of the world, counting years backward is difficult and error prone. There is a better way. Modern chronologers have extrapolated these three cycles backward to the year when all the cycles would start at 1 on January first. This creates an artificial epoch of length 7980 years based on the product of the three cycles

multiplied together.

Lunar Cycle	19 Years
Solar Cycle	28 Years
Years of Interdiction	15 Years
Total 19 times 28 times 15 = 7980 Years	

I think this was first noted by Robert Lotharing, Bishop of Hereford, in England. 500 years later Joseph Scaliger adapted this to chronological use and called it by the name of the Julian Period, because it extended the cycle of Julian years back in time and forward. The cycle starts at noon, January 1, 4713 BC. and is a leap year. Here the lunar cycle is 1, the Solar cycle is 1 and the Interdiction cycle is also 1. Hence 1 AD is the year 4714 of the Julian period and is identified by the Roman Indiction of 4, lunar cycle of 2, solar cycle of 10.

Moreover we find that the years of our forefathers, the years of the ancient Egyptians and Hebrews were the same length as the Julian Year. It consisted of 12 months containing 30 days. (It cannot be proved that the Hebrews used lunar months before the Babylonian captivity.) 5 days were added to the 12th month each year. Every 4 years, 6 days were added to the 12th month. I have noted the continual passing of these years, as set forth in the Bible. Hence the end of Nebuchadnezzar's reign and the beginning of his son Evilmerodach's reign was in the 3442 year of the world. (3442 AM) By collation of Chaldean history and the astronomical cannon it was in the 85 year of Nabonasar. This was 562 BC. or 4152 JP. (Julian Period) From this I deduce that the creation of the world happened in the beginning of the autumn of 710 JP. {d} Using astronomical tables, I determined the first Sunday after the autumnal equinox for the year 710 JP which was October 23 of that year. I ignored the stopping of the sun, in the days of Joshua and the going back of it in the days of Hezekiah. (See the notes in my Annals for 2553 AM and 3291 AM) From thence I concluded, that from the preceding evening of October 23, marks the first day of creation and the start of time.

I ignored the difficulties raised by chronologers who are occupied by the love of contention, as Basil notes. Hence I deduce that the time from the creation until midnight, January 1, 1 AD. was 4003 years, 70 days, 6 hours. Also based on the death of Herod I conclude that the birth of our Saviour was four full years before January 1, 1 AD. According to our calculations, the building of Solomon's temple was finished in the 3000th year of the world. In the 4000th year of the world, Mary gave birth to Christ Lu 2:6 (of whom the temple was a type). Joh 2:21 Hence Christ was born in 4 BC. not 1 AD. {e}

But these things, (which I note at the present) God willing, shall be more fully explained in our "Sacred Chronology". This I intend to write with a "Treatise of the Primitive Years" and the "Calendar of the Ancient Hebrews". In the meantime I thought it best to publish the "Annals of the Old Testament". Based on this foundation, I included a chronicle of all foreign affairs that happened in Asia and Egypt. These include events before the beginning of the Olympiads and matters relating to Greece and Rome and other areas.

In doing the sacred history, I have followed the translation of Janius and Tremellius, using their Hebraism's and the information from their work. In doing the secular history, I have noted the writings of their ancient authors or the best translation from the Greek of their works. In

particular I used James Dalechamp translation in Athenaeus. Although in noting the chapters I observed the edition of "Natalis Comes". From these I have written this history using material from Codomanes, Capellas Emmias, Pezelius, Eberus, Salianus, or any other chronologer, which I had. However, I always referred to the original authors and did most of my work directly from their writings and not second hand sources. Since my purpose was to create an accurate chronology, I may not have followed the exact wording of these writers in every case, but I have preserved the intent of their writings.

Of the many historians, who lived before Julius Caesar, the passing of time leaves only four of note: Herodotus, Thucidides, Xenophon and Polibius. The last one is poor and inaccurate in many places. These I esteemed the most authentic for their antiquity. I used them to correct the frequent errors in chronology of Diodorus Siculus. However in matters that related to Alexander the Great, they are silent. For this period, I also followed not only Diodorus but Curtius and Arrian to try to determine the history of that period.

I used the following abbreviations:

AD	Years from the start of the Christian era.
AM	Year of the World from creation.
BC	Years before the Christian era.
JP	Julian Year starting at January 1, 4713 BC.
NK	Northern Kingdom of Israel.
SK	Southern Kingdom of Israel.

After the time denoted by AM, one of four letters may be affixed.

a	Autumn
b	Winter
c	Spring
d	Summer

Other things the prudent reader will figure out for himself. I wish you the enjoyment of these endeavours and bid you farewell.

London, July 13, 1650 AD.

Rev. James Ussher

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Explanatory Notes by Editor

{a} Dictionary Definition of "Roman Indiction."

In chronology, a cycle of fifteen years instituted by Constantine the Great; originally, a period of taxation. Constantine having reduced the time which the Romans were obliged to serve in the army to fifteen years, imposed a tax or tribute at the end of the term, to pay the troops' discharged. This practice introduced the keeping of accounts by this period. But, as it is said, in honour of the great victory of Constantine over Mezentius, Sept. 24, A.D. 312, by which Christianity was more firmly established, the council of Nice ordained that accounts of years should no more be kept by Olymiads, but that the "indiction" should be used as the point from which to reckon the date years. This was begun Jan. 1, A.D. 313. "Johnson. Encyc."

Taken from the definition of "Indiction" in "Noah Webster's First Edition of an American Dictionary of the English Language", Published 1989, by "Foundation for American Christian Education", California. (Dictionary was first published in 1828.)

{b} Lunar Cycle

The lunar cycle consists of 19 years or 235 complete orbits of the moon around the earth. This differs from 19 years of 365.25 days each by approximately one and an half hours. On the first year of the next cycle of 19 years, the new moon would again be on January 1.

{c} Solar Cycle

The solar cycle consists of 28 years. At the start of each new cycle every day and month of the year would correspond exactly to the days and months of the first year of the previous cycle.

{d} Time of Creation

Since the Jews used to start their year in the autumn, this is not an unreasonable assumption. Also the biblical pattern of "evening and morning" seems to apply to year as well as days. First the dark months of autumn and winter and then the bright months of spring and summer. This also fits the biblical pattern in spiritual matters too. For the saint, his worst lot in life comes first followed by an eternal day of happiness in Christ. The best wine comes last. Joh 2:10 See Spurgeon's Sermon No. 225, "Satan's Banquet" and No. 226, "The Feast of the Lord".

{e} The Christian Era

The Christian Era should properly began with the year Christ was born; and in devising it, the intention was to have it begin with that year. By the "Christian Era" is meant the system upon which calendars are constructed and by which historical events are now dated in practically all the civilized world. But the originator of the system made a miscalculation as to the year (in the calendar then in use) in which Christ was born, as the result of which the year A.D. 1 was fixed four years too late. In other words, the Lord Jesus was four years old in the year A.D. 1.

The mistake came about in this way: The Christian Era (i.e. the scheme of dates beginning A.D. 1) was not devised until A.D. 532. Its inventor, or contriver, was a monk named Dionysius Exiguus. At that time the system of dates in common use began from the era of the emperor Diocletian, A.D. 284. Exiguus was not willing to connect his system of dates with the name of that infamous tyrant and persecutor. So he conceived the idea of connecting his system with and dating all its events from, the Incarnation of Jesus Christ. His reason for wishing to do this was, as he wrote to Bishop Petronius, "to the end that the commencement of our hope might be better known to us and that the cause of man's restoration, namely, our Redeemer's passion, might appear with clearer evidence."

For the carrying out of this excellent plan, it was necessary to fix the date of the Incarnation in the terms of the chronological systems then in vogue. The Romans dated the beginning of their history from the supposed date of the founding of the city ("ab urbe condita" or A.U.C as usually abbreviated). Dionysius Exiguus calculated that the year of our Lord's birth was A.U.C. 753. He made his equivalence of dates from Lu 3:1, "Now in the fifteenth year of the reign of Tiberius Caesar" etc., at which time Christ was 30 years of age according to Lu 3:23. But it was ascertained later that a mistake of four years had been made; for it clearly appears by Mt 2:1 that Christ was born before the death of Herod, who died in 749 A.U.C. Tiberius succeeded Augustus, Aug. 19, A.U.C. 767. Hence his 15th year would be A.U.C. 779; and from those facts Dionysius was right in his calculation. But it was discovered in later years that Tiberius began to reign as colleague with Augustus four years before the latter died. Hence the 15th year mentioned by Luke was four years earlier than was supposed by Dionysius and consequently the birth of Christ was that many years earlier than the date selected by Exiguus, which date has been followed ever since. This must be allowed for in any computation of dates which involves events happening before Christ.

"The Wonders of Bible Chronology", Page 84,85, Philip Mauro, first published 1922, Reprinted by, Reiner Publications, Swengel, Pennsylvania

Philip Melanchthon:
His Narration, Concerning
Philip Prince Palatine,
to Rhenus.

I have often heard Capino relate the following when Dalburgius, the Bishop of the Vangions, Rudolphus Agricola and myself were with Philip Prince Palatine Elector. Not only in ordinary conversation but also in serious discussions about the affairs of the state, they would often bring notable examples from the Persian or Greek or Roman history. The Prince was very zealous to know more of history and he noted that the distinction of the times, nations and empires, was necessary for this. Therefore he wished them to make a chronology of the kingdoms of ancient history based on all available Hebrew, Greek and Latin authors. At that time in 1480 AD, there were no books about the ancient empires in the German language. Nor had the Latins anything of that nature, save Justin's confused Epitome, which also lacked a detailed chronology. Those learned men were delighted to compile this work. Therefore they compiled a chronology from Hebrew, Greek, and Latin monuments of the various monarchies. To this they added all the most important events in proper place and created a chronology of the nations and times. This grateful Prince read these works most earnestly and delighted in them. Also he was thankful that the times and the memory of the most important events were preserved by Divine Providence.

For they showed him, how that the history of the world was continued, so that Herodatus begins his writings a little before the end of the prophetic history. For even before the end of the Persian monarchy, concerning which we have a most clear account of Daniel, Ezra and Nehemiah, some of the names of the kings of Assyria and Egypt, are the same in the prophets and Herodotus. Jeremiah foretells their destruction to Apries, which also Herodotus describes. After Apries kills Jeremiah, Amasis strangles the proud king after he had captured him. The Palatine prince said he saw the witness of the Divine presence in the ordering of empires. For these empires could neither be attained nor retained by mere human power. Therefore they were created that they might be the upholders of human society, unite many nations, restore law, justice, peace and indeed, they might teach men concerning God. Therefore, he did often repeat those words of Daniel that God changes and confirms empires. He said likewise, that by the changes and punishments of tyrants, the just judgment of the Almighty was most conspicuous. By these illustrious examples, all mankind was admonished to acknowledge God and were to understand that he wills and ordains justice and is truly offended with those who transgress this his ordination. Such were the speeches of that Prince, concerning the rise and fall of empires.

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The Annals of the Old Testament from the Beginning of the World

The First Age of the World

1a AM, 710 JP, 4004 BC

1. In the beginning God created the heaven and the earth. Ge 1:1 This beginning of time, according to our chronology, happened at the start of the evening preceding the 23rd day of October in the year of the Julian calendar, 710.

2. On the first day Ge 1:1-5 of the world, on Sunday, October 23rd, God created the highest heaven and the angels. When he finished, as it were, the roof of this building, he started with the foundation of this wonderful fabric of the world. He fashioned this lower most globe, consisting of the deep and of the earth. Therefore all the choir of angels sang together and magnified his name. Job 38:7 When the earth was without form and void and darkness covered the face of the deep, God created light on the very middle of the first day. God divided this from the darkness and called the one "day" and the other "night".

3. On the second day Ge 1:6-8 (Monday, October 24th) after the firmament or heaven was finished, the waters above were separated from the waters here below enclosing the earth.

4. On the third day Ge 1:9-13 (Tuesday, October 25th) when these waters below ran together into one place, the dry land appeared. From this collection of the waters God made a sea, sending out from here the rivers, which were to return there again. Ec 1:7 He caused the earth to bud and bring forth all kinds of herbs and plants with seeds and fruits. Most importantly, he enriched the garden of Eden with plants, for among them grew the tree of life and the tree of knowledge of good and evil. Ge 2:8,9

5. On the fourth day (Wednesday, October 26th) the sun, the moon and the rest of the stars were created.

6. On the fifth day (Thursday, October 27th) fish and flying birds were created and commanded to multiply and fill the sea and the earth.

7. On the sixth day (Friday, October 28th) the living creatures of the earth were created as well as the creeping creatures. Last of all, man was created after the image of God, which consisted principally in the divine knowledge of the mind, Col 3:10 in the natural and proper sanctity of his will. Eph 4:24 When all living creatures by the divine power were brought before him, Adam gave them their names. Among all of these, he found no one to help him like himself. Lest he should be destitute of a suitable companion, God took a rib out of his side while he slept and fashioned it into a woman. He gave her to him for a wife, establishing by it the law of marriage between them. He blessed them and bade them to be fruitful and multiply. God gave them dominion over all living creatures. God provided a large portion of food and sustenance for them to live on. To conclude, because sin had not yet entered into the world, God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were

the sixth day. Ge 1:31

8. Now on the seventh day, (Saturday, October 29th) when God had finished his work which he intended, he then rested from all labour. He blessed the seventh day and ordained and consecrated the sabbath Ge 2:2,3 because he rested on it Ex 31:17 and refreshed himself. Nor as yet (for ought appears) had sin entered into the world. Nor was there any punishment given by God, either upon mankind, or upon angels. Hence is was, that this day was set forth for a sign, as well as for our sanctification in this world Ex 31:13 of that eternal sabbath, to be enjoyed in the world to come. In it we expect a full deliverance from sin and its dregs and all its punishments. Heb 4:4,9,10

9. After the first week of the world ended, it seems that God brought the newly married couple into the garden of Eden. He charged them not to eat of the tree of knowledge of good and evil but left them free to eat of everything else.

10. The Devil envied God's honour and man's obedience. He tempted the woman to sin by the serpent. By this he got the name and title of the old serpent. Re 12:9 20:2 The woman was beguiled by the serpent and the man seduced by the woman. They broke the command of God concerning the forbidden fruit. Accordingly when sought for by God and convicted of this crime, each had their punishments imposed on them. This promise was also given that the seed of the woman should one day break the serpent's head. Christ, in the fulness of time should undo the works of the Devil. 1Jo 3:8 Ro 16:20 Adam first called her Eve because she was then ordained to be the mother, not only of all that should live this natural life, but, of those also who should live by faith in her seed. This was the promised Messiah as Sarah also later was called the mother of the faithful. 1Pe 3:6 Ga 4:31.

11. After this our first parents were clothed by God with raiment of skins. They were expelled from Eden and a fiery flaming sword set to keep the way leading to the tree of life so that they should never eat of that fruit which they had not yet touched. Ge 3:21,22 It is very probable, that Adam was turned out of paradise the same day that he was brought into it. This seems to have been on the 10th day of the world. (November 1st) On this day also, in remembrance of so remarkable an event the day of atonement was appointed Le 23:27, and the yearly fast, spoken of by Paul, Ac 27:9 termed more especially by the name of nhsteian. On this feast all, strangers as well as native Israelites, were commanded to afflict their souls that every soul which should not afflict itself upon that day should be destroyed from among his people, Le 16:29 23:29

12. After the fall of Adam, Cain was the first of all mortal men that was born of a woman. Ge 4:1

130d AM, 840 JP, 3874 BC

13. When Cain, the firstborn of all mankind, murdered Abel, God gave Eve another son called Seth. Ge 4:25 Adam had now lived 130 years. Ge 5:3 From whence it is gathered, that between the death of Abel and the birth of Seth, there was no other son born to Eve. For then, he should have been recorded to have been given her instead of him. Since man had been on the earth 128 years and Adam and Eve had other sons and daughters Ge 5:4 the number of people on the earth at the time of this murder could have been as many as 500,000. Cain might justly fear, through the conscience of his crime, that every man that met him would also slay him. Ge 4:14,15

235d AM, 945 JP, 3769 BC

14. When Seth was 105 years old, he had his son, Enos. This indicates the lamentable condition of all mankind. For even then was the worship of God wretchedly corrupted by the race of Cain. Hence it came, that men were even then so distinguished, that they who persisted in the true worship of God, were known by the name of the children of God. They who forsook him, were termed the children of men. Ge 4:26 6:1,2

325d AM, 1035 JP, 3679 BC

15. Cainan, the son of Enos was born when his father was 90 years old. Ge 5:10

395d AM, 1105 JP, 3609 BC

16. Mahalaleel was born when Cainan his father was 70 years old. Ge 5:12

460d AM, 1170 JP, 3544 BC

17. Jared was born when his father Mahalaleel was 65 years old. Ge 5:15

622d AM, 1332 JP, 3382 BC

18. Enoch was born when his father Jared was 162 years old. Ge 5:18

687d AM, 1397 JP, 3317 BC

19. Methuselah was born when Enoch his father was 65 years old. Ge 5:25

874d AM, 1584 JP, 3130 BC

20. Lamech was born when his father Methuselah was 187 years old. Ge 5:25

930d AM, 1640 JP, 3074 BC

21. Adam, the first father of all mankind, died at the age of 930 years. Ge 5:5

987d AM, 1697 JP, 3017 BC

22. Enoch, the 7th from Adam at the age of 365 years, was translated by God in an instant, while he was walking with him that he should not see death. Ge 5:23,24 Heb 11:5

1042d AM, 1752 JP, 2962 BC

23. Seth, the son of Adam died when he was 912 years old. Ge 5:8

1056d AM, 1766 JP, 2948 BC

24. Noah, the 10th from Adam, was born when his father Lamech was 182 years old. Ge 5:29

1140d AM, 1850 JP, 2864 BC

25. Enos, the 3rd from Adam, died when he was 905 years old. Ge 5:11

1235d AM, 1945 JP, 2769 BC

26. Cainan, the 4th from Adam, died when he was 910 years old. Ge 5:14

1290d AM, 2000 JP, 2714 BC

27. Mahalaleel, the 5th from Adam, died when he was 892 years old. Ge 5:17

1422d AM, 2132 JP, 2582 BC

28. Jared, the 6th from Adam, died when he was 962 years old. Ge 5:20

1536a AM, 2245 JP, 2469 BC

29. Before the deluge of waters upon the whole wicked world, God sent Noah, a preacher of righteousness to them, giving them 120 years to repent of their evil ways. 1Pe 3:20 2Pe 2:5 Ge 6:3

1556d AM, 2266 JP, 2448 BC

30. Noah was 500 years old when his 1st son, Japheth was born. Ge 5:32 10:21

1558d AM, 2268 JP, 2446 BC

31. Noah's 2nd son, Shem, was born 2 years later because 2 years after the flood, Shem was 100 years old. Ge 11:10

1651d AM, 2361 JP, 2353 BC

32. Lamech, the 9th from Adam, died when he was 777 years old. Ge 5:31

1656a AM, 2365 JP, 2349 BC

33. Methuselah, the 8th from Adam, died when he was 969 years old. He lived the longest of all

men yet died before his father. Ge 5:27,24

34. Now in the 10th day of the second month of this year (Sunday, November 30th) God commanded Noah that in that week he should prepare to enter into the Ark. Meanwhile the world, totally devoid of all fear, sat eating and drinking and marrying and giving in marriage. Ge 7:1,4,10 Mt 24:38

35. In the 600th year of the life of Noah, on the 17th day of the second month, (Sunday, December 7th), he with his children and living creatures of all kinds had entered into the Ark. God sent a rain on the earth 40 days and 40 nights. The waters continued upon the earth 150 days, Ge 7:4,6,11-13,17,24.

36. The waters abated until the 17th day of the 7th month, (Wednesday, May 6th) when the ark came to rest upon one of the mountains of Ararat. Ge 8:3,4

37. The waters continued receding until on the 1st day of the 10th month (Sunday, July 19th) the tops of the mountains were seen. Ge 8:5

38. After 40 days, that is on the 11th day of the 11th month (Friday, August 28th) Noah opened the window of the ark and sent forth a raven. Ge 8:6,7

39. 7 days later, on the 18th day of the 11th month (Friday, September 4th) as may be deduced from the other 7 days mentioned in Ge 8:10, Noah sent out a dove. She returned after 7 days. 25th day of the 11th month, (Friday, September 11th) He sent her out again and about the evening she returned bringing the leaf of an olive tree in her bill. After waiting 7 days more, 2nd day of the 12th month, (Friday, September 18th) he sent the same dove out again, which never returned. Ge 8:8,12

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The Second Age of the World

1657a AM, 2366 JP, 2348 BC

40. When Noah was 601 years old, on the 1st day of the 1st month (Friday, October 23rd), the 1st day of the new post-flood world, the surface of the earth was now all dry. Noah took off the covering of the ark. Ge 8:13

41. On the 27th of the 2nd month, (Thursday, December 18th) the earth was entirely dry. By the command of God, Noah went forth with all that were with him in the ark. Ge 8:14,15,19

42. When he left the ark, Noah offered to God sacrifices for his blessed preservation. God restored the nature of things destroyed by the flood. He permitted men to eat flesh for their food and gave the rainbow for a sign of the covenant which he then made with man. Ge 8:15-9:17

43. Man's lifespan was now half the length it was previously

1658d AM, 2368 JP, 2346 BC

44. Arphaxad, was born to Shem when he was 100 years old, 2 years after the flood. Ge 11:10

1693d AM, 2403 JP, 2311 BC

45. Salah was born, when his father Arphaxad was 35 years old. Ge 11:12

1723d AM, 2433 JP, 2281 BC

46. Eber was born, when Salah his father was 30 years old. Ge 11:14

1757d AM, 2467 JP, 2247 BC

47. When Eber was 34 years old, Peleg his son was born. Ge 11:16 He called him Peleg for in his days the earth was divided. Ge 10:25 1Ch 1:19 If this happened at the day of his birth, then it seems that when Peleg was born, Noah, who formerly knew all the places which were now covered with bushes and thorns, divided the land among his grandchildren. When this was done, they then went from those eastern parts (where they first went from the mountains of Ararat) into the valley of Shinar. Ge 11:2 Here the people impiously conspired as we find in the book of Wisdom /APC Wis 10:5 to hinder this dispersion of them as commanded by God and began by Noah (as may be gathered from Ge 11:4,6,8,9 compared together). They went together to build the city and tower of Babylon. God frustrated this project by the confusion of languages he sent among them. (Hence it took the name of Babel Ge 11:9). The dispersion of nations followed. Many companies and colonies settled down in various places according to their languages. The 13 sons of Joktan, the brothers of Peleg, as recorded in Ge 10:26-30 were among the captains and heads of the various companies. These brothers were not yet born when Peleg was born. Eber was only 34 years old when Peleg was born to him. Though we should suppose that Joktan

was born, when Eber was only 20 years of age and that Joktan's oldest son was born to him when he was likewise 20 years old, yet still it appears, that the oldest son of Joktan must be 6 years younger than Peleg. So that at least the youngest of those 13 sons of Joktan, namely, Jobab and 3 other brothers of his are mentioned before him must be younger still. These countries rich in gold, Sheba, Ps 72:15 Ophir 1Ki 9:28 and Havilah Ge 2:11 were named after these men. These brothers could not be capable of such an expedition of leading colonies because of their youth until some years after Reu was born to Peleg.

48. Man's lifespan was now a quarter of the length it was before the flood.

1771a AM, 2480 JP, 2234 BC

49. 1903 years elapsed from this time to the capture of Babylon by Alexander the Great. This calculation and number of years was made according to astronomical observations by Porphyry, as we find in Simplicius, in his second book "de Coelo". This he affirms to have been transmitted into Greece from Babylon by Chalisthenes at Aristotle's request. From these writings it appears that the Babylonians devoted themselves to the study of astronomy, even from the very days of Nimrod, from whom all that region took the name of the land of Nimrod. Mic 5:6 Nimrod built Babylon and was the instigator of the building of the tower of Babel according to Josephus (l. 1. Antiq. c. 4.) Moses affirms that the royal seat of that kingdom was here. Ge 10:10 Nimrod made Babylon famous in those days. Jer 5:15 (See note on 3674a <<1898>>)

1787d AM, 2497 JP, 2217 BC

50. Reu or Ragau, was born when Peleg his father was 30 years old. Ge 11:18

1816d AM, 2526 JP, 2188 BC

51. Constantinus Manasses states that the Egyptian state lasted 1663 years. Counting backward from the time that Cambyses, king of Persia, conquered Egypt, leads us to this period. About this time Mizraim, the son of Ham, led his colony into Egypt. Hence Egypt was called sometimes the land of Mizraim, sometimes of Ham, Ps 105:23,27 106:21,22 From this it was that the Pharisees later boasted that they were the sons of ancient kings. /APC Es 16:11 (See note on 3479b AM <<988>>)

1819d AM, 2529 JP, 2185 BC

52. Serug or Saruch, was born when Ragau was 32 years old. Ge 11:20

1849d AM, 2559 JP, 2155 BC

53. Nachor was born when Saruch his father was 30 years old. Ge 11:22

1878d AM, 2588 JP, 2126 BC

54. Terah or Thara was born when Nachor his father was 29 years old. Ge 11:24

1915c AM, 2625 JP, 2089 BC

55. At this time Egialeus, king of the Sicyonians, in Peloponesus began his reign, 1313 years before the first olympiad. (Euseb. Chron.)

1920c AM, 2630 JP, 2084 BC

56. A people from Arabia bordering upon Egypt, called by the Egyptians Hyksos, meaning "kingly shepherds", invaded Egypt. They took Memphis and took over all of lower Egypt that bordered upon the Mediterranean Sea. Salatis, their 1st king, reigned 19 years, according to Josephus in his 1st book "cont. appiencem" as from Manetho.

1939c AM, 2649 JP, 2065 BC

57. Bnon, their 2nd king, reigned for 44 years, {*Manetho, 1:83}

1948d AM, 2658 JP, 2056 BC

58. When Terah was 70 years old, his oldest of three sons, Haran was born. Ge 11:26 Abram was not born for another 60 years as we shall see later. Haran was the father-in-law later of the 3rd brother Nachor. For this man died before his father Terah left Ur of the Chaldeans and left a daughter named Milcah, who was married to his uncle Nachor, Ge 11:28,29

1983c AM, 2693 JP, 2021 BC

59. At this time Apachnan reigned in Egypt for 36 years and 7 months. {*Manetho, 1:83}

1996d AM, 2706 JP, 2008 BC

60. Peleg the 6th from Noah, died 209 years after the birth of Ragau. Ge 11:19

1997d AM, 2707 JP, 2007 BC

61. Nachor the 9th from Noah, died 119 years after the birth of his son Terah. Ge 11:25

2006d AM, 2716 JP, 1998 BC

62. Noah, died when he had lived 950 years, 350 years after the deluge. Ge 9:28,29

2008c AM, 2718 JP, 1996 BC

63. Abram was born. He was 75 years old when Terah his father died at the age of 205 years. Ge 11:32 12:1,4 Ac 7:4

2018c AM, 2728 JP, 1986 BC

64. Sarai, who is also called Iscah the daughter of Haran, Ge 11:29,30, was born and was 10 years younger than her husband Abraham. Ge 17:17

2020b AM, 2730 JP, 1984 BC

65. Apophis reigned in Egypt for 61 years. {*Manetho, 1:83}

2026d AM, 2736 JP, 1978 BC

66. Reu or Ragau the 7th from Noah, died 207 years after the birth of Serug. Ge 11:21

2049d AM, 2759 JP, 1955 BC

67. Serug or Saruch, the 8th from Noah, died 200 years after the death of Nachor. Ge 11:23

2079b AM, 2789 JP, 1925 BC

68. About this time, Chedorlaomer king of Elam, or Elimais, situated between Persia and Babylon, conquered the kings of Pentapolis, Sodom, Gomorrah, Adma, Zeboiim and Bela, or Zoar. These served him 12 years. Ge 14:1,2,4

2081b AM, 2791 JP, 1923 BC

69. Jannas reigned in Egypt for 50 years and one month. {*Manetho, 1:83}

2083a AM, 2792 JP, 1922 BC

70. God called Abraham out of Ur, of the Chaldeans, to go into the land that he would show him. Ge 15:7 Jos 24:2,3 Ne 9:7 Ac 7:2-4. Ur was located in Mesopotamia according to Stephen the first martyr and Abarbenel. Ge 11:1-32 Ur was the city of the priests and mathematicians, who from their art, were called by the name of Chaldeans. By this name also even in Chaldea itself, those Genethliaci, or recorders of genealogies were distinguished and known from the rest of the Magi or wise men of that country, as we find in Da 2:2,10 4:7 5:11. These taught Terah and his sons idolatry. Jos 24:2 Terah therefore took Abram his son and Lot his nephew, the son of Haran and Sarai his daughter-in-law, Abram's wife, and started their journey together from Ur of the Chaldeans, to go into the land of Canaan. They came to Haran in the same country of Mesopotamia and there they stayed because of the great infirmity and sickness of Terah. Terah lived 205 years and died in Haran. Ge 11:31,32

The Third Age of the World

2083 AM, 2793 JP, 1921 BC

71. After Terah died who was Abram's father, God again called Abram from his own country, kindred and his father's house. A further promise and evangelical covenant of blessing was given to him. That is, in his blessed seed, our Lord Jesus Christ, all the nations of the earth would be blessed. Ge 12:1,2 Ac 7:4 From the time of the giving of this promise and Abram's immediate departure, we mark as the start of those 430 years which Abram and his posterity spent in foreign lands. Ex 12:40,41 Ga 3:17 The first and last day of this pilgrimage was on the 15th of the month Abib, which in this year was Wednesday, May 4th, according to the Julian Calendar, by our calculations.

72. Therefore, on this day, Abram when he was 75 years old, obeyed the call of God. He took Sarai his wife and Lot, his brother Haran's son, with all the substance, which he had gotten and souls which God had given him in Haran. He took his journey and at length came into the land of Canaan. He passed through it until he came to a place called Sichem, to the oak of Moreh, Ge 12:4-6 which is mentioned later in: Ge 35:4 Jos 24:25,26 Jud 9:6 Here God promised Abram that to his seed he would give that land. He built an altar to the Lord, who had appeared to him there. After leaving there, he went into the hill country, called Luz, later, known by the name of Bethel, toward the east. Ge 28:19 Here he again built an altar and called on the name of the Lord. He continued his journey and came into the south part of that country which borders Egypt. Ge 12:7-9

2084a AM, 2793 JP, 1921 BC

73. A famine caused Abram to leave there and go down into Egypt. To avoid danger, Sarah his wife said she was his sister. She was taken into Pharaoh's (Apophi) house. She returned unharmed, not long after that with many gifts and presents. They were given safe passage and allowed to depart from Egypt. Ge 12:10-20

74. Abram, with Lot returned to Canaan. The country which they chose, was not able to feed both their herds of cattle. Therefore they parted and Lot went into the country of Sodom. After his departure, the promise both of the possession of that land of Canaan and also of his numberless posterity was again renewed to him. He left that place between Bethel and Hai, where he had formerly built an altar and dwelt in the plain of Mamre near Hebron. There he built an altar to the Lord. Ge 13:4

2091 AM, 2801 JP, 1913 BC

75. Bera king of Sodom, with the rest of the petty kings of Pentapolis rebelled and shook off the yoke of Chedorlaomer king of Elam, in the 13th year of their subjection to him. Ge 14:4

2092 AM, 2802 JP, 1912 BC

76. In the 14th year Chedorlaomer, with other confederate princes, Amraphel of Shinar, Arioch

of Ellasar and Tidal king of the nations, combined their forces against those petty kings who had revolted from him. They first destroyed the Raphaims, the Zuzims, the Emims and the Horites, who inhabited all that region, which afterward was possessed by the Amalekites and the Ammonites. After that, they routed the kings of Pentapolis in the valley of Siddim and carried away Lot prisoner with all the plunder of Sodom and Gomorrah. When tidings came to Abram, he armed 318 of his own servants. With his confederates Aner, Eshcol and Mamre, they overtook Chedorlaomer and his army at Dan with the prey they had gotten. There they defeated and slew them and pursued them to Hobah, on the left of Damascus. They rescued Lot and the rest of the prisoners from the enemies' hands, and brought them back again with all that they had lost. When Abram returned from the slaughter of Chedorlaomer and the other kings, Melchizedek the king of Salem met him and blessed him. He was a priest of the Most High God. Abram, in return offered him the tithe of the spoil which he had taken. He kept nothing of the spoil for himself, but restored to every man his own possessions again. What was not owned he left to his troops for their service. Ge 14:1-24

77. Abram was grieved because he had no heir. Hence, God promised him a posterity equal to the stars of heaven in number. After 400 years sojourning and affliction in a land that was not theirs, God said he would bring them into the land promised to Abram and bound his word with a covenant to perform it. Ge 15:1-21

2093 AM, 2803 JP, 1911 BC

78. Sarai was longing for that blessed seed. Since ten years had passed since they came into the land of Canaan, she gave to Abram, Hagar her Egyptian servant, for a wife. Hagar conceived a child by her master Abram. She was badly treated by Sarai for her insolence. She fled from Sarai but being warned of God by his angel, she returned and submitted herself to Sarai. Ge 16:13,14

2094b AM, 2804 JP, 1910 BC

79. When Abram was 86 years old, Hagar bore him Ishmael. Ge 16:15-17 17:24,25

2096d AM, 2806 JP, 1908 BC

80. Arphaxad, the third from Noah, died 403 years after the birth of Salem. Ge 11:13

2107c AM, 2817 JP, 1897 BC

81. God made a covenant with Abram, when he was now 99 years old concerning the seed of Isaac. He was to be born of Sarai about that time twelve months later. God gave him the sign of circumcision (changing both their names, Abram into Abraham and Sarai into Sarah) for a sure pledge and testimony of his promise. He promised also to favour Ishmael the firstborn, for his father's sake. These promises Abraham received and embraced with a true faith. Hence in true obedience, caused himself, being now 99 years of age and his son Ishmael then 13 years old and all his household, to be circumcised, the same day it was commanded him. Ge 17:21-26

82. Abraham invited angels, who looked like travelling men, into his house and gave them a

feast. These angels reiterated the promise of the birth of Isaac for Sarah's sake. They foretold the judgment God intended upon the 5 cities, for their utter destruction. Abraham, fearing what would become of Lot and his family in Sodom, made intercession to God for the sparing of that place. Ge 18:23-33 Therefore Sodom, Gomorrah, Adamah and Zeboiim, for their horrible sins, perished by fire and brimstone that rained down upon them from heaven. Ge 19:1-29 These cities were to be an example to all wicked men in times to come, of the pains of that everlasting fire to be inflicted on them in the lake of fire and brimstone, which is the second death. 2Pe 2:6,7 Re 19:20 20:10 21:8 The monument of this remains to this day, even the Dead Sea. The valley of Siddim, where these five cities stood in former times was full of brimstone and salt pits. This has since grown into a vast lake, which from the brimstone still floating in it, is called "Laces Asphaltitis", a Lake of Brimstone and from the salt, "Mare Salsum", the Salt Sea. /APC Wis 10:6,7 Ge 14:3,10 De 3:17 29:23 Zep 2:9 Of this, Solinus thus writes:

``A great way off from Jerusalem, there lies a woeful spectacle, of a country to be seen, which was blasted from heaven and appears by the blackness of the earth falling all to cinders. There were in that place before this two cities, one called Sodom, the other Gomorrah, where if an apple grew, though it seems to have a show of maturity and ripeness, yet it is not eatable at all. The outer skin of it, contains nothing within it save a stinking smell, mingled with ashes and being never so lightly touched, sends forth a smoke and the rest falls presently into a light dust of powder."

83. Lot was hurried from Sodom by the angels and avoided its destruction, by fleeing to a little city, called Bela also called Zoar. His wife was turned into a pillar of salt. Lot feared to continue at Zoar and left the plain country. He went into the hills, as he was commanded, taking his two daughters with him. Ge 19:30-38

84. Abraham left the plain of Mamre and went towards the south to dwell in a place which was later called Beersheba. He was entertained by Abimelech, king of the Philistines at Gerar. Sarah, once again went by the name of his sister and she was taken from him. After the king was reproved and punished by God, he restored her untouched to her husband. He presented him with large gifts and presents. By Abraham's prayers Abimelech and all his house were healed of their infirmities. Ge 20:1-18

2108c AM, 2818 JP, 1896 BC

85. When Abraham was now 100 and Sarah 90 years of age, the promised son Isaac was born to them. Ge 17:17,21 Ro 4:19 Not long after this, Moab and Amon were born to Lot, who was both father and grandfather to them. Ge 19:36-38

2113c AM, 2823 JP, 1891 BC

86. After Isaac was weaned, Abraham made a great feast. Sarah saw Ishmael the son of Hagar the Egyptian jesting with, or rather "mocking" (as in Ge 39:14 that word is translated) or even "persecuting" (as the apostle, Ga 4:29 expounds it) her son Isaac. Ishmael who was the older, claimed the right of inheritance in his father's estate. Sarah asked Abraham to cast out Ishmael, "for the son of this handmaid shall not be heir with my son Isaac." Though he took this very grievously at first, yet he did it, for God had said to him, "in Isaac shall thy seed be called". Ge 21:8,12 Ro 9:7,8 Heb 11:17,18 Hence, we observe that Isaac is called his only begotten son. It

was 430 years from the time Abraham left Haran Ga 3:17 Ex 12:41 until the exodus. Abraham was told his seed would be persecuted for 400 years. Based on Ga 4:29, Ge 15:13 Ac 7:6 we conclude that this presecution started at this time when Issac was 5 years old when Abraham made this feast, 30 years after Abraham left Haran.

``Among the Hebrews there is a difference of opinions. Some hold that this was done in the 5th year after Isaac's weaning, others in the 12th. We, choosing a shorter time of age, reckon that Ishmael was cast out with his mother, when he was 18 years old."

87. So Jerome says, writing on the traditions of the Jews on Genesis, that from this declaration of the elect seed and persecution (as the apostle terms it) of Isaac, by Hagar's son, many of them, start the 400 year period which the seed of Abraham was to be a stranger and sojourner and afflicted in a foreign land, as God had foretold him. Ge 15:13 Ac 7:6 For those 400 years were to be completed at the same time as the departure of the children of Israel from Egypt, as appears from Ge 15:14 Ex 12:35,36,41 when compared with each other. Although the ordinary gloss from Augustine, refers to the beginning of the account, to the very birth of Isaac, as if the scripture called the number of 405 by the amount of 400 years meaning that the time was a rounded off number.

2126d AM, 2836 JP, 1878 BC

88. Salah the 4th from Noah, died 403 years after the birth of Heber. Ge 11:15

2131b AM, 2841 JP, 1873 BC

89. Assis reigned in Egypt for 49 years, 2 months. {*Manetho, 1:83}

2133 AM, 2843 JP, 1871 BC

90. By faith Abraham, when he was tried, offered up his son Isaac. He considered within himself, that God was able by his power, to raise him again from the dead, whence also he did receive him, in a manner. Heb 11:17,19

91. Josephus says that at this time Isaac was 25 years old. (Antiq. l. 1. c. 13.) He was at that time in his prime of years. This may be deduced from the fact that he was able to carry so much wood for the burning and consuming of such a whole burnt offering of himself as Abraham intended to make. Ge 22:6

2145c AM, 2855 JP, 1859 BC

92. Sarah died in Hebron at age 127. Abraham bought the cave for her burial in the field of Machpelah from Ephron the Hittite, for a sum of money. This was the first possession that he had in the land of Canaan. Ge 23:1,2,19,20 As Abraham is known to us as the father of the faithful, Ro 4:11,12 so is Sarah as the mother of the faithful. 1Pe 3:6 She is the only woman whose age at death is mentioned in the scripture.

2148b AM, 2858 JP, 1856 BC

93. Abraham was very careful about getting a wife for his son Isaac. He sent his chief servant, Eliezer of Damascus Ge 15:2 (taking first an oath of him) to find one for him. Eliezer under the guidance of God went into Mesopotamia and there obtained for him Rebecca the daughter of Bethuel, sister to Laban the Syrian. Isaac received her for his wife and brought her into the tent of his mother Sarah. By the solace and contentment which he took in her, he dispelled the sadness and grief which he had after the death of his mother, who died 3 years before. Ge 24:1-67 He was 40 years old when he married Rebecca. Ge 25:20

94. About this time began the reign of the Argivi in Peloponesus, 1080 years before the first olympiad, according to Eusebius in his Chronicle reports, from Castor.

95. The first that there reigned was Inachus, who reigned 50 years. Of him Erasmus, in the proverb, "Inacho Antiquior", refers to. Whom also I refer that of the most learned Varro, in his 17th book of "Human Affairs", (cited by A. Gellius in his first book, "Noctium Attic" c. 16. and of Macrobius: l. 1 Saturnal.) where he said, to the beginning of Romulus are reckoned more than 1100 years. For from the beginning of Inachus' reign, according to the calculations of Castor, there mentioned, to the Palilia, or solemn festivals of Pales (the country goddess among the Romans) mentioned by Varro, are reckoned 1102 years.

2158d AM, 2868 JP, 1846 BC

96. Shem the son of Noah died 500 years after the birth of Arphaxad. Ge 11:11

2167d AM, 2877 JP, 1837 BC

97. When Rebecca had been barren for 19 years after her marriage, Isaac in great devotion made prayer to God on her behalf, and she thereupon conceived twins. Ge 25:21

2168c AM, 2878 JP, 1836 BC

98. When the twins strove in the womb, Rebecca asked counsel of God. God said that two differing and opposing nations should proceed out of her in that birth, of which the one should be stronger than the other, and that the older should serve the younger. But at the time of her travail, the first that came forth was ruddy all over and like to a shag garment and his name was called Esau. Then came forth the other, holding the former by the heel, whereupon he was called by the name of Jacob. Isaac, their father, at the time of their birth, was 60 years old. Ge 25:22 Ho 12:3

2179 AM, 2889 JP, 1825 BC

99. Manetho wrote {*Manetho, 1:101} that Tethmosis king of Thebais, or the upper Egypt, besieged the Hyksos or Shepherds, shut up in a place called Auarim (containing 10,000 acres of ground) with an army of 480,000 men. When he found no possibility of taking them, he agreed with them that they should leave Egypt and go freely wherever they wished. They, with all their substance and goods, being in number no less than 440,000, passed through Egypt and went by the way of the wilderness into Syria. For fear they had of the Assyrians, who then possessed all

Asia, they built themselves a city in the land of Judah, as it is now called. This city was big enough to hold so large a number of inhabitants, and called it Hierosolyma, i.e. Jerusalem. Manetho states this in Josephus l. 1. contra Appionem Grammaticum, which (Appion in his 4th book of "Egyptian Affaires") calls this king, Amosis. He proves out of the Annals of Ptolemy Mendesius an Egyptian priest, that he was contemporary to Inachus mentioned previously, king of the Argivi, as Tatian the Assyrian (in his Oration against the Greeks) Justin Martyr, (in his Paranetion or Exhortatory to the Greeks) Clemens Alexandrinus in his first book of his Stromata and others do report. All which following Josephus and Justus Tiberiensis understand is meant of the Israelites, because they traded much in sheep, Ge 46:33,34 47:3. Because they went from Egypt into Canaan and therefore imagine that Moses was contemporary with Inachus and was the man that conducted them in that journey. Whereas those things seem rather to refer to the Phoenicians, whom Herodotus (l. 7. c. 89) reports to have come from the Red Sea and settled themselves in Palestine. The departure of the Israelites from Egypt happened many years after Inachus, as the course of this chronology undoubtedly shows.

2180c AM, 2890 JP, 1824 BC

100. When Tethmosis or Amosis drove out these shepherds, he reigned in the lower Egypt for 25 years, 4 months.{*Manetho, 1:101}

2183c AM, 2893 JP, 1821 BC

101. Abraham died when he was 175 years old and 100 years after entering Canaan. He was buried by his two sons, Isaac and Ishmael, in his cave at Machpelah, with Sarah his wife. Ge 25:7,10 He lived 15 years after the birth of Jacob, with whom he is said also to have lived in tents. Heb 11:9

2187d AM, 2897 JP, 1817 BC

102. Heber, the 5th from Noah, died 430 years after the birth of his son Peleg. Ge 11:17 This man lived the longest of any who were born after the flood. He out lived Abraham and from him Abraham came first to be surnamed, the Hebrew. Ge 14:13 In later times, all the posterity of his grandchild Jacob, were known by the same name. Ge 40:15 Canaan was called the land of the Hebrews, while the Canaanites were still living there.

2200 AM, 2910 JP, 1804 BC

103. About this time, the promises previously made to Abraham, so it seemed, were fulfilled in his son Isaac. To wit:

1) I will multiply thy seed, as the stars of heaven.
2) To thy seed will I give this land.
3) In thy seed, shall all the nations of the earth be blessed. Ge 26:4

2205d AM, 2915 JP, 1799 BC

104. Chebron reigned in Egypt 13 years. {*Manetho, 1:101}

2208c AM, 2918 JP, 1796 BC

105. When Esau was 40 years old, he took two wives from the land of the Hittites. One was Judith the daughter of Beeri and the other was Bashemath the daughter of Elon. These two wives were very troublesome and a grief to Rebecca. Ge 26:34,35 cf. Ge 27:46 28:8

106. At this time the Ogygian Deluge occurred in the country of Attica 1020 years before the first olympiad. This is reported by Hellanicus, Castor, Thalus, Diodorus Siculus and Alexander Polyhistor in his third book of his Chronography, by Julius Africanus, as we find it in Eusebius' book, de Prap. Evang. Varro says this flood happend 300 years earlier.

2218d AM, 2928 JP, 1786 BC

107. Amenophis reigned in Egypt 20 years, 7 months. {*Manetho, 1:101}

2231b AM, 2941 JP, 1773 BC

108. Abraham's son, Ishmael, died at the age of 137 years. Ge 25:17

2239b AM, 2949 JP, 1765 BC

109. Amessis the sister of Amenophis, reigned in Egypt 21 years, 9 months. {*Manetho, 1:101}

2242 AM, 2952 JP, 1762 BC

110. Euechous began to reign in Chaldea, 224 years before the Arabians. (Julian Africanus) He seems to be the same with Belus of Babylon, or Jupiter Belus, who was worshipped later by the Chaldeans as a god. Isa 46:1 Jer 50:2 51:41

2245a AM, 2954 JP, 1760 BC

111. 44 years before his death, Isaac had grown old and blind. He sent his oldest son Esau to hunt some venison for him. Isaac purposed to bless him when he returned. However, Jacob his younger son, by the subtil counsel of his mother, came disguised in Esau's clothing bringing Isaac's favourite meat. Thus he stole away the blessing, unknown to his father. The blessing, though forgotten, God confirmed ever after to Jacob. By so doing, Jacob incurred his brother's hatred. Jacob journeyed to Mesopotamia to his uncle Laban, to avoid his brother's plan to kill him Ge 27:41 and to find a wife of his own kindred. Ge 28:1 Before he left, he asked for his father's blessing on the trip.

112. On his journey, he saw a vision of a ladder. In this vision, God confirmed to him, all the blessings formerly given to his father. God assured him of his grace and favour for the future. In remembrance of this experience, Jacob set up a pillar. He changed the name of the place from Luz to Bethel and made a vow to God there. When he came to Haran, he stayed with Laban for a month. He fell in love with Rachel his daughter and agreed to serve Laban 7 years for her. Ge 27:1 29:20 Ho 12:12 Jacob was 77 years old in 2259 AM.

113. When Esau knew Isaac had blessed Jacob and sent him away into Mesopotamia to find a wife there and that Jacob did not like the daughters of Canaan, he tried to pacify his father's mind. Isaac was offended with him for marrying his first wife from Canaan. Therefore he took a second wife Mahalath, the daughter of Ishmael, the son of Abraham, Ge 28:6,9

114. Esau had been now a married man 37 years and was 77 years old. Jacob, who was as old as he, had all this while lived a bachelor. Remembering his father's command, he asked Rachel his wife to be given to him because he had served the allotted time for her. Ge 29:21 He was now of an age suitable for marriage, as Tremellius explains it. Tho. Lidyate understands this to have happened after the first month he was with Laban. However Laban intended from the beginning to make full use of Jacob's industry and his managerial skills before he would give his daughter to Jacob. This no doubt, was mentioned when Jacob first arrived since this was the main purpose for his coming.

115. However, by Laban's fraud, instead of Rachel, Leah, the older daughter, was put into Jacob's bed on the marriage night. Nevertheless, at the end of the marriage week, Jud 14:12,17 Rachel also was espoused to him on the condition that Jacob of would serve seven more years for her. Laban gave to Leah, his maid servant Zilpah for a handmaid and to Rachel he gave Bilhah.

116. When Leah was not so favoured by Jacob as Rachel was, God made Rachel barren and Leah was made a mother of 4 children in 4 successive years. Ge 29:21-30:24

2246 AM, 2956 JP, 1758 BC

117. Leah bore Reuban, Jacob's firstborn. Ge 29:32 For his incest committed with Bilhah, his father's concubine, Reuben later lost his birthright. Ge 35:22 49:3,4 1Ch 5:1

2247 AM, 2957 JP, 1757 BC

118. Simeon was born.

2248 AM, 2958 JP, 1756 BC

119. Levi was born Ge 35:34

2249c AM, 2959 JP, 1755 BC

120. Judah was born Ge 35:35 from whom the Jews took their name.

2259c AM, 2969 JP, 1745 BC

121. God blessed Rachel and she bore Joseph to Jacob at the end of his 14 years of service. Jacob asked permission from Laban to return into his own country. He remained there 6 more years on a another condition made between him and his father-in-law Laban for a certain part of

his flock. Ge 30:22,25,31 31:41 Now Jacob was 91 years old when Joseph was born and consequently, 77 years old, when he first began to serve Laban. This can be deduced for Jacob was 130 years old, when he first stood before Pharaoh, at the time when the 7 years of plenty were passed and 2 years of the famine were over. Ge 45:6 47:9 Joseph was then 39 years old. He was 30 years old when he first came before Pharaoh, just before the 7 years of plenty. Ge 41:32,46

2261a AM, 2970 JP, 1744 BC

122. Mephres reigned in Egypt, 12 years, 9 months. {*Manetho, 1:101}

2265c AM, 2975 JP, 1739 BC

123. As the jealousy and malice grew between Laban and his sons against Jacob, God warned him to return to his own country. Jacob told his wives of this. When Laban was shearing his sheep, at the latter end of the spring (See note on 2974c AM <<439>>) after 20 years of service, Jacob secretly fled from Laban. He took all his goods, wives and family and crossed over the river Euphrates. Ge 31:1,3,19,21,38,41 It is said Jacob had 12 sons born to him in Mesopotamia. Ge 35:22,26 Benjamin is not to be counted among them because he was born later in the land of Canaan near Bethlehem. Ge 16:18,19 In like manner, as the 12 apostles are counted to make up that number even though Judas was dead. Joh 20:24 1Co 15:1 Concerning this matter, see Augustine in his 117th question upon Genesis.

124. Three days later, Laban (for he was three days journey from the place where Jacob kept his sheep) heard that his son-in-law was gone and took some of his friends and kindred with him. After travelling seven days he caught up with him at Mount Gilead. This mount was named from this meeting. After many arguments, they finally reconciled. For a testimony and monument to their covenant and agreement, Jacob erected a pillar, with a heap of stones. Laban the Syrian, called it "Jegar Sahadutha", but Jacob the Hebrew called it "Galeed", i.e. "the heap of a testimony", or "witness" between the two. Ge 31:47,48

125. After Jacob left Laban in peace, he was frightened by the news of his brother Esau's coming with a band of men. He divided his company into two groups and called on God. He sent ahead of him presents to his brother Esau. After wrestling with the angel, he was given the name of Israel by God. Jacob matured spiritually by depending more on the help of God than on man. Ge 32:1-32 Ho 12:3,4

126. Esau entertained his brother courteously. After much entreaty he accepted Jacob's presents and offered to escort him on his way. When Jacob refused, Esau left. Then Jacob went on to Succoth. He called the place Succoth because he built an house there and cotes for his sheep. After passing over Jordan, he came into Canaan and pitched his tent in Shechem, a city of the Shechemites. He bought a parcel of ground from the sons of Hamor the Shechemite, for 100 pieces of silver. There he built an altar, which he called by the name of "El-Elohe-Israel" or "The mighty God, the God of Israel." Ge 33:1-20 It was in this same place that Abraham had built his first altar before: Ge 12:6,7 and where Jacob's well was, near to Mount Gerizim. When the woman of Samaria spoke to our Saviour, she said that her fathers worshipped in this mountain. Joh 4:5,6,12,20 This mountain was located in the country of the Shechemites. Jud 9:7

2273d AM, 2983 JP, 1731 BC

127. Mephramuthosis reigned in Egypt 25 years, 10 months. {*Manetho, 1:101}

2276c AM, 2986 JP, 1728 BC

128. When Joseph was 17 years old, he told his father of his brothers' wickedness and was told by God that he would one day be the head of all his father's family. His brothers hated him for this so much that they plotted his death. At length they agreed to sell him for a slave into a far country. When they drew him from the pit that they had cast him into, they sold him for 20 pieces of silver to the Ishmaelite and Midianite merchants. Both of these peoples descended from their grandfather Abraham. Joseph was carried away by them to Egypt. There they sold him to be a slave to Potiphar, the captain of Pharaoh's guard. Ge 37:2,3,6 Justin also, in his Epitome of Troeus Pompeius, l. 36. c. 2. makes mention of Joseph. He says:

``His brothers envied the excellency of his wisdom. After getting him privately into their hands, they sold him to foreign merchants who carried him into Egypt."

2287c AM, 2997 JP, 1717 BC

129. When Joseph, was thrown into prison, he interpreted the dreams of two officers of Pharaoh's court. This was two years before he was brought before Pharaoh. Ge 40:1-41:1

2288c AM, 2998 JP, 1716 BC

130. Isaac died at the age of 180 years and was buried by his two sons, Esau and Jacob. Ge 35:28,29

2289b AM, 2999 JP, 1715 BC

131. When Pharaoh could not get his dreams interpreted by his own wise men, and after hearing of Joseph's skill in expounding dreams, he sent for Joseph. He was 30 years old when he explained the king's dreams. The first dream was that of the 7 years of plenty followed by 7 years famine. Moreover, he advised Pharaoh how to provide from the abundance of the first 7 years of plenty, for the famine of the next 7 years of scarcity. Thereupon Pharaoh, by the general agreement of all his nobles, made him governor of the whole kingdom. He gave him a wife, Asenath, the daughter of Potiphar, governor of On or Heliopolis in Egypt. Ge 41:1-46 Justin also from Trogus Pompeius says, that he was very important to Pharaoh. For he said:

``Joseph was most skilled in explaining dreams or signs and was the first that found out and taught the art of the interpretation of dreams. Neither was there any part of divine or human intention, which seemed to be unknown to him in that he foretold a famine many years before it happened. All Egypt would have perished unless the king, by his advice, had ordered grain to be stored many years before the famine came."

132. From the harvest of this year started the 7 years of plenty. In these years Joseph laid up an enormous supply of grain. Asenath, his wife, bore him two sons, Manasseh and Ephraim. Ge

41:47,51,53

2296c AM, 3006 JP, 1708 BC

133. The 7 years of the famine began from the harvest of this year as predicted. Joseph's wisdom in laying up supplies not only sustained Egypt but also helped relieve the famine in the neighbouring countries. Ge 41:54,57

2297d AM, 3007 JP, 1707 BC

134. Jacob sent 10 of his sons into Egypt to buy grain. Joseph pretended not to know them and took them for spies. They were held and not released until Simeon, the oldest and the leader of them, who consented to sell Joseph, was cast into prison. He was held to ensure that the rest should bring to Joseph, Benjamin, their youngest brother, who was born of Rachel, Joseph's own mother. When they were sent away, they carried their grain and the money they had payed for it. This money was placed into each of their sacks by the secret orders of Joseph. They told their father Jacob, all that had happened to them. Also they told him it was necessary that their youngest brother Benjamin return with them to Egypt. They were not able to convince Jacob to allow this to happen. Ge 42:1-38

2298b AM, 3008 JP, 1706 BC

135. When Jacob was hard pressed by the famine, he sent his sons again and with them Benjamin their brother. He sent twice the amount of money needed to buy grain and other gifts for Joseph. When they arrived, they were courteously entertained and feasted by Joseph. Simeon was released and returned to them. Ge 43:1-34

136. When they were on their way home, Joseph arrested them for stealing his cup. This he had caused secretly to be hidden in Benjamin's sack. When they were confronted with this crime, they tried to show their honesty by the fact that they returned the money they found in their sacks when they came into Egypt the second time. They offered to die, or to be his slaves, if any such thing could be proved against them. But in the end the cup was found with Benjamin. They returned to Joseph and yielded themselves to him to be his slaves. When Joseph refused and said he would have no one but him with whom the cup was found, Judah then humbly offered himself to serve him in Benjamin's stead. Ge 44:1-34

137. When Joseph heard Judah make this offer, he revealed himself to his brothers. The brothers were all terrified at the remembrance of the sin which they had committed against Joseph. He comforted them by showing how that deed of theirs was an act of God's providence. From the king's supplies, Joseph ordered wagons and provisions for their journey. They were to go and to return with all speed, bringing their father and their families with them. When they told their father, he did not believe them, until he saw the wagons and other supplies necessary for them to move to Egypt. Ge 45:1-28

138. After Jacob offered sacrifices and was encouraged by God, he and all his family, went down into Egypt. This was in the beginning of the third year of the famine when Jacob was 130 years old. Ge 45:6 46:1,27 47:9 De 26:5

139. After Joseph had told Pharaoh of the arrival of his family in Egypt, he brought his father and 5 of his brothers to Pharaoh. When Pharaoh had communed with them, he assigned them a suitable place in the land of Goshen where Joseph took care of all their needs. Ge 47:1-12

2299d AM, 3009 JP, 1705 BC

140. Mephramuthosis died and Thmosis reigned in Egypt for 9 years 8 months. {*Manetho, 1:101}

2300 AM, 3010 JP, 1704 BC

141. Joseph took all the money in Egypt and Canaan from the grain that he had sold to them. Ge 47:14

2301 AM, 3011 JP, 1703 BC

142. When all the money of both these countries was spent, the Egyptians sold all their flocks and herds of cattle to Joseph for food to live on that year. Ge 47:15-17

2302 AM, 3012 JP, 1702 BC

143. At the end of this year, when their money and stock of cattle was all gone, the Egyptians then sold both their lands and freedom to Joseph. He supplied them with grain for food and with seed to plant in this seventh and last year of the famine. He was to be repaid in the year following, when the famine was over. So that Pharaoh would have a clear title and full possession of the lands he purchased, Joseph moved everyone from one side of the country to the other. There he assigned to every man land to till and to work. From the profits a law was made giving Pharaoh a fifth part of the increase. Only the chief governors' and the priests' lands, were not bought by Pharaoh. These individuals had a living by the king's allowance and had no need to sell their lands for food as others had.

2309b AM, 3019 JP, 1695 BC

144. Amenophis reigned in Egypt 30 years 10 months. {*Manetho, 1:103}

2315 AM, 3025 JP, 1689 BC

145. When Jacob was about to die, he adopted Ephraim and Manasseh the sons of Joseph. He blessed them by revelation from God and set the younger ahead of the older. Ge 48:1-22 Heb 11:12 When he called his sons together, he blessed them all and foretold what should befall them in the coming generations. He told them that memorable prophesy of the Messiah and gave orders to them concerning his burial. He died at 147 years of age 17 years of which were in the land of Egypt. Ge 49:1-33 47:25

146. Joseph had the body of Jacob embalmed and kept for 40 days. The Egyptians mourned him for 70 days. With Pharaoh's leave, the body was conveyed into the land of Canaan by Joseph

and his brothers and with a great number of the principal men of Pharaoh's court. Lamentation was again made over him 7 days and he was buried with his kindred in the cave at Machpelah according to his wishes. Ge 50:15-21

2340b AM, 3050 JP, 1664 BC

147. Orus reigned in Egypt for 36 years 5 months. {*Manetho, 1:103}

2369c AM, 3079 JP, 1635 BC

148. By faith, Joseph on his death bed spoke of the departure of the children of Israel from Egypt. He asked that his bones might be carried with them. He was 110 years old when he died and saw his children to the third generation. Ge 50:22-26 Heb 11:22 These were Shuthelah and Tahan, the grandsons of Ephraim and Eran or Taran, Nu 26:36 the sons of Manasseh and Gilead was Manasseh's grandchild. From here it is, that the Greek expositors, speaking of the families of Jacob and Joseph, which were said to consist of 70 souls, Ge 46:27 De 10:22 adding to the total these 5 who were born to Joseph in Egypt 1Ch 7:20-29 for a number of 75 persons in all. It appears that Joseph ruled and governed the state of Egypt for 80 years under several Pharaohs. Eusebius in his chronicle, has rightly observed and summarised it thus:

``Joseph was made governor of Egypt when he was 30 years old and when his father Jacob was 122 years old. He headed the government for 80 years. After he died, the Hebrews were held in bondage by the Egyptians 144 years. Therefore, the whole time which the Hebrews spent in Egypt was 215 years, starting from the time that Jacob and his sons went down into Egypt."

149. The book of Genesis ends with the death of Joseph and contains the history of 2369 years. This book was written by Moses. This is the opinion of the Talmudists in their Bababathra l. 1. and so it is generally believed by all the Hebrews. The sum of it is delivered by "Servins Sulpicins", in the first book of his "Historia Sacras" thus:

``At this time lived Job, a man embracing the law of nature, and the knowledge of the true God and very righteous and rich in goods. He was renowned for the fact that neither the enjoyment of those riches corrupted him, nor the loss of them depraved him in any way. When he was plundered of all his goods by Satan, bereft of his children and at last tormented with grievous botches and sores in his body, he did not sin. Having first been commended by God himself, he was later restored to his former health, and had double of what he possessed before."

2376c AM, 3086 JP, 1628 BC

150. Acencheres the daughter of Orus reigned in Egypt for 12 years 1 month. {*Manetho, 1:103}

2385 AM, 3095 JP, 1619 BC

151. Levi died in Egypt when he was 137 years old. Ex 6:16 He was the grandfather by the mother's side to Moses and Aaron and great grandfather by the father's side. Levi had begotten Kohath in Canaan, who died at the age of 133 years and a daughter called Jochebed in Egypt.

Amram the son of Kohath married Jochebed the daughter of Levi, his own aunt. From that marriage (expressly forbidden later) Le 18:12 20:19 Moses and Aaron and their sister Miriam were born. Amram lived 137 years, just as long as his grandfather and his father-in-law. He died shortly before the Israelites left Egypt. Ex 2:1,6,18,20 Nu 26:59

2388 AM, 3098 JP, 1616 BC

152. Rathotis, the brother of Acencheres, reigned in Egypt for 9 years. {*Manetho, 1:103}

2389 AM, 3099 JP, 1615 BC

153. When the Ethiopians came from as far as the river Indus, they settled on the borders of Egypt. (Euseb. Chron.) This is the place, to which Panegyrist refers, where he said:

``Let the victories of Egypt give place to this, under which the Ethiopian and Indus both did tremble"

154. J. Potken, in his Ethiopian Psalter printed at Rome in 1513, calls Ethiopia, which is to the south of Egypt, the greater India.

2397 AM, 3107 JP, 1607 BC

155. Acencheres, the son of Rathotis, reigned in Egypt for 12 years and 5 months. {*Manetho, 1:103}

2410a AM, 3120 JP, 1594 BC

156. Acencheres II reigned in Egypt for 12 years and 3 months. {*Manetho, 1:103}

2422b AM, 3132 JP, 1582 BC

157. Harmais reigned in Egypt for 4 years and 1 month. {*Manetho, 1:103}

2426c AM, 3136 JP, 1578 BC

158. Ramesses reigned in Egypt for 1 year 4 months. {*Manetho, 1:103}

2427d AM, 3137 JP, 1577 BC

159. Ramesses Miamun reigned in Egypt for 66 years 2 months. {*Manetho, 1:103} The latter part of the surname seems to have been deduced from the first part of the name Amenophis. His son after him and several also of his predecessors were called by this name. The former part of it was from the word "Moy" which with the Egyptians signifies "water", as Josephus (a. contra, Apion.) and Clemens Alexand. (1. 1. Stromat.) and Suidas (in ~wc) affirms. Those writers, who relate all by way of fables, called Mythologians, gave him the name of Neptune, the feigned god

of the waters, as shall be shown upon the year 2533 AM <<259>>. This is that new king, who did not know Joseph. He was born after Joseph's death and remembered no more the great benefits received from him. By his policy the Egyptians, frightened at the number and strength of the Israelites in the land, subjected them to a heavy and cruel bondage. In addition to tilling the ground, they laid upon them the building also of the king's magazines and storehouses and the whole cities of Raamsis or Ramesis. Ex 1:8,14 Ac 7:18,19 The latter took its name, as Mercator thinks, from Ramesses the founder of it and the other perhaps from his queen.

2430b AM, 3140 JP, 1574 BC

160. Aaron was born 3 years before his brother Moses, 83 years before the departure of the Israelites from Egypt. Ex 7:7

2431b AM, 3141 JP, 1573 BC

161. The ungodly king could not prevail with Shiphrah and Pua, the two principal midwives of the Hebrew women, to force them to kill all the male children of the Hebrews. Therefore he proclaimed a barbarous edict to destroy them all by drowning them in the river. Ex 1:15-22 Ac 7:19,20 This happened between the birth of Aaron and the birth of Moses.

2433 AM, 3143 JP, 1571 BC

162. 41 years after the death of her father Levi, Jochebed bore Moses to Amram, her nephew and husband. Moses was 80 years old, when he first spoke to Pharaoh to let the children of Israel go. Ex 7:7 40 years later Moses died in the 12th month when he was 120 years old. De 3:1,2 34:7

163. Because Moses was an attractive child, as Justin also from Trogus Pompeius mentions him to have been, his parents hid him 3 months in their house. They did not regard the king's edict. Ex 2:2 Ac 7:20 Heb 11:23

164. He was discovered by the diligent inquiry made by the king's searchers and their bad neighbours the Egyptians. The parents put him in a basket of bulrushes, daubed over with slime and pitch and laid it in the flags, by the brim of the river. His sister, Miriam or Mary, Nu 26:59 1Ch 6:3 stood near by to see what would become of him. Pharaoh's daughter whom Josephus (Antiq. l. 2. c. 9.) called Thermutin and so does Epiphanius, in Panario and others) found him there. She put him out to be nursed, as it happened, to his own mother Jochebed. Afterward she adopted him for her son and had him brought up and instructed in all manner of science and learning of the Egyptians. Ex 2:5,10 Ac 7:21,22

2448 AM, 3158 JP, 1556 BC

165. Cecrops, an Egyptian, transported a colony of the Saits into Attica (Diod. Sic. l. 1.) and set up there the kingdom of the Athenians. This was 780 years before the 1st Olympiad, according to Eusebius in Chron. reports from Castor. From the time of Cecrops, the Chronology of the Ile of Paros, published by that most learned J. Selden, among his Marmora Arundelliana, deduces history or antiquities of Greece. After him and Moses, who was contemporary with him, many

memorable things happened in Greece as follows:

a) Deucalion's flood
b) Phaeton's fire
c) the birth of Ericthonius
d) the rape of Prosepina
e) the mysteries of Ceres
f) the institution of the Elesinian sacrifices,
g) Triptolemus' art of tilling the ground
h) the carrying away of Europa, by Jupiter
i) the birth of Apollo
j) the building of Thebes, by Cadmus
k) those of a later time, Bacchus, Minos, Perseus, Esculapius, Castor and Pollux, Hercules. (Euseb 1. 10. de Prep. Ev. c. 9.)

2465 AM, 3175 JP, 1539 BC

166. In the 18th year of Cecrops, the Chaldeans made war and fought with the Phoenicians. (Euseb. Chron.)

2466 AM, 3176 JP, 1538 BC

167. In this war the Chaldeans were defeated and the Arabians reigned in the country of Babylon 216 years before Belus the Assyrian came there to reign. The 1st king of the Arabians was Mardocentes, who reigned there 45 years (Jul. Afric.) and seems to be the man that is called Merodach. He was later reputed by the Babylonians to be a god, Jer 50:2. Succeeding kings borrowed their names from him as Merodoch, Baladan and Evil-merodach.

2473b AM, 3183 JP, 1531 BC

168. When Moses was 40 years old, he visited his brethren, the Israelites. When he saw their sad plight and an Egyptian smiting a man of the Hebrews, he killed the Egyptian and buried him in the sand. This became known not only to his brethren but also to Pharaoh who sought to kill him. Moses fled from there into the land of Midian. He married Zipporah the daughter of Jethro and stayed there 40 years. Ac 23:30 Ex 2:11,12 3:1 18:1,2 Nu 10:29 Jude 4:11

2474 AM, 3184 JP, 1530 BC

169. Caleb, the son of Jephunneh, was born forty years before he was sent by Moses to spy out the land of Canaan. Jos 14:7,10

2494a AM, 3203 JP, 1511 BC

170. Ramesses Miamun died in the 67th year of his reign about 1510 BC. The length of his tyrannical reign seems to be noted Ex 2:23 in these words.

``And it came to pass in process of time, that the king of Egypt died: and the children of Israel

sighed by reason of the bondage, and they cried ..."

171. That is the cruel bondage, which they endured, even after Ramesses was dead for about 19 and 6 months, under his son Amenophis, who succeeded him. For so long and no longer a time of his reign is assigned by Manetho based on his writings. {*Manetho, 1:103} Although filled with a multitude of old wives tales, all such are abundantly refuted by Josephus, in his 1st book against Apion., yet there are two truths in it.

1. Under this Amenophis, the father of Sethosis or Ramesses (the 1st king of the following Dynasty, or successive principality) which Manetho makes the 19 and not under the other Amenophis which was the 3rd of that Dynasty (as Josephus vainly surmises), the Israelites, under the conduct of Moses, according to Manetho's relation, left Egypt.

2. The Egyptians called him Amenophis, the father of Sethosis and Armais. The Greeks called him Belus, the father of Egyptus, and Danaus. During Belus' time, according to Thallus the Chronographer (as he is alleged by Theophilus Antiochenus and Lactantius) agrees with the age of this Amenophis. Although the fable writers confounding this Belus of Egypt, with Belus the Assyrian, the father of Ninus. They tell us that certain colonies were transported by this Belus (who was drowned in the Red Sea,) into the country of Babylon.

2513b AM, 3223 JP, 1491 BC

172. God appeared to Moses in a burning bush that was not consumed with fire, while he was keeping his father-in-law Jethro's sheep in the mountain of Horeb. He called him to deliver his people Israel from their slavery and bondage in Egypt. Moses sought to avoid doing this with many excuses. At length however, he undertook the work being persuaded partly by miracles and partly by assurance given him of the help of God and his brother Aaron given him for an assistant. Ac 7:30,35 Ex 3-4:1,18

173. Moses left Jether or Jethro his father-in-law and with his family took his journey for Egypt. Because he neglected to circumcise his son Eliezer, he was stopped by God in the way and not allowed to continue until he done this. He sent back his wife Zipporah and his two sons, Gershom and Eliezer, to her father Jethro. Now freed from all encumbrance, he returned to mount Horeb and met his brother Aaron. He went on and performed his duty, confirmed by miracles, in the public sight of the children of Israel. Ex 4:18,31 18:1,6

174. Moses and Aaron declared to Pharaoh God's message. Pharaoh charged them as being leaders in a rebellion and sent them away angrily. He increased the burden of the Israelites more than ever before. Their overseers were beaten because they could not do all the work. They complained in vain to Pharaoh. They complained to Moses and Aaron and Moses complained to God. God graciously heard him and told him to finish the work he had begun. Ex 5:1-22

175. Moses returned to the Israelites with further instructions from God. Because of their oppression, it was to no avail. Hence God commanded him to go again to Pharaoh. Ex 6:1-30

176. Moses was 80 years old and Aaron 83 years old when they were commanded by God to return again to Pharaoh. When the magicians by their sorcery, imitated the miracles of Aaron's

rod becoming a serpent, Pharaoh was more obstinate than ever. Ex 7:1,13 The leaders of these magicians which opposed Moses, were Jannes and Jambres. as named by the apostle, 2Ti 3:8. These names are noted, not only by the Jews in their Talmudical treaty of tyhgm i.e. of Oblations, c. 9. where they are called by the names of yghfy and admmw i.e. Jochanne and Mamre. In the Chaldee Paraphrase, they are attributed to Jonathan. Ex 1:15 7:11 Among some heathen writers, for so Numenius Apamaeus, a Pythagorean Philosopher, in his 3rd book, wfsituataqhq cited by Euseb. 1. 9. Prepar. Evang. c. 8. relates this history:

``Jannes and Jambres, interpreters of the mysteries of Egypt, were in great repute at the time when the Jews were sent out of Egypt. It was the opinion of all men that these were inferior to none in the art of magic. For by the common opinion of the Egyptians, these two were chosen to oppose Moses, the ring leader of the Jews. Moses prayers were most prevalent with God. They only were able to undo and frustrate all those most grievous calamities that Moses brought upon all the Egyptians."

177. Pliny, (1. 30. c. 1.) in reference to this states

``There is also another sect of Magicians, depending upon Moses, and Jannes and Jotape Jews."

178. Wherein nevertheless he falls into a double error,

a. In reckoning Moses among the magicians.
b. In making Jannes and Jotape to be Jews.

179. But when Pharaoh's magicians could do no more, God through Moses sent his ten plagues upon the Egyptians. These are summarised in Ps 78: 1-72 105:1-45. According to the Jews, these plagues lasted a year but in fact they were all sent within one month in this order.

180. About the 18th day of the 6th month, (which in the previous year and thereafter became the 12th month Ex 12:2) God sent the first plague of the waters turning into blood. After 7 days, Ex 7:25 about the 25th day, came the second plague of the frogs which were removed the next day. About the 27th was brought upon them the third plague of flies and lice.

181. About the 28th day, Moses threatened them with a fourth plague of flies and other vermin. These came on the 29th day and were all taken away on the 30th day.

182. About the 1st of the 7th month (which shortly after was made the 1st month of the year Ex 12:2) After Moses warned them of a fifth plague, he brought it upon them the next day. This was the plague of murrain in cattle. About the 3rd day, the sixth plague of boils and botches came upon man and beast. This plague came on the magicians as well. Ex 9:11 Hence wrote Justin, from Trogus Pompeius, l. 36.

``The Egyptians were afflicted with the scab and sores. When they were warned by an Oracle, all, that were infected with that disease, expelled Moses out of Egypt lest the plague should spread further among the people."

183. Note here too the sayings collected out of Diodorus Sicul. 1. 40. reported in Phati

Bibliotheca. p. 620.

184. About the 4th day, Moses warned them of a seventh plague which came on them on the 5th day of the same month. It was a plague of thunders and rain and grievous hail, mixed with fire which ruined their flax and barley because the barley was then in the ear and the flax bolled. But their wheat and the rye were not harmed, because they were not yet out of the ground. Hence Nicolaus Fullerus, l. 3. of his Miscellanies rightly observes, p. 389. that this plague happened in the month of Abib.

185. About the 7th day Moses threatened them with an eighth plague. The next day the plague of locusts came and devoured all green plants. He removed the plague about the 9th day. Ex 10:4,11,19

186. The month Abib, which was the 7th month, was from this time on made the first month of the year. Ex 12:2 13:4 This was for a memorial of their departure out of the land of Egypt. From the beginning of this month we deduce the epochs of the Jewish Calendar. Nu 9:1,2 Ex 40:17

187. On the 10th day of this the month, (which was the Thursday April 30th according the Julian Calendar) was instituted the feast of the Passover and unleavened bread. The Pascal lamb was chosen and killed four days later. Ex 13:3,6

188. Moses now brings upon them the ninth plague of 3 days darkness. It was so dark that none of the Egyptians during that time, once left the place where they were when the darkness came. However, the Israelites had during that time, light in their dwellings. Ex 10:22,23

189. Upon the 14th day (Monday, May 4th) Moses spoke with Pharaoh for the last time. Moses told him of the tenth plague which should come upon him. This was the death of all the firstborn of Egypt, which came to pass the next night at midnight. Pharaoh, in a rage ordered Moses to get out of his sight and never come back again. Ex 10:24-29 11:1,4-8 The passover was celebrated that evening. Ex 12:11,12

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The Fourth Age of the World

190. On the 15th day of the 1st month (Tuesday, May 5th) at midnight, the firstborn of all Egypt were slain. Pharaoh and his servants, quickly sent away the Israelites with all their goods and the plunder which they had received from the Egyptians. Ex 12:33,35,36 It was exactly 430 years from the first pilgrimage of Abraham's departure from Canaan, to the day they were set free from bondage. The day after the Passover, they journeyed toward Ramesses with about 600,000 men, besides women and children. Ex 12:29-31,37,41,51 Nu 33:3 From that place the camps are recorded by Moses. From the Hebrew meanings of the words, Jerome, in writing to Fabiola, expounds symbolically, in his Treatise of their 42 camps. I suppose the first camp to be at Ramesses. Thus then:

1. At Ramesses, where the Israelites were placed by Joseph, Ge 47:11, they all met who either dwelt among the Egyptians Ex 3:2 or who at that time were scattered over all Egypt to gather stubble. Ex 5:12

2. At Succoth, Moses first declared to them the commandments of God for the yearly keeping of the Passover and the sanctifying of the firstborn. Ex 13:1-22

3. At Etham, in the border of the wilderness, the Lord led them with a pillar of a cloud by day and in a pillar of fire by night. Ex 13:20,21

4. At Pihahiroth, between Migdol and the sea, opposite Baalzephon, Pharaoh, with his host overtook them. Here Moses divided the waters with his rod and they passed through the midst of the Trythraean, or Red Sea into the desert of Etham. When Pharaoh and his army tried to follow, they were all drowned when the waters came together again. At dawn, the Israelites were completely freed from the bondage of the Egyptians, whose bodies they saw floating all over the sea and cast up on the shore. Ex 14:26-30 They sang a song of praise and thanksgiving to God, for their deliverance. Ex 15:22 This song Re 15:3 is called the Song of Moses and is the first song of deliverance by the Hebrews.

This happened on the 21st day of the first month on the last day of the feast of unleavened bread, as appointed by God. This is the general opinion of the Jews and most agreeable to truth.

From there they marched three whole days through the wilderness of Etham, from Tuesday the 22nd to Thursday the 24th and they found no water all the way. Ex 15:22 Nu 33:8

5. At Marah, named from its bitter waters, the people which had gone without water three whole days, began to murmur. Moses threw into the water a piece of wood and made them drinkable. This taught the people in time to come to put their trust in God, Ex 15:23,26

6. At Elim were 12 fountains of water and 70 palm trees. They camped by the side of those fountains. Ex 15:27 Nu 33:9

7. This camp was by the Red Sea. Nu 33:10

191. Now we come to the second month.

8. Upon the 15th, (Thursday, June 4th) the Israelites came to the place of their eighth camp in the wilderness of Sin, between Elyma and Sinai. Being hungry they murmured against God and their leaders. About evening, God sent them quails and the next morning rained on them manna from heaven. They lived on manna for 40 years, until they entered the land of promise. Ex 16:1-35

9. They camped at Dophkah.

10. They camped at Alush.

11. At Rephidim the people murmured again because of thirst. (This place was called Meribah and Massa.) Moses gave them water by striking the hard rock with his rod. Ex 17:1,7 This Rock followed them throughout the wilderness. Ps 78:16,20 105:41 1Co 10:4 De 8:15

The Amalekites attacked the rear of the Israelites who were all weary and tired from their long journey in the wilderness. They killed some of the stragglers and weakest of them. Moses sent out to fight with them Jehosua or Joshua the son of Nun his servant. Ex 33:11 His proper name was Hosea but Moses changed it to Jehosuah. Nu 13:16 or Jesus. Na 8:17 Ac 7:45 Heb 4:8

Joshua fought and defeated the Amalekites in Rephidim while Moses prayed on top of the hill. The people were commanded by God to utterly destroy and root out that whole nation. For a memorial of this battle they built an altar there. De 25:17-19 Ex 17:8-16

192. The third month.

12. In the Desert of Sinai, the Israelites camped opposite Horeb and stayed there almost a whole year. They left the wilderness of Sinai, on the 2nd day of the 2nd month, of the 2nd year after coming out of the land of Egypt. Nu 10:11,12 They came here on the same day of the 3rd month, of the 1st year, after coming out of Egypt. This was on the third day of the third month (Monday, June 22nd) according to Fr. Ribera, l. 5. de Templo. Ex 19:1

193. When Moses went up into the mount, God declared to him that he would renew his covenant with the Israelites. He would bind them to himself by a law and that he would favour and love all those who would observe and keep that law. This they readily agreed to. God gave them two days to prepare and sanctify themselves to receive that law. He forbid all except Moses and Aaron to approach the mount. Afterward in great majesty God came down to the mount as they all watched and trembled at the sight. Ex 19:1-25

194. God proclaimed his law as contained in the ten commandments with a terrible voice. Ex 20:1-26 De 5:1-33 This did not make void the promise of grace made to Abraham 430 years before.Ga 3:17

195. The people were terrified as God gave them many other laws. Ex 20:21-23 De 4:13,14 These were written in the book of the covenant Moses gave to the people. After this Moses rose early in the morning and he built an altar at the foot of the mountain. He set up 12 pillars

according to the 12 tribes of Israel. He sent 12 young men of the firstborn (as the Chaldee paraphrases it) whom the Lord had consecrated to himself Ex 24:4 Nu 3:13 8:16,17 to be ministers of those holy things. Ex 19:22 This was before the Levitical priesthood was ordained. These men offered sacrifices, first for sin, and then of thanksgiving to the Lord. Moses read the book of the covenant to the people which contained the commandments found in Ex 20:1-23:33. He then took the blood of the calves and goats that were offered and with water scarlet wool and hyssop, he sprinkled the book as well as 12 pillars representing the 12 tribes of Israel. This ratified that solemn covenant between God and his people. Ex 24:3-8 Heb 9:19,20

196. Moses and Aaron, Nadab and Abihu and 70 men of the elders of Israel, went up into the mount and there beheld the glory of God. When the rest returned, Moses, with his servant Joshua, stayed there for six more days. On the seventh day God spoke to Moses and he continued there 40 days and 40 nights Ex 24:9-18 This time includes those six days which he spent waiting for the Lord. During this time, he ate no meat nor drank water. De 9:9 He received God's commands concerning the construction of the tabernacle, the priests garments, their consecration, sacrifices and other things as related in Ex 25:1-Ex 31:18.

2513d AM, 3223 JP, 1491 BC

197. The fourth month.

198. When those 40 days and 40 nights were over, God gave Moses the two tables of the law in stone written by God's own finger. Ex 31:18 De 9:10,11 God ordered him to go down quickly, for the people had already made a molten calf to worship. Moses by prayer pacified God and went down from the mount. When he saw the people keeping a festival in honour of their idol in the camp, he broke the tables of the law at the foot of the mount. Ever since this, the Jews keep a solemn fast to this day on the 14th day of the 4th month. This has led some men into the error that the 40 days of Moses in the mount, are to be started from the day immediately following the giving of the ten commandments. Thus omitting altogether the intermediate time, spent in writing and reading the book of the covenant and sanctifying the covenant made between God and his people with solemn rites and ceremonies. Ex 24:1-18

199. Moses burnt and defaced the idol and the Levites killed 3,000 of the people. Ex 32:20-29 De 9:21 33:9

200. The next day Moses returned again into the mount and there again entreated the Lord for the people. Ex 32:30-32

201. He commanded them to lay aside their gorgeous apparel and to set up the tent of the congregation outside the camp. This tent was used until the tabernacle was built by Bezaleel. The people out of a deep sense of God's wrath, repented of their sins. Moses prayed that God himself should be their guide and leader in their way and not an angel. This prayer was heard. Ex 33 1-23

202. God commanded Moses to get new tables of stone and to bring them with him into the mount the next day. Moses brought them the next morning. When Moses stood in the cleft of a rock, God passed by and showed him a glimpse of his glory. Ex 34:1-35

203. Again Moses stayed another 40 days and 40 nights in the mount without meat or drink and prayed for the people. De 9:18 10:10 God was appeased and renewed his covenant with the people with certain conditions. He gave his laws again and told Moses to write them down. Again, God himself wrote the ten commandments in the tables which Moses brought to him. Ex 34:10-28

204. The sixth month.

205. After 40 days, Moses returned from the mount with the tables in his hand. Because his face shone, he covered it with a vail. He proclaimed the laws of God to the people, ordering the observation of the Sabbath. He asked for a free will offering to be made toward the building of the tabernacle. Ex 34:1-35:35

206. So that this offering could be done in an orderly manner, all males were numbered from 20 years old and upward and they were found to be 603,550. According to the law prescribed by God, Ex 30:12,13 each contributed half a shekel. The total sum amounted to 100 talents of silver and 1775 shekels Ex 38:25,26. Hence it is gathered, that every talent among the Jews, amounted to 3000 shekels: every pound containing 60 shekels. Eze 45:12. In addition to this pole tax, from the voluntary offering was the sum of 29 talents of gold, and 730 shekels; and of brass, 70 talents and 2400 shekels. Ex 38:24,29 As for other materials needed for the tabernacle, there came in more than enough and the people were commanded to stop giving! Ex 36:5-7

207. Bezaleel and Aholiab were appointed by God for the chief workmen of the tabernacle. Ex 31:2-6 35:30-35

2514a AM, 3223 JP, 1491 BC

208. In the first six months of this year the tabernacle, the ark of the covenant, the altar, the table of shewbread, the priest's garments, the holy ointments, the candle sticks and other utensils and vessels belonging to the sacrifices, were finished in the desert at Mount Sinai and were brought to Moses. Ex 36:1-39:43

209. God commanded Moses to:

1. On the first day of the second month he should set up the tabernacle and furnish it with all things belonging to it.Ex 4:2,8

2. He should anoint them with holy oil and should consecrate Aaron and his sons for the priesthood, Ex 9:15

210. He did this but not both activities the same time. For upon the very day God appointed, he erected the tabernacle, with all things belonging to it. Ex 40:17,33 The second command he performed later at a time appointed by God. Le 8:1-13 It took seven days for the consecration of the priests and altar. Ex 29:35-37

2514c AM, 3224 JP, 1490 BC

211. On the first day of the first month (Wednesday, April 21st) of the second year after they left Egypt, the tabernacle of the covenant was set up and filled with the glory of God. Ex 40:2,17,34 From it God uttered his will and commandments to Moses. These are recorded in the first 7 chapters of Leviticus. In the same year and first month, the Israelites, as commanded by God, celebrated the passover at the evening of the 14th day. (Tuesday, May 4th) On this day some of the people complained to Moses and Aaron that they could not keep the passover with the rest of the congregation on the appointed day because they were unclean from touching a dead body. God made a law that all such persons should keep their passover on the 14th day of the second month if they could not keep it on the day first appointed. Nu 9:1,14

212. On the first day of the second month (Friday, May 21st) God commanded Moses to take the number of all the males of the children of Israel from 20 years old to 60 by their tribes, except the Levites. He appointed the Levites for the service of the tabernacle and assigned the responsibilities for setting it up, taking it down and moving and carrying it from place to place. Nu 1:1 26:64

213. The census came to 603,550 Nu 10:1,46 the same number as 7 months earlier, when they were taxed for a contribution to the building of the tabernacle. Ex 38:26

214. Moses, according to God's command, Ex 29:37 30:22,30 40:9,25 anointed the tabernacle and the altar with all things in it with the holy oil, consecrating them to the Lord. He also consecrated Aaron and his four sons with the same oil and with rites and ceremonies necessary for the execution of the priestly office. He commanded them not to stay in the tabernacle for seven days. Le 8:1-36 This was the time required for the consecration of them and the altar. Ex 29:35-37 Le 8:33

215. Moses outlined the order and position of the tribes in their march and encampments Nu 2:1-34

216. The number of Levites from one month old and upward, was found to be 22,300. Nu 3:15,35 The 2200 firstborn of the Levites managed the service of God in lieu the firstborn of Israel. The number of the firstborn of the children of Israel, exceeded the whole number of the Levites (their firstborn deducted) by 273. Therefore they were taxed for every additional person, five shekels for redemption money. Nu 3:39-50

217. The Levites were set apart and consecrated to God for his service. Every man was appointed a certain time when he was to perform his ministry. Nu 8:5-26

218. 8580 Levites were between 30 and 50 years old. Their offices and services were assigned among them according to their families. Nu 4:1-49

219. All leprous and unclean persons were put out of the camp. The laws for restoring of damages and of jealousy were ordained. Nu 5:1-31

220. The vow, the consecration and manner of the Nazarites was instituted. Nu 6:1-27

221. Upon the 8th day following the completion of the consecration, Aaron offered sacrifices

and oblations, first for himself and then for all the people. All these offerings consumed by fire that fell from heaven upon them. This sign ensured belief of the people that the priestly office among them was ordained by God himself. Le 9:1-24

222. All the tabernacle was completely set up and anointed all over, together with the utensils and things belonging to it. The altar which had been consecrated for 7 days, was now dedicated by Aaron by his first oblation of sacrifices made on it. The seven previous days were for expiation, or cleaning and ordained for the hallowing of the altar. Ex 29:36,37

223. The heads of the tribes brought six covered wagons and twelve oxen, and jointly offered them before the tabernacle. All this was given to the Levites, the sons of Gershon and Merari for their duties. Every day leaders of the tribes brought their various sacrifices and things belonging to the ministry of the tabernacle and offered them towards the dedication of it. This took twelve days. Nu 7:1-11,84,88

224. On this first day, Naasson, (from whom David and according to the flesh, Jesus Christ himself) came and made his offering for the tribes of Judah. Then the rest, every one for his tribe, according to the order as they were ranked in their camps, made offerings. Nu 7:11-83

225. Nadab and Abihu were Aaron's two oldest sons who had gone with their father up into the Mount Sinai and saw the glory of God there. Ex 24:1,9,10 They went into the sanctuary with strange or common fire. This was not that fire which fell from heaven, Le 9:24 and which was perpetually to be kept alive and continued for the burning of the sacrifices and incense in times to come. They were struck dead in the place by fire sent from heaven. Le 10:1,9 Nu 3:2-4,26,60,61 The priests were forbidden to make lamentation for them. Moreover for their neglect of duty, all the priests were ordered to abstain from wine and strong drink before they were to go into the tabernacle. A law also was made, that what was left of the sacrifices should be eaten by the priests. Aaron's excuse for not doing this was allowed by Moses. Le 10:6-20

226. Upon this occasion the law was made (about the tenth day of this month, as it seems) that only the high priest should enter into the sanctuary once in a year. This was only to be on the day of atonement and the general fast which was to be kept on the 10th day of the seventh month. Le 16:1-34

227. On the 14th of this month, (Thursday, June 3rd) at evening, the passover was to be celebrated by those who were unable to keep it a month earlier because of their uncleanness Nu 9:1-24

228. By God's command, this blasphemous person, was carried out of the camp, and stoned. Le 24:10-13

229. All the laws contained in the 17 last chapters of Leviticus seem to have been made in this month.

230. God commanded two silver trumpets to be made, to call the congregation together for the times of their moving and marching and sacrificing. Nu 10:1-28

231. Jethro, who was also called Hobab, brought his daughter Zipporah, with her two sons, Gershon and Eliezer who were left with him, to Moses, his son-in-law. He congratulated him and the people for their deliverance from Egyptian bondage. He publicly declared both by word and deed, his faith and devotion toward the true God. By his advise, Moses delegated the government of the people to some others and ordained magistrates for the deciding of lesser issues. Ex 18:1-27 De 1:9-18 Nu 10:29

232. The 19th day of this month seems to have been the last day that the 12 leaders of the tribes made their oblations for the dedication of the altar. This day Ahira made his offering for the tribe of Naphtali. Nu 7:78,88

233. On the 20th day of the second month (Wednesday, June 9th) God commanded the Israelites to break camp and to start their journey to take possession of the promised land. Nu 10:11,12 De 1:6,7 Moses asked Jethro to go along with him, but he refused and returned home. Nu 9:29,30 Ex 18:27

234. The cloud rose from the tabernacle and they arranged themselves into four squadrons, or battalions and marched from Sinai. They had been there almost a year. After 3 days journey they came to the wilderness of Paran, Nu 10:12,33 where they stayed and rested for 23 days.

13. At their 13th camp, at a place called Kibrothhattaavah, Nu 33:16 some who murmured were struck with fire from heaven. Hence that place was called Tabor. They were saved by the intercession of Moses yet again murmured and provoked God by their loathing of manna and desiring of flesh to eat. Nu 11:1-10 Ps 78:19-21

235. Moses complained to God of the great burden of this government and desired to be relieved from it. God chose 70 elders to help him. Two of these, Eldad and Medad, prophesied in the camp. Nu 11:10-17,24-30

236. God gave the people quails for a whole month, not just for a day as he did the year before. Ex 16:12,13 He sent a most grievous plague among them. From the graves of those who lusted, that place was called, Kibrothhattaavah, Nu 11:31-34 Ps 78:26-31 Ps 106:15

14. The fourteenth camp was at Hazeroth. Nu 11:35 33:17 Miriam and Aaron spoke evil of Moses their brother because he had married a woman of Ethiopia. Zipporah his wife was from Madian, which was a part of the Eastern Ethiopia, otherwise called Arabia. They made themselves equal in all points with him. God honoured Moses more than they and struck Miriam with leprosy. She was sent outside of the camp. At the prayer of Moses, she was healed after seven days. Nu 12:1-15 De 24:9

2514d AM, 3224 JP, 1490 BC

237. Miriam was cleansed some time during the 4th month. After she returned to camp, the Israelites left that place.

15. They camped in Hazeroth, in the desert of Paran, Nu 12:6 33:18 near Kadeshbarnea, Nu 13:26

238. On the fifth month.

239. From the wilderness of Paran, Nu 13:3 or Kadeshbarnea, Nu 32:8 De 1:19,22 9:23 Jos 14:7 at the time of ripened grapes, God commanded Moses to send 12 spies from every tribe Nu 13:1,2to thoroughly spy out the land. Moses and the people were agreeable to this plan. De 1:22,23 Among these men was 40 year old Caleb, the son of Jephunneh (of the tribe of Judah) Jos 14:7 and Oshea (the son of Nun, whom Moses called Joshua, from the tribe of Ephraim. These men entered the land from the south by the desert of Sin, passing through to the very northern part to Rehob. Nu 13:21,22 De 1:23

240. The sixth month.

241. The spies spent 40 days in searching out the land and returned to Kadesh in the wilderness of Paran. They brought one branch of a vine with a cluster of grapes on it gathered from the valley of Eshcol. This valley was named for its pomegranates and figs. Nu 13:23-27 De 4:24,25 This likely happened before the 7th month before the feast of tabernacles. This feast was kept on the 15th day of that month when the fruits of the barn and winepress, were always gathered. Ex 23:16 Le 23:39 De 16:13 Ten of the twelve men spoke ill of the country and its barrenness, magnifying the city's strength and the giants living there. This discouraged the people from marching any further toward it. However, Caleb did all he could, to persuade the people to go on. Nu 13:28-33 32:9

242. The people were terrified by the report made by the rest and threatened to return again to Egypt. They were ready to stone Caleb and Joshua for their conflicting report. When God threatened the people with sudden destruction, Moses again prayed and their lives were spared. However, God declared that all of them who were over 20 years old would die in the wilderness and would never see the promised land but wander in the wilderness for forty years. Nu 14:1-35 26:64,65 32:10-13 De 1:26-36 9:23 Jos 5:6 Ps 95:8-11 106:24-26 Their children entered the promised land in the 39th year. Nu 32:13 De 2:14

243. God destroyed the 10 rebellious spies by sudden death. Nu 14:36,37 In memory of this event, the Jews keep a fast on the seventh day of the sixth month, called Elul.

244. God commanded them to break camp and return back into the desert near the Red Sea. Instead they disobeyed him by going forward into the mountain and were pursued all the way to Hormah and defeated by the Amalekites and Canaanites. Therefore they sat down and wept before the Lord, but he would not hear them. Nu 14:40-45 De 1:40-45

245. After this incident, as the Israelites continued to die in the wilderness, Moses composed the 90th Psalm, Lord thou hast been our refuge, &c. He also showed that the normal age of men was reduced to 70 or 80 years. Therefore,

246. The age of man was shortened to a third of what it was before

2515a AM, 3224 JP, 1490 BC

247. The Israelites continued in Kadesh many days. De 1:46 For whether it was for a day, a month, or a year, as long as the cloud continued over the tabernacle, the camp did not move. Nu 9:22 In some places the camp stayed for many years since in the 37 years there were only 17 camps mentioned. After leaving Kadesh, they returned into the wilderness toward the Red Sea and camped around the hill country of Seir many days. De 2:1 Jud 11:16 The 17 camps for this time in the wilderness of Seir were mentioned in the 33rd chapter of Numbers in this order:

16th at Rimmonparez
17th at Libnah
18th at Rissah
19th at Kehelathah
20th at Mount Shapher
21st at Haradah
22nd at Makheloth
23rd at Thahash
24th at Thara
25th at Mithcah
26th at Hashmonah
27th at Moseroth
28th at Benehaajan, or Beeroth Bene Jaakan of the well of the sons of Jaakan De 10:6
29th at Horhagidgad, or Gudgodah, De 10:7
30th at Jotbathah, a place full of springs of water, De 10:7
31st was Ebronah
32nd was Eziongaber, which is near to Eloth and by the shore of the Red Sea, in the land of Edom 1Ki 9:26

2515 AM, 3225 JP, 1489 BC

248. The only mention of these camps are the laws and historical events as recorded in Nu 15:1-19:22.

1. Nu 15:1-41 A man was stoned by God's command for gathering sticks on the Sabbath. Although the sacrifices were omitted in the wilderness, yet the Sabbath was kept.

2. Nu 16:1-50 Korah, Dathan and Abiram rebelled against Moses and Aaron. They were swallowed alive into the earth. When 250 of their associates offered incense, God destroyed them by fire. God commanded their censors to be taken and used for a covering for the alter. This was for a memorial of them to the children of Israel. The people murmured against Moses and Aaron for this calamity and God killed 14700 of them.

3. Nu 17:1:13 The twelve rods were brought by the twelve princes and laid in the sanctuary. Aaron's rod was the only one that budded and brought forth almonds. It was set before the ark, for a warning against any future rebellions.

249. All these events are thought to have happened in the later half of the second year after they left the land of Egypt. Moses wrote only what happened in the first two years and the last year of their travel in the wilderness. For the intervening events of those 37 years see Abulensis, upon Numb. cap 1. Quast. 3.

250. The scriptures also show that the time, which the Israelites spent in travelling from Kadeshbarnea, till they passed the vale, or brook Zedad, was half a year after they moved from their 32nd camp. Another half year elapsed before they passed the river Jordan making up the full 38 years. During this time, all those ungodly rebels perished. De 2:14-16

251. For the first 9 years the Israelites spent in the wilderness, Armais governed in Egypt and Sethosis invaded the East. Both were brothers and sons of Amenophis who drowned in the Red Sea as before noted in the item under 2494 AM. Manetho in his Egyptiaca, mentioned by Josephus in his first book against Apion, wrote:

``Sethosis was well equipped with cavalry and ships and made his brother Armais ruler over all Egypt. He let Armais use all power and authority there except he was not to wear a crown and he charged him not to dishonour his wife the Queen and mother of his children. Armais was also told to abstain from all other concubines of the king. Sethosis himself however made war in Cyprus and Phoenicia and against the Assyrians and the Medes. Some of these he subdued by his powerful army and others he overtook merely caused by the terror his reputation. Puffed up with this great success near home, he went on with greater confidence to ravage and spoil all the kingdoms and countries of the East. A few years after he was gone, Armais whom he left in Egypt, having no fear, did everything the king commanded him not to do. First, he misused the queen and lay continually with the king's concubines. Later, he followed the advice of his friends and wore the crown, plainly rebelling against his brother."

252. Thus Manetho adds:

``Armais, was Danaus; and Sethosis was also called Egyptus,"

253. and that Egypt was named after him. Ramesses, was named after his grandfather showing that these similar names and events reveal that Tacitus calls him Rhamses and Herodotus, Sesostris. Tacitus says:

``A king called Rhamses, conquered all Libya, Ethiopia, the Medes and Persians, Bactria, Scythia and all the lands which the Syrians and Armenians and the Cappadocians held along with Bithynia and Lycia, by the Mediterranean Sea:"

254. Tacitus records him under the name of Rhamses. Regarding Sesostris, Herodotus in his second book writes that their Egyptian priests say:

``He was the first, to bring all nations bordering the Red Sea under his subjection sailing by way of the Arabian gulf. He came back the same way and gathered a mighty army. Marching into the continent of Asia, he subdued all the nations which stood in his way. Leaving Asia he crossed into Europe and conquered the Scythians and Thracians. It seems he went no further because the marks and monuments of his name and victories are found in Palestine of Syria. Two monuments are in Ionia, one at Ephesus, as you go into Phoencea, another one is on the way leading from Sardis to Smyrna."

255. A similar report comes from Diodorus Siculus, of Sesoosis l. 2. but he makes him far more ancient than this. The age of his brother Danaus proves that he was contemporary with Moses.

Manetho and Diodorus record the timing of these events nearly the same. They indicate that at the time all foreigners were expelled from Egypt, Danaus and Cadmus, with their companies came into Greece and Moses with his company went into Judea. This we find in the Selections of Phoisus. For the better understanding this 37 year period we include events from Eusebius in his "Tables" as follows:

2520 AM, 3230 JP, 1484 BC

256. Egypt (which was formerly called Aeria) was named after Egyptus who was there made king after the expulsion of his brother, Danaus. Our account varies only two years from that of Eusibius for:

2522 AM, 3232 JP, 1482 BC

257. Egyptus was also called Ramesses and Sesostris and Sesoosis. After spending 9 years in many voyages and foreign wars, (as Diodorus Siculus states in his first book) he returned to Pelusium. During this time Armais, who was also called Danaus ruled over Egypt. He first attempted to poison his brother Egyptus at a banquet provided for him but failed in the attempt as both Herodotus l. 2. c. 107. and also Diodorus Siculus l. 1. p. 53. (in the Greek and Latin edition of him) testifies. At which time he fled for fear of his brother from the kingdom which he had in Egypt and came into Greece, (as Georgius Syncillus states in the Greek Eusebius, published by Scanger, page 26,27.)

2530 AM, 3240 JP, 1474 BC

258. When Danaus came into Greece, he made himself ruler of Argos and made it abound with waters. Danaus by his 50 daughters, destroyed the 50 sons of his brother Egyptus except only his son Lynceus who reigned after him at Argos.

2533 AM, 3243 JP, 1471 BC

259. Busiris the son of Neptunus and Libya the daughter of Epaphus, were joint tyrants in the area next to the Nile river. He barbarously murdered all strangers who passed that way and fell into his hands. Ovid. (lib. 3. de Tristi.) asked who was more cruel than Busiris? Virgil, (3. Georg.) queried who had not heard of Eurystheus' hard heart? The altars by the unworthy Busiris reared were indeed unworthy to be defended. Much more unworthy he was to have been commended by any man, which yet was his lot to be, according to Socrates the orator, in his, Busiridis Encomium. On this (as after him, also Eusebius did) state that he was the son of Libya, the daughter of Epaphus and Neptunus. Note that this Ramesses, surnamed Myamun, (of whom I spake, in the year of the world 2427) was by mythological writers, surnamed Neptunus and was the man who commanded the new born infants of the Hebrews to be drowned. He had two sons, Amenopis, i.e. Belus of Egypt (the father of Egyptus and Danaus). He was that enemy of the Almighty God and was drowned in the Red Sea with his army. He had a son Busiris who was so infamous for butchering strangers, (a fitting offspring for such a father) that succeeded him. On this from A. Gellio, l. 15. c. 21. that the poets were inclined to call men who were barbarous, cruel and devoid of humanity, the sons of Neptune who was born of that merciless element, the sea.

2543 AM, 3253 JP, 1461 BC

260. According to Eusebius in these times Tat the son of Hermes Trismegistes lived. The Egyptians say that Sesostris learned his wisdom from this Hermes. (Elian, l. 12. Var. Histor. c.4.)

2549 AM, 3259 JP, 1455 BC

261. Cadmus and Phenix went from Thebez in Egypt into Syria and founded the kingdom in Tyre and Sidon. Eusib. Chron.

2552b AM, 3262 JP, 1452 BC

262. After the Israelites had wandered around the hill country of Seir and Edom for 37 years, they went from Kadeshbarnea to Eziongaber in Edom. Travelling from the north to the south to the shore of the Red Sea, God then commanded them to turn northward and march straight for the land of promise. When the land of Edom lay directly in their way, he ordered them that they should not fight with the Edomites because they were brothers. God told them how great was his providence and care toward them in preserving them for 40 years in the wilderness. De 2:1-7 He used the round number of 40 for the actual time of 39 years.

2552c AM, 3262 JP, 1452 BC

263. In the first month of the 40th year, after they left Egypt, the Israelites came into the wilderness of Zin and camped there.

33. They camped at Kadesh Nu 20:1 33:36-38 Jud 11:17 of Zin, near the border of Edom, Nu 20:14,15 towards Eziongaber and the Red Sea. This was not at Kadeshbarnea, where they made their 15th camp and which lay near the border of Canaan, toward the south. Nu 34:4 Jos 15:3

264. Miriam died Nu 21:1 here 4 months before her brother Aaron, and 11 months before her brother Moses. She was the oldest of the three and lived 130 years as appears, Ex 2:4,7 so that she was a pretty mature maiden when Moses was born. This was noted before upon the year of the world, 2433. The Jews to this very day keep the memory of her death upon the tenth of the first month.

265. Again the people complained to Moses and Aaron for lack of water. God commanded to call water out of the hard rock, only by speaking to it. Through impatience and diffidence to God's command, Moses spoke something unadvisedly with his lips and struck the rock twice with Aaron's rod. This was the rod that budded and blossomed. He drew water from it as he had drawn out of another rock, 37 years earlier. Ex 17:7 For this occasion the place was called Meribah, or waters of strife. Nu 20:2-13. For it is most likely, that the former water, which Tertullian called, Aquam Comtiem, the water that followed them, (mentioned in the eleventh encampment) was swallowed up in the Red Sea. In this second time of want of water, the children complained just like their fathers did many years before.

266. Moses and Aaron for their diffidence and unbelief in executing the commandment of God

were not allowed to enter into the land of Canaan. Nu 20:23,24 27:14 Ps 106:32,33

267. The Israelites sent messengers to the Edomites and Moabites asking to pass through their land. They refused to let them pass through their countries, Nu 20:14-20 Jud 11:17 but allowed them to pass along their borders. De 2:4,6,29 On this occasion, they stayed a while at Kadesh, Jud 11:17 then went forward again.

34. The 34th camp was in mount Hor, on the borders of Edom, Nu 20:22,23 or Mosera, De 10:6. To this place the Israelites are said to have come when they left Beeroth Bene Jaakan, or the wells of the sons of Jaakan, their 28th camp. They camped in Gudgodah, or Horhagidgad, Jotbath and other places. For it is said, De 10:7 that from there they came to Gudgodah and from Gudgodah to Jotbathah. These words "from there" are not to be understood of Mosera, but of Beeroth, as many learned men have long since noted on this passage.

268. The Israelites mourned for Aaron 30 days, Nu 20:29 this is the whole month when he died.

269. On the sixth month, the king of Arad, who dwelt on the southern part of Canaan, after hearing of the Israelites approach, went and fought against them taking many of them prisoners. For this they vowed, a vow to God and when they defeated them, they destroyed them and their cities. Because of this, that place was called Hormah, i.e. the place where that vow was made of utterly destroying the Canaanites. Nu 31:1-3 33:40

270. They left mount Hor, avoiding the plain country that led from Elath, and Eziongaber and the Red Sea straight into Edom. They went around Edom and came to the east side of it Nu 21:4 De 2:40 and there they made another camp.

35. They camped at Zalmonah, Nu 33:41 named for the brazen serpent set up there. The people murmured because of the fierce serpents sent among them by God. (Not a little worm, breeding in their flesh, as Fortunius Licentus, in his third book, de spontanco Viventium ortu. c. 51. imagines.) These poisoned them with their bite. They were healed by looking upon the image of a brazen serpent that God appointed to be set up on a pole. Nu 21:5-9 Jos 3:14 1Co 10:9

36. They camped at Punon. Nu 33:42

37. They camped at Oboth. Nu 21:10,33,43

38. They camped at Ijeabarim on the borders of Moab Nu 33:44 in that desert which lies to the east of Moab Nu 21:11 and is called the desert of Moab. De 2:8 For, they continued their march through that wilderness and came to the east of Moab. Jud 11:18

271. And when they left there to pass by the valley or brook of Zared, God forbade them to make war upon Moab. Nu 21:12 De 2:8,13

272. They passed over Zared, 38 years after the sending of their spies from Kadeshbarnea.

273. All those over 20 years old who rebelled against God there, had died. De 2:6

39. They camped at Dibongad Nu 33:45

40. They camped at Almondiblathaim, Nu 33:46 also called Bethdiblathaim, in the wilderness of Moab. Jer 48:22 Eze 6:14

2553a AM, 3262 JP, 1452 BC

274. When the Israelites were passing the borders of Moab, at Ar and approaching the country of the Ammonites, God forbade them to make any war upon the Ammonites. De 2:18,19,37 He commanded them to pass over the river Arnon: which at that time was the boundary between Moab and Ammon. De 2:24 Nu 21:13 They camped at Arnon and never entered the territory of Moab. De 2:24 Nu 21:13 Jud 11:18

275. Next they arrived at Beer, where the well was which the princes and nobles of the people, with Moses their law-giver, had dug with their staves. They came to Matthan, Nahaliel, Bamoth and the valley, which is in the country of the Moabites, at the entrance of the hill which looks toward the wilderness Nu 21:16-20 of Kedemoth. De 2:26 Here they camped.

41. They camped at Abarim opposite Nebo. Nu 33:47 As for Maanah and the other places, these were not camps, as Tremellius observes in Nu 2:12, but only places through which they passed on their march before Moses sent messengers to the Amorites. The Chaldee paraphrases does not take them for proper place names, but only as titles. They interpret them of the waters of the well (as the Rock, 1Co 10:4) which followed the Israelites to the brooks and from the brooks to the mountains and from the mountains to the valley of the Moabites.

276. From the wilderness of Kedemoth Moses sent messengers to Sihon the Amorite, king of Heshbon. He asked permission to pass peacefully through his borders (as the Edomites and Moabites had done) because that was a short cut to the fords of Jordan. When he denied them passage and made war upon them, the Israelites slew Sihon and possessed all his cities and dwelt in them. De 2:24-36 Nu 21:21-31 Jud 1:19-22

277. Moses sent his spies to Jazer which they conquered with the towns associated with it. They expelled the Amorites from there, from the river of Arnon which is the bound of Moab, Nu 21:13 22:36 to the brook of Jabbok which divides it from Ammon. De 3:16 Jos 12:2 13:10 They never meddled with the country lying next to the river Jabbok, neither with any of the lands belonging at that time to the children of Ammon of Moab, as God had commanded them. De 2:9 9:37 Therefore, 264 years later when the Ammonites complained that the Israelites had taken their land from Jabbok to Arnon and even to the brooks of the river Jordan, Jephthah correctly answered them that this was not true. They had not meddled with the lands, either of the Moabites or the Ammonites. When they had slain Sihon, they took all the lands belonging to the Amorites, from the river Arnon, to Jabbok, and possessed it as their own inheritance. Jud 11:13,15,22,23 It was also true that Sihon king of the Amorites had formerly taken from Vaheb king of the Moabites, Heshbon and all that country of his to Arnon. Nu 21:14 Also he had taken from the Ammonites, half their country even to Arnon which lay opposite Rabbah. De 3:11 All that land belonged formerly to the Ammonites and later was taken from the Amorites and assigned to the tribe of Gad to dwell in. Jos 13:25

278. When the children of Israel marched on their way to Bashan, Og king of Bashan, one of the giants, met and fought with them at Edrei. He and all his people were utterly destroyed. The Israelites possessed all his country which included 60 cities and all the land as far as Argob. De 3:1-11 Nu 21:33-35 Am 2:9

279. Jair, son of Manasseh seized all the country of Argob, stretching to the borders of the Geshurites and Mahacathites and called them Havothjair, after his own name.Nu 32:41 De 3:14 This Manasseh was the son of Segub, of the tribe of Judah. However, he was counted among the Manassites both in respect to the inheritance he had among them and also in reference to his grandmother. She was the daughter of Machir of the tribe of Manasseh. He was the father of Gilead who bore Segub the father of this Jair, to Hezron when he was 60 years old. 1Ch 2:21,22 This passage states that this Jair possessed 23 cities in the land of Gilead. He took Geshur and Aram (according to the best expositors) with the villages of Jair and Kenath with its villages, 60 cities in all. Nobah who was under him took Kenath with its villages and called it Nobah after his own name. Nu 32:42

280. After these victories the Israelites left the mountains of Abarim. They camped in the plain of Moab on this side of the ford of Jordan, which led to Jericho from Bethjeshimoth to Abelshittim, Nu 22:1 33:48,49

42. They camped at Shittim, Nu 25:1 or Abelshittim Nu 33:49. Here they stayed until Joshua lead them to the bank of Jordan. Jos 3:1

281. Balak the son of Zippor was the king of Moab. When he saw what the Israelites had done to the Amorites, he was afraid lest under the pretence of passing through his country, they would also take his kingdom from him. Therefore, after taking counsel with the princes of the Midianites who were his neighbours, he sent for Balaam the son of Beor. Balaam was a soothsayer from Mesopotamia. Balak asked him to come and curse the Israelites and promised him a large reward for his labour. He intended afterward to make war upon the Israelites. Nu 21:1-6 De 33:4 Jos 24:9

282. Balaam was warned of God and at first refused to come. When he was sent for a second time, he pleaded with God to let him go and went intending to curse Israel. God was offended by his intentions and made the dumb ass on which he was riding to speak in a man's voice to reprove his folly. Nu 22:7-35 2Pe 2:15,16

283. Balaam, offered sacrifices twice and attempted to curse Israel, to gratify Balak but being forced by the Spirit of God, he instead ended up blessing them. He foretold what good fortune was with them and what calamities should befall their enemies. Nu 23:1-24:25 De 23:5 Jos 24:10

284. By Balaam's advice, the women of Moab and Midian were sent to turn the Israelites away and to make them commit idolatry with them. Nu 25:1-3 31:16 De 4:3 Ps 106:28 Re 2:14 Therefore, God commanded Moses, first to hang all the leaders of this rebellion. He then gave orders to the judges, to put to death all who had joined themselves to Baalpeor. Finally, God sent a plague upon the people, in which 23,000 men died in one day. 1Co 10:8 This number plus those who were hanged and killed with the sword was 24,000. Nu 25:4,5,9

285. Phinehas the son of Eleazar killed Zimri, the son of Salu, chief of his father's family of the tribe of Simeon. He also slew Cozbi the daughter of Sur a prince of the Midianites. This appeased the wrath of God and the plague was ended. Nu 25:1-18 Ps 106:30 Therefore God assigned for ever the high priesthood to the house of Phinehas. He commanded them to make war against the Midianites. Nu 25:12,13,17,18

286. God commanded Moses and Eleazar to count the people 20 or more years old. This was done in the plain of Moab, near to Jordan, opposite Jericho. The number of men was 601,730 in addition to the Levites. 23,000 Levites were counted who were at least a month or more old. Moses received God's command for the division of the land of promise among the Israelites. Nu 26:1-63

287. The daughters of Zelophehad had their father's land divided among them because there was no male heir. Because of this situation, the law of inheritances was made. Nu 11:1-11

288. God told Moses that he was about to die and Joshua was to be his successor. Moses laid his hands upon him and gave him instructions. Nu 27:12-23 De 3:26-28 Various laws were then made. De 28:29,30

289. 12,000 of the Israelites lead by Phinehas, defeated the Midianites and slew all their males including their 5 princes and Sur the father of Cozbi. All were under the subjection of Sihon the Amorite while he lived. Balaam the wizard was killed when he should have returned into his country of Mesopotamia. Nu 24:25 Instead he stayed and died with the Midianites. Nu 31:1-8 Jos 13:21,22 From the females, only the virgins were spared. Nu 31:9-54

2553b AM, 3263 JP, 1451 BC

290. The lands which belonged to Sihon and Og, Moses divided and gave to the tribes of Reuben and Gad and the half tribe of Manasseh. Nu 32:1-42 De 3:12-20 29:8 Jos 13:8-12 22:4 This was from the river Arnon, to mount Hermon (which is also called Shenir and Sirion, and Sion) and joins upon Anti-Lebanon, De 3:8,9 4:48 Jos 12:1 13:9,11

291. When the Israelites were going into the land of Canaan, God commanded them to drive out the Canaanites and destroy their idols. Nu 33:50-56 They were to divide the land west of Jordan among the nine remaining tribes and the other half tribe of Manasseh. Nu 34:1-29 Of the 48 cities of the Levites and the 6 cities of refuge, Nu 35:1-34, three were assigned by Moses on the east of Jordan. De 4:41-43

292. Moses addressed Israel on the 5th day of the 11th month (Saturday, February 20th) in the 40th year after their departure out of Egypt in the plain of Moab. This is recorded in De 1:1-27:26.

293. Moses, with the elders of Israel, commanded the people that after their passage over Jordan they should set up large stones. These were to be plastered and the ten commandments written on them. They were to speak the blessings from Mount Gerizim and the curses from Mount Ebal. De 27:1-26 He exhorted them to observe the law of God by setting before them the benefits of obedience and the miseries that would happen to them for their disobedience. De

294. God commanded Moses to renew the covenant between God and them, and their children in mount Horeb. Moses again attempted to persuade them to keep that covenant hedged in by all the blessings and curses which would accrue to the keepers or breakers of it. De 29:1-29 He gave a promise of pardon and deliverance, if at any time, when they broke it, they should repent. He stated that God had declared his will to them so that no one who broke the law should plead ignorance of the law. De 30:1-20

295. When Moses wrote this law, he gave it to the priests the sons of Levi and the elders of the people to be observed. When he finished the book of the law, he ordered it to be put in the ark. De 31:1-30 The same day he wrote his song and taught it to the children of Israel. De 32:1-52

296. Just before Moses died, he blessed every tribe with a prophecy, except the tribe of Simeon. His last will and testament is contained in De 32:1-52

297. In the 12th month of this year, Moses left the plain of Moab and climbed up Mount Nebo which was a part of the country of Abarim. From the top of it facing Jericho, he beheld all the land of promise and then died at the age of 120 years. Nu 27:12,13 De 3:23-29, 32:49,50 34:1-5 31:2-4,7 Of this time he spent 40 years less a month in governing the people of Israel. This is confirmed by Josephus, in the end of his 4th book of antiquities. He states that Moses died on the first day of the last month of the year. The Macedonians called the month Dystrus but the Hebrews called it Adar. This fits better with the account of historians who wrote shortly thereafter than with the tradition of the Jews of later times. These historians say that he died upon the 7th of Adar, as in Sedar Olam Rabba, c. 10. in his hryjp book of the death of Moses. In the preface of Maimonides to the book, called Misnaioth this is mentioned also. In the calendars of the Jews of this time this appears. They still celebrate the memorial of his death by a solemn fast on this day.

298. God moved the body of Moses from the place where he died, into a valley of the land of Moab, opposite Bethpeor and buried him there. No one knows where the grave of Moses is to this day. De 34:6 This valley was in the land of Sihon king of the Amorites which the Israelites took from him. De 4:46 Bethpeor was given to the Reubenites. Jos 13:20 Therefore, Moses is said to have been buried in the land of Moab. Likewise De 29:1 the covenant is said to have been renewed in the land of Moab. It is to be understood that this land formerly did belong to the Moabites but was recently taken from them by Sihon king of the Amorites. Nu 21:26 This land was now possessed by the Israelites.

299. The archangel Michael Jude 1:9 disputed with the devil over the body of Moses. The Devil wanted to expose the body that it might become an object of idolatry to the people of Israel. Chrysostrome in his 1st Homily on Matthew and Thodores, on Deuteronomy, Quest. 43. and Procopius Gazans, on Deuteronomy and others state this. Though no where do we find that the Jews ever gave themselves to the worshipping of relics. This dispute between Michael and the devil about the body of Moses is found in the apocryphal book called "The Assumption of Moses". We read this in Origen peziazcat, lib 3. c. 2., in Gelasius Cyricenu, in the Acts of the Council of Nice, part. 1. c. 20. and similar stories are found in xwba of Rabbi Nathan.

300. The Israelites mourned for Moses in the land of Moab, 30 days for the whole 12th month.

301. Here ends the Pentateuch, or the five books of Moses, containing the history of 2552 and a half years from the beginning of the world. The book of Joshua begins with the 41st year after the departure of the children of Israel from Egypt.

2553c AM, 3263 JP, 1451 BC

302. The first month.

303. God confirmed the leadership of Joshua. He sent spies from Shittim to the city of Jericho, which were hidden by Rahab in an inn. These were secretly sent away when they were searched for. They hid three days in the mountain and then returned to Joshua. Jos 2:1-24

304. Joshua commanded the people that in addition to the manna which had not yet ceased, they should take other provisions with them. In three days they were to pass over Jordan Jos 1:10,11

305. The next morning, they left Shittim and came to the river Jordan. They camped there that night. Jos 3:1

306. Three days later they were instructed to provide food for the journey. The people were commanded to sanctify and prepare themselves to pass over Jordan on the next day. Jos 3:2-5

307. On the 10th day of the first month, (Friday, April 30th), the same day that the Pascal lamb was to be chosen out of the flock, Joshua (a type of Christ) led the Israelites through the river Jordan into the promised land of Canaan (a type of that heavenly country.) God divided the waters and they passed through the river dryshod. Normally in that season, the waters would overflow the banks. For a memorial of this miraculous passage, Joshua set up twelve stones in the very channel of Jordan. They took another twelve stones from out of the middle of the river and set them up at Gilgal, where they next camped. Jos 3:1-4:24

308. The next day, Joshua renewed the use of circumcision in Gilgal, which had been neglected for 40 years. There the people rested and stayed until they were well again. Jos 5:2-9

309. On the 14th day of the first month (Tuesday, May 4th) in the evening, the Israelites celebrated their first passover in the land of Canaan. Jos 5:10

310. The next day was passover. (Wednesday, May 5th) They ate of the produce of the land of Canaan, unleavened bread and roasted grain. The manna stopped the very day after they began to live off of the produce of the land. Never again did the children of Israel see manna. That year they lived on the fruits of the land of Canaan. Jos 5:11,12

311. Our Lord Jesus, the Captain of his Father's Host, appeared to Joshua, (the type of Jesus), before Jericho with a drawn sword in his hand. Jesus there promised to defend his people. Jos 5:13-15

312. The Ark of God was carried around Jericho for seven days. On the 7th day, the walls of Jericho fell down flat when the priests blew their trumpets. The city was taken and utterly destroyed. All were killed except for Rahab and her family. Jos 6:1-27 Later she married Salmon of the tribe of Judah and they had a son called Boaz. Mt 1:5

313. For the sacrilege of Achan God abandoned Israel and they were defeated at Ai. Achan's sin was determined by the casting of lots and he was found guilty. God was appeased when he and his family and cattle were stoned and burnt with fire. Jos 7:1-26 Ai was taken by an ambush and utterly destroyed. 12,000 men of Ai were killed in the battle. Jos 8:1-29

314. According to the law, in Mount Ebal an altar was erected for sacrifices. The ten commandments were engraved on it. The blessings and cursings were repeated in Mount Ebal and Mount Gerizim. The book of the law was read to all the people. Jos 8:30-35

315. The kings of Canaan were stirred by this great success of the Israelites. They all united against Israel except the Gibeonites. These craftily found a way to save their own lives by making a league with Israel. However later they were assigned to do the work associated with the house of God. Jos 9:1-27

316. When Adonizedek, king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish and Debir heard that Gibeon allied themselves with Israel, they united their forces and besieged Gibeon. When Joshua raised the siege, he pursued those five kings slaughtering their troops as far as Azekah and Makkedah. At this time the sun stood still over Gibeon and the moon over the valley of Ajalon for almost a whole day until the Israelites were fully avenged of their enemies. Jos 10:1-14 On this account Laurentius Codomannu observes two things:

317. First, since Ajalon was less than a mile west of Gibeon, it is very likely that the moon was then past the full and close to a new moon.

318. Second, since both those great lights stopped and started together, the astronomical account of this is not invalidated by this event. Even as in music, the harmony is not broken, nor do the voices clash if they all rest at the same time and then begin again, each man playing his part until the end of the piece.

319. The five kings hid themselves in a cave at Makkedah and Joshua commanded the entrance to be blocked with stones and a guard set up until the enemies were defeated. After the enemies fled into fortified cities and when all the army was safely returned to Joshua at Makkedah, the stones were removed. The five kings were taken from the cave and each of the captains of the host was bidden to put his foot upon their necks. The kings were hung on five trees until evening and then their bodies were thrown into the same cave and the mouth of the cave blocked with stones. Jos 10:16,17

320. And thus ended that most busy year of the world, 2553. In the first six months Moses conquered all that land east of Jordan. The rest of the year Joshua conquered most of the land west of Jordan. In the middle of the year the manna ceased and the people of Israel began to live off the food in the land of Canaan.

2554a AM, 3263 JP, 1451 BC

321. From the autumn of this year after the manna stopped, the Israelites began to till the ground and sow it. This year was to be reckoned the first year of their tillage. The sabbatical years are reckoned from this year. Ex 23:10,11 Le 25:2-7 De 15:1-9 31:10

322. When the five kings were defeated, all the rest of the kings united and fought against the Israelites. Joshua fought against them for six years. Jos 11:1-18

2559a AM, 3268 JP, 1446 BC

323. Joshua was now grown old. He was commanded by God to divide all the land west of Jordan among the nine remaining tribes and the other half tribe of Manasseh. Jos 13:1-7 He first divided the land of Gilgal, (where the tabernacle of God then was and the army then stayed) among the tribes of Judah and Ephraim and the half tribe of Manasseh. Jos 14:6 15:16,17 At this time Caleb the son of Jephunneh, 45 years after the time that he was sent to spy out the land by Moses, desired to have Hebron with the mountain countries of Judah. This was assigned to him for his part in undertaking to expel the Anakims from there. Jos 14:5,10,13

324. Tremellius observed correctly that Joshua did not permit Caleb and his company to take Hebron alone but he went with the army to take it. When Hebron was conquered, Joshua gave Caleb the adjoining lands and villages. Joshua set apart the city with its common lands for a city of refuge and for the priests. Jos 21:11-13 1Ch 6:55-57 Neither Hebron or Debir were yet taken by the Israelites, though both were within the inheritance assigned to Caleb. The Anakims were not expelled from there. Jos 14:1-15:63 Hence the passages in Jos 10:28-11:23 Jud 1:9-15 seem to be refer to this place because the subject matter is the same.

325. When the children of Judah and Joseph were settled in their possessions according to their tribes, a large part of the land of Canaan still remained in the hands of the Gentiles. Before dividing up more land, Joshua took the army from Gilgal and attacked Makkedah and Libnah and utterly destroyed the kings and people of both these cities. Jos 10:28-30

326. From there he marched with his army to Lachish and took it after a two day battle. All the inhabitants were killed. When Horam king of Gezer came to help Lachish, Joshua defeated him and killed all his people. Joshua then marched to Eglon and took it the same day and killed its inhabitants. Jos 10:31-35

327. After this Joshua with all Israel went up from Eglon to Hebron and took it. He killed the new king of it, for the old one was hanged six years before. The inhabitants of Hebron with all its cities were killed. Jos 10:36,37 Caleb also expelled the three giants, the sons of Anak, Sheshai, Ahiman and Talmai. Jos 15:14 These giants were among the reasons Israel refused to enter the land 45 years earlier. Nu 13:22,23

328. Joshua with the army marched from the south of Canaan to Debir, Jos 10:38 which formerly was called Kirjathsepher. Here Caleb had proclaimed that whoever took it should have his daughter for a wife. His first cousin Othniel the son of Kenaz took it and married his daughter Achsah. Her dowry was a piece of land with its springs. Jos 15:15,19 Jud 1:11,15

When Othniel took the city he killed the inhabitants and their new king. The previous king was hanged with the rest, six years earlier. Jos 10:39

329. Joshua destroyed all the hill country, all the south parts, plain and valley and all their kings, from Kadeshbarnea, to Gaza and all the country of Goshen, (which was in the lot of the tribe of Judah) as far as Gibeon. All these kings and all their lands Joshua took at one time in one expedition for God himself fought for Israel. When this was done, he and the host of Israel returned to Gilgal. Jos 10:40-43

330. The rest of the kings united their forces and came to the waters of Merom to fight with Israel. Joshua, in a surprise attack, defeated and slew them. He took all their land Jos 11:1-16 from the mountain which goes to Seir which is the frontier of Edom, to Baalgad in the valley of Lebanon beside the hill of Hermon. Jos 11:17 12:7

331. Then Joshua expelled the giants, the Anakims from their cities, the hill countries, Hebron, Debir, Anab and generally from the mountains of Judah and all Israel. Hebron was taken by the tribe of Judah. Jud 1:10

332. When the whole land was conquered, the next year he divided it among the children of Israel according to their tribes. The land rested from war. Jos 11:23 14:15

2560a AM, 3269 JP, 1445 BC

333. The first Sabbatical year they kept was the seventh year from the first year when they began tilling the ground in Canaan. Joshua, a type of Jesus, had brought them into this place of rest, which was a type of that Sabbath and rest which the true Jesus was to give to God's people. Heb 4:9 From this time is reckoned the years of Jubilee, which was every fifty years. Le 25:8-13

334. On the 15th day of the month, (Saturday, November 5th) according to the law, the Levites kept the feast of tabernacles in booths made from boughs of trees. Le 23:39,40 This was done more solemnly than in the later times of the judges and kings Ne 8:17

335. God was now about to give the Israelites rest from all their enemies around them so that they could live there securely. It was necessary that a place should be chosen which God himself would select to place his name there. De 12:10,11 After the whole land was subdued, they came together at Shiloh and set up the tabernacle of the congregation. Jos 18:1 The tabernacle with the ark of the covenant stayed there for 328 years. The meaning of the name and the city called Shiloh seems to be the same place as Salem, for, as ~lf signifies Peace or Rest Ge 34:21 Na 1:12 so also doth hlf Da 4:1. Also the Messiah is thought to have been called Shiloh, Ge 49:10 because not only was he to be peaceable and quiet but also he was the author of our eternal rest and peace. As well, Melchizedek, the king of Salem, the king of peace Heb 7:2 lived here according to Jerome in his 126th Epistle to Enagrius. In Jerome's time the city was near the place where John baptized. Joh 3:23 Ge 33:18 According to Jerome's account and the Septuagint translation, Shiloh was called Sichem because it was located Jos 24:25,26 18:1 Ge 35:4 Jud 9:6 21:8-19 in the country of the Sichemites.

336. The remaining land was divided among the other seven tribes for their inheritance and the

boundaries were recorded in a book. Jos 18:1-19:51 After the seven nations of the Canaanites were destroyed, their lands were all distributed among the Israelites.

337. In the year after God's choosing Isaac until now, was about 450 years. Ac 13:17,19,20 Since from the birth of the promised seed Isaac, to this time, are 452 years and from the rejection of Ishmael, 447. Hence the time was approximately 450 years.

2560d AM, 3270 JP, 1444 BC

338. Out of the land from both sides of the Jordan 48 cities were selected for the inheritance of the Levites. 6 of these were made cities of refuge. Sanctuaries were made there where those who had not committed wilful murder might flee for protection. Jos 20:1-21:45 The Israelites now possessed the land promised to their fathers. God gave them rest and peace on every side according to all that he had sworn to their fathers. Jos 21:43,44 The companies of the Reubenites, Gadites and the half tribe of Manasseh that came over the Jordan to help their brethren conquer the land, returned to their possessions on the other side of the Jordan. Jos 22:4 1:12-15 Nu 32:21,22

339. On their return journey, they came to Gilead at the passage of Jordan, in the borders of the land of Canaan. There they built a large altar. The other tribes thought they intended to revolt so they resolved to make war against these two tribes. They sent Phinehas, the son of Eleazar, the high priest, with ten other princes of the people, to find out why the alter was built. When they understood that the altar was not built to offer sacrifices but only a memorial and as a token of the fellowship which they had with the rest of the tribes of Israel, they changed their minds and did not fight with them. Jos 22:1-34

2561 AM, 3271 JP, 1443 BC

340. Joshua built the city of Timnathserah in mount Ephraim where he lived for many years after God had given rest to Israel. Like Joseph, he lived to the age of 110 years Ge 50:26 and was buried in Timnathserah. Jos 23:1 24:29,30

2591d AM, 3301 JP, 1413 BC

341. After the death of Joshua and the elders who outlived him, the disorders happened that are recorded in Jud 17:1-21:25. These were the idolatry of Micah and the children of Dan and the war of the Benjamites and its causes. This was a time of anarchy, ever man doing what seemed right in his own eyes. The elders who died were less than 20 years old when they came out of Egypt. They were eye-witnesses to all that God had done. However the next generation forgot God and married the Canaanites and worshipped their idols. God was angry and gave them into the hands of Cushan, king of Mesopotamia. This was the first calamity of theirs and lasted eight years. Jud 2:7 3:6-8

2599d AM, 3309 JP, 1405 BC

342. Othniel, the son of Kenaz and son-in-law to Joshua, Jos 15:17 Jud 1:31 of the tribe of Judah was raised up by God to judge and avenge his people. He defeated Cushan and delivered the

Israelites from their bondage. And the land had rest 40 years, after the first rest which Joshua procured for them. Jud 3:9-11

2609a AM, 3318 JP, 1396 BC

343. The first Jubilee was celebrated in the land of Canaan in the 49th year.

(Note, a jubliee year fell on the seventh sabbatical year and occurred every 49 years. In Le 25:8-10 it says the jubliee was in the 50th year. Also a jubilee and sabbatical year started in the autumn. Le 25:9 If a jubilee occurred every 50 years, the text would have to say in the 51st year. If a child is one year old, is in his second year. Likewise if a man is 49 years old, he is in his 50th year. In /APC 1Ma 6:49 it says that this was a sabbatical year. From the associated text we know that year was 163 BC. If the sabbatical and jubliee cycle was 50 years long, 163 BC would not be a sabbatical year. Likewise Josephus stated that 37 BC was a sabbatical year when Herod captured Jerusalem. This would not have been the case if the cycle was 50 years long and not 49. This confirms the accuracy of Ussher's work. See note on 3841d AM <<3482>>. See note on 3967b <<4959>> Editor.)

2658a AM, 3367 JP, 1347 BC

344. The second Jubilee.

2661d AM, 3371 JP, 1343 BC

345. After Othniel died, the Israelites again sinned against God and were delivered into the hands of Eglon, king of Moab. He along with the Ammonites and Amalekites, defeated the Israelites and took Jericho. This was their second oppression and it lasted for 18 years. Jud 3:12-14

2679b AM, 3389 JP, 1325 BC

346. Just before the tribe of Benjamin was almost entirely wiped out, God raised up Ehud, the son of Gera a Benjamite, to avenge his people. While feigning a message to Eglon from God, he stabbed him in the belly with his dagger and left him dead in his own dining room. After he escaped he gathered all Israel together in Mount Ephraim and slew 10,000 valiant men of Moab. And the land had rest 40 years; after the former rest and deliverance by Othniel.Jud 3:15,30

347. Later, Shamgar, the son on Anath, also avenged Israel by killing 600 Philistines with an Ox goad.

2682 AM, 3392 JP, 1322 BC

348. Belus the Assyrian reigned over the Assyrians in Babylon, for 55 years. saith Jul. Africanus.

2699d AM, 3409 JP, 1305 BC

349. After the death of Ehud, the Israelites sinned again. God gave them up into the hand of Jabin of Canaan who reigned in Hazor. Jabin had 900 chariots of iron and oppressed Israel for 20 years. Jud 4:1-3

2707a AM, 3416 JP, 1298 BC

350. The 3rd Jubilee.

2719d AM, 3429 JP, 1285 BC

351. Deborah, the wife of Lapidoth, a prophetess, judged Israel at that time in mount Ephraim. Barak of the tribe of Naphtali, son of Abinoam, was made captain of the host of Israel. In a fight at Megiddo, they defeated Sisera, who was captain of Jabin's army. Jabin was killed by Jael the wife of Heber the Kenite. She did this in her own tent by hammering a nail into the temples of Jabin's head. Deborah wrote a song in memorial of that victory, and the land rested 40 years, after the former rest restored by Ehud, Jud 4:1-5:31

2737 AM, 3447 JP, 1267 BC

352. Ninus, the son of Belus, founded the Assyrian Empire. This empire continued in Asia for 520 years. Herod in his first book, c. 95. affirms this and Appian Alexander in the beginning of his work follows the same account. However, Dionysius Halicarnassus, who is known for diligent research into such matters, in his first book of Antiquities, says, that they had a very small part of Asia under their command. Diodorus Siculus in his Bibliotheca, reports that Ninus, joined with Arieus king of Arabia and possessed all Asia and ruled India and Bactria for 17 years. Finally, he took in the Bactrians with their king Zoroastres. Justin writes of him, from Trogus Pompeius, in book 1.

``When Ninus had conquered his adjacent neighbours, he added their forces to his own. By this he became stronger still to conquer the next enemy. Every victory was a step to another and by this means, he subdued all the people of the east. His last war was with Zoroastoes king of Bactria. This king is said to have been the first to find out the art of magic and to have most diligently looked into the nature of the world and the motion of the stars. Ninus slew him and died later after this."

353. Julius Africanus and Eusebius say, that he reigned 52 years.

2752d AM, 3462 JP, 1252 BC

354. The Israelites sinning again, were delivered into the hands of the Midianites. This fourth oppression lasted 7 years. Jud 6:1

2756a AM, 3465 JP, 1249 BC

355. The 4th Jubilee.

2759d AM, 3469 JP, 1245 BC

356. When the Israelites fell into this fourth bondage, they cried to God for help and were reproved by a prophet. Then was Gideon of Manasseh, son of Joash the Abiezrite chosen to deliver them by an angel sent from God. By God's command, he overturned the altar of Baal and burnt its grove. As a result of the strife between him and the people, he was called Jerubbaal and Jerubbesheth. Jud 6:32 2Sa 11:21. From 32,000 volunteers, he selected 300 men according to God's criteria. Gideon and these men equipped with their trumpets, pitchers and torches so frightened the Midianites, that he put to flight all their host. After this the Ephraimites pursued them and slew their princes, Oreb and Zeeb. After this Gideon first pacified the Ephraimites, who complained that they were not called to the battle at first. Then he passed the river Jordan and defeated the remainder of the Midianitish army. He chastised also the men of Succoth and Penuel who had refused him provisions for his journey. He slew the two kings of the Moabites, Zebah and Zalmunna. After these great victories, he refused the Israelites offer to make him and his posterity king. Using the enemies golden earrings he made an ephod. Later, this led them to fall into idolatry. After the Midianites were conquered, the land had rest 40 years, after the former rest restored to them by Deborah and Barak Jud 6:1-8:28

2768d AM, 3478 JP, 1236 BC

357. As soon as Gideon was dead, the Israelites fell into idolatry and worshipped Baalberith for their god. Jud 8:33 Abimelech the son of Gideon, (born by his concubine from Sichem) purposed to be king and slew 70 of his brothers all upon one stone. Jud 9:15,18,24,56

2769d AM, 3479 JP, 1235 BC

358. When Abimelech was made king with the Sichemites' help, Jotham the youngest son of Gideon, having escaped Abimelech's clutches, challenged them from the top of the mount Gerizim, about the wrong they had done to his father's house. By way of a parable he prophesied their ruin and then fled from there and dwelt quietly in Beeroth. Jud 9:1-57

2771d AM, 3481 JP, 1233 BC

359. After Abimelech reigned over the Israelites three years, Gaal, a man of Sichem, made a conspiracy against him. When Zebul discovered this, the city of Sichem was utterly destroyed and sowed with salt. The inhabitants were all killed and the temple of their god Beeroth was burnt with fire. From there Abimelech went to besiege Thebez. He was hit on the head with a piece of a millstone thrown by a woman and then he was killed by his own armour bearer, Jud 9:50-54 2Sa 11:21

2772a AM, 3481 JP, 1233 BC

360. After Abimelech, Tola, the son of Puah, of the tribe of Issachar, judged Israel 23 years. Jud 10:1,2

2781 AM, 3491 JP, 1223 BC

361. After the Atyadans first reigned in Sardis, Argon, the son of Ninus reigned. His posterity held the kingdom of Lydia for 505 years or 22 generations. Each son succeeded his father to the throne until Candaules the son of Myrsus. Herod. l. 1. c. 7.

2789 AM, 3499 JP, 1215 BC

362. Semiramis, the daughter of Derces, was wife first of Menon and later of Ninus. Diodorus Siculus in the second book of his Bibliotheca states that she reigned for 42 years over all Asia except India and lived 62 years. From Cresias Cnidius describes at length her noble acts especially against Strabrobates king of India. From Megasthenes, who writes expressly of the Indian affairs, as we find in Strabo, l. 15. and from Arrians in his book De Indicus said that she died before she ever came into India. Herod. l. 1. c. 184. reports that she cast up huge works round about Babylon. Formerly the river (Euphrates) overflowed all the lower parts it. Justin also, speaking of Semiramis in l. 10. out of Trogus Pompeius, says this:

``She built Babylon and walled it round with bricks, laying the stones with brimstone, instead of sand. This brimstone erupts naturally from the earth everywhere in that area. This queen did many other very memorable acts. Not content to keep her husband's conquests, she added Ethiopia to her dominions and she also made war on India. She was the first to enter India and Alexander the great the next."

363. All other writers agree with Dionysius also, that Bacchus, is reported to have conquered India. It was Diodorus and Troghus, who falsely reported that this queen enclosed Babylon with a wall of brick. Stabo also, in his 2nd and 16th books of his Geography is refuted by the sacred history of Ge 11:1-32 and Eupolemus. It was Nebuchadnezzar and his daughter-in-law, Nectoris who built the wall of Babylon many ages after. Eupolemus states in his book, pri tofdaiwt AssisicxÃ in Eusibius, l. 9. Preparat. Evangel.

``It was first built by those, which escaped the deluge"

364. Erranius mentiones by Stephanus Bysantinus, in his book, de Vrbibus, in the word of Babylon: and Eustatius in Dionys. Perieg. p. 126. noting, that Babylon was built 1002 years before Semiramis was born. If he had said 1022 years, this date would nearly agree with the Babylonish calendar sent from there by Calisthenes, out of Porphyrie, in the year of the world, 1770. The same Porphyrie also, l. 4. cont. Christianos, was cited by Eusebius. l. 1. Prepar. Evangel. Eusebius spoke of Sancuniathon Berution, a most ancient writer, about the beginning of the Phoenicians, who said he took his argument from Hierombal or Jerubbaal from the year of the world 2759. This Jerubbaal (Gideon) was a priest of Jevo, that is Jehovah, the God of the Jews, whose history was dedicated to Abibalus, king of the Berutians. Eusebius states further, that this Sancuniathon, lived in the days of Semiranis, Queen of the Assyrians who is said to have been before the Trojan wars at that time. This agrees with my account allowing her to have lived after the war of Troy by eleven years.

2790d AM, 3500 JP, 1214 BC

365. Eli, the priest was born, for he died at the age of 98 years, 1Sa 14:15 in the year of the world 2888.

2795a AM, 3504 JP, 1210 BC

366. After Tola died, he was buried at Shamir, in mount Ephraim. Jair a Gileadite from the tribe of Manasseh, succeeded him. Beyond Jordan, Jair judged Israel for 22 years Jud 10:1-3. Jair's son took the cities of Argob, naming them Havothjair Nu 32:41 De 3:14 after whose example, the thirty sons of this second Jair; (who, to distinguish him from the former, 1Sa 12:11 1Ch 7:17 seems to have been surnamed Bedan by the 30 cities which they possessed by the name of Havothjair. Jud 10:4

2799a AM, 3508 JP, 1206 BC

367. Because the Israelites forsook God and worshipped the gods of other nations, God gave them up into the hands of the Philistines and the Ammonites. This was their fifth oppression lasting 18 years. Jud 10:8 The bondage ended in victory over the Ammonites when Jephthah began his rule over Israel.

2805a AM, 3514 JP, 1200 BC

368. The fifth Jubilee.

2816d AM, 3526 JP, 1188 BC

369. During the 8th year of their slavery, the enemies defeated the Israelites, who lived beyond Jordan. The Ammonites passed over the river and attacked Judah, Benjamin and Ephraim, whom the Philistines had already crushed. The Israelites called on God and were grievously rebuked by him. However, they showed their repentance by abandoning their idols and obtained mercy. Jud 10:8

2817a AM, 3526 JP, 1188 BC

370. Jair died and was buried at Camon.Jud 10:5

371. That same year the Ammonites camped in Gilead. The Israelites camped in Mizpah, which is also in Gilead. Jud 10:17 11:11 Jephthah the Gileadite was called to be captain of the host of Israel by the men of Gilead. He made war upon the Ammonites and subdued them. He vowed to God that if God would give him the victory, he would offer as a burnt offering whatever came from his house to meet him. His daughter was unaware of the vow and greeted him first. She was offered as a burnt offering to God. Jephthah also killed 42,000 Ephraimites, who behaved themselves insolently against him. He judged Israel 6 years. Jud 11:1-12:7

2820c AM, 3530 JP, 1184 BC

372. Troy was destroyed by the Greeks 408 years before the first Olympiad.

2823d AM, 3533 JP, 1181 BC

373. When Jephthah was dead and buried in Gilead, Ibzan, the Bethlehemite, judged Israel 7 years. Jud 12:7-9

2830a AM, 3539 JP, 1175 BC

374. Ibzan died and was buried at Bethlehem. Elon the Zebulonite succeeded him and judged Israel 10 years. Jud 12:10,11

2831 AM, 3541 JP, 1173 BC

375. When Semiramis tried to lay carnally with her son, he killed her. She had ruled for 42 years after Ninus. Justin l. 1. c. 2. Although it seems incredible that a woman of 62 years of age would commit such an act of incest, St. Austin, l. 18 de Civita. Dei, seemed to believe it. More about Semiramis and her death can be read in Diodor. Sicu. l. 2. Biblio.

376. Semiramis' son, Ninus or Ninyus was content with the empire which his parents had and laid aside all cares of military affairs. Ninus was very effeminate in that he seldom kept company with men. He spent most of his years in the company of women and eunuchs. Justin. l. 1. c. 2. out of Trogus, Diodor. Sic. l. 2. and Atheneus l. 12. out of Cresias; l. 3. Persicorum.

2840a AM, 3549 JP, 1165 BC

377. Elon died and was buried at Ajalon in the tribe of Zebulun. Abdon the Ephraimite, the son of Hillel the Pirathonite succeeded him. He judged Israel 8 years. Jud 12:12-14

2848a AM, 3557 JP, 1157 BC

378. When Abdon died he was buried at Pirathon in mount Ephraim. Jud 12:15 After him came Eli who judged Israel 40 years. 1Sa 4:18 He was also the high priest. This high priesthood was transferred from the descendants of Eleazar to Ithamar. When Israel sinned again, God delivered them into the hands of the Philistines for the next 40 years. Jud 13:1 This was the Israelites' sixth oppression which we think ended seven months after the death of Eli when the Ark was brought back again. Hence, it was about the beginning of the third month, called Sivan, when Eli began to judge Israel.

2848d AM, 3558 JP, 1156 BC

379. An angel appeared to the wife of Manoah of the tribe of Dan at Zorah. He told her that she, though barren, would conceive and bear a son. This child would be a Nazarite who would begin to deliver Israel out of the hands of the Philistines.Jud 13:5

2849b AM, 3559 JP, 1155 BC

380. As foretold by the angel, Samson the Nazarite was born at Zorah. Jud 13:24,25 It seems he was conceived after their 40 years oppression had begun by the Philistines.Jud 13:1-5 He avenged the Israelites of the Philistines for 20 years.Jud 15:20 Obviously, Samson's birth could

not have happened later unless he was judging Israel before he was 18 years old which seems unlikely.

2854a AM, 3563 JP, 1151 BC

381. The sixth Jubilee.

2867d AM, 3577 JP, 1137 BC

382. While Eli was executing the office of a judge in civil causes, under the Philistines, Samson picked a quarrel against him because he was engaged to marry a woman of Timnah. Samson had begun to judge the Israelites at the age of 22.Jud 14:4 On the day of his betrothal, he had killed a lion with his bare hands. He made a bet at the wedding feast and propounded a riddle to the guests. When he had lost, because his wife had told them what the meaning of the riddle was, in a rage he went and slew 30 men of Askelon. He gave these wedding guests the suits of clothing which he had stript off their bodies to fulfil the terms of the wager and returned home to his father.

2868c AM, 3578 JP, 1136 BC

383. At harvest time, Samson went to present his wife with a kid, at her father's house, but found that she had been given away to another man in marriage. He then sought revenge by catching 300 foxes and tying fire brands to their tails. He turned them all loose into the Philistines grain fields, vineyards and olive gardens, setting them all ablaze. The Philistines were very angry so they took Samson's wife and father-in-law and burned them to death. In revenge, Samson killed a great multitude of them and sat down upon the rock of Etam. From there 3000 Jews arrested him and delivered him to the Philistines. He then killed a 1000 of these Philistine men with the jawbone of an ass. When Samson prayed in that place called Lehi, God opened a hole in the jawbone and from it came a fountain of water. This fountain was called Enhakkore meaning the fountain of him which called upon God. With the water from this fountain, he refreshed himself because he was thirsty and ready to faint. Jud 15:1-20

2887c AM, 3597 JP, 1117 BC

384. Delilah, Samson's concubine, betrayed him by cutting his hair, the symbol of his Nazarite vow and delivered him to the Philistines. They plucked out his eyes and carried him away prisoner to Gaza. They put him in prison there binding him with chains of brass. In prison his hair grew again and his strength was renewed. He pulled down the temple of Dagon while the princes of the Philistines and a great multitude of the people were in it. More men were killed when the temple fell, including himself, than he had slain in all his lifetime. He was buried with his father, between Zoar and Eshtaol, when he had judged Israel for 20 years. Jud 16:30,31

2888d AM, 3598 JP, 1116 BC

385. The Israelites took courage by this great loss of the Philistines and gathered together to camp near Ebenezer (named by the prophet Samuel, when twenty years later the Philistines were overthrown by him in the very same place). 1Sa 7:12 There the Israelites lost 4,000 men. When

they sent for the ark of the covenant from Shiloh to be brought into the camp, the Philistines saw all that was at stake. During that battle the Philistines encouraged one another lest they said:

``we be forced hereafter to live in slavery under the Hebrews as they have been under us."

386. In that second battle, 30,000 Israelites were killed. The ark of God was taken by the Philistines and Hophni and Phinehas, the two priests and the sons of Eli were slain there. When Eli heard the news, he fell off his chair backwards and broke his neck (for he was very fat). His daughter-in-law also, the wife of his son Phinehas went into labour because she was pregnant and she delivered a son, called Ichabod and died. 1Sa 4:1-22 When the Philistines took the ark of God, they carried it to Ashdod and placed it in the temple of their god Dagon.

387. Twice Dagon was found grovelling before the ark on the ground. Some of the inhabitants of the place died of the plague and some were struck with filthy emerods in their secret parts.Ps 78:66 They moved the ark from there first to the Gittites and later to the Ekronites. However, the same plagues occurred wherever it went. After seven months, by the advice of their priests, the Philistines sent the ark home again with gifts into the land of the Israelites. About the beginning of the third month, during wheat harvest time 50,070 men of Bethshemesh were killed for looking inside the ark. 1Sa 5:1-6:1,13-19 From there the ark was moved and carried to the house of Aminadab in Gibeah atthe Hill of the city of Kirjathjearim. 1Sa 7:1,2, 2Sa 6:3,4 This place was inhabited by the tribe of Judah and was also called Baalah and Kirjathbaal. 1Ch 13:6 Jos 15:9,60 However, all this time the tabernacle where God was worshipped, stayed at Shiloh in the tribe of Ephraim. Jud 18:31 1Sa 14:3

2894c AM, 3604 JP, 1110 BC

388. Barzillai the Gileadite was born, for he was 80 years of age, when Absalom rebelled against David. 2Sa 19:35

2903a AM, 3612 JP, 1102 BC

389. The seventh Jubilee.

2908c AM, 3618 JP, 1096 BC

390. For 20 years after the ark came to Kirjathjearim, 1Sa 7:2 the Israelites were grievously oppressed by the Philistines. Finally being persuaded by Samuel, they returned to the Lord after they abandoned all their idols. They came together at Mizpah where they are said to have drawn water to have drawn tears from the bottom of their hearts and to have poured them out before the Lord. 1Sa 7:6 This perhaps symbolized some external effusion or pouring forth of water to signify their inward repentance and mourning for their sins. 2Sa 14:14 Some would understand this of the repentants themselves. Ge 35:2 Ex 19:14 After their repentance, God immediately delivered the people of the Israelites from the invasion of the Philistines. 1Sa 7:10 Jos 10:10,11 God sent a terrible thunder which terrified the Philistines. They abandoned all the cities of the Israelites which they held formerly. 1Sa 7:14 Several small garrisons were left in only a few places. 1Sa 10:5 No more did they come to invade their borders because they saw that the hand of the Lord was against them all the days of Samuel until Saul became king. 1Sa 7:12 However

after Saul became king, they returned again and oppressed Israel. When Samuel was old he made his two sons to be judges over Israel at Beersheba. They did not serve the Lord like their father but perverted judgment for rewards and bribes. 1Sa 8:1-3 He did not retire completely for from the passage 1Sa 7:15-17 it appears that he continued judging the people by himself to his dying day.

2909c AM, 3619 JP, 1095 BC

391. Because Samuel's sons were taking bribes and perverting justice, the Israelites began to make light of Samuel's leadership which troubled him and offended God. 1Sa 8:6-8 The Israelites were disgusted by the excessive behaviour of Samuel's sons and requested that they should have a king as other nations had. 1Sa 8:4,5 In additions to this, the Philistines still had some garrisons in their land. Nahash, king of the Ammonites had also assembled men in preparation for war against them. This caused them great fear so they resolved to no longer rely on Samuel's wisdom, or on the power of God, who had up to that time been their king and avenger. In spite of the fact that they had expelled the Philistines out of their land, they still expressed their desire to have a king. 1Sa 12:12,17,19 Though God was angered by their request he gave them a king Ho 13:10,11 whose name was Saul, the son of Kish, of the tribe of Benjamin. Saul reigned for 40 years. Ac 13:21 Saul's son Ishbosheth was 40 years old when he succeeded his father in the kingdom.2Sa 2:10 Ishbosheth is said to have been born when Saul was anointed king. Saul was first anointed privately and afterward publicly before all the people at Mizpah by Samuel. It was 21 years since the death of Eli 1Sa 7:2 that Samuel had judged Israel. 1Sa 10:1,24,25 About 1 month later,1Sa 12:12,16 (as the Septuagint and Jospehus, lib. 6. Antiquis. records) Jabeshgilead was besieged by Nahash king of the Ammonites. This siege was lifted by Saul when he defeated the Ammonites. The whole congregation of Israel came together at Gilgal and Saul was again proclaimed king there. 1Sa 11:14,15 Samuel however, questioned Saul's sincerity in fulfilling his royal position and complained of the wrong that had been done him. Samuel called upon God to send thunder and rain which terrified the people. Then he comforted them with the promises of God's mercies. 1Sa 12:17 This appears to have happened during their wheat harvest season, around the time of the feast of Pentecost, in the beginning of the third month, 21 years after the ark arrived from the country of the Philistines.1Sam 6:13 It seems that a full 20 years passed between the bringing back of the ark and the subduing of the Philistines.1Sa 7:2,13 and that one year passed between the expelling of the Philistines from out of Israel and Saul's anointing as king. As 1Sa 13:1 states in the Hebrew:

``Saul was the son of one year when he reigned; and he reigned two years over Israel."

392. Hence, Saul reigned for two years; free from the subjection of the Philistines.

2911c AM, 3621 JP, 1093 BC

393. The Philistines attacked Israel and took them captive. Saul shook off their yoke and recovered his kingdom again from their hands. 1Sa 14:47 War with the Philistines continued many years during Saul's reign. Since the war began eight years before David was born, before it ended Samuel prophesied of David succeeding the throne after Saul. The Lord hath sought him a man according to his own heart, and God hath commanded him to be ruler over his people, 1Sa 13:14 The Philistines took from them all their smiths so they would have no weapons to fight with or no one to make them. Hence, when the day of battle came only Saul

and his son Jonathan had weapons. 1Sa 13:19-22

2919c AM, 3629 JP, 1085 BC

394. David was born to Jesse the Ephrathite in his old age.1Sa 17:12 David was the youngest of eight sons born to Jesse. Bethlehem was called the City of David 1Sa 20:6 Lu 2:4 30 years before he succeeded Saul in the kingdom. 2Sa 5:4 1Sa 16:1

2941c AM, 3651 JP, 1063 BC

395. God had rejected Saul and his family from the kingdom. After mourning a long time about this, Samuel was sent by God to Bethlehem to anoint David as king. This occurred 40 years before the rebellion of Absalom. 1Sa 16:1 2Sa 15:7 David was a handsome looking lad who was called away from shepherding his father's sheep. 1Sa 16:12 Because David was preferred before his older brothers and being anointed in their presence,1Sa 16:13 they were envious of him.1Sa 17:28 David's brothers were as envious of him as Joseph's brother's were of him. He was also made king over Judah at the same age that Joseph was made ruler over Egypt. Ge 41:46 2Sa 5:4 From the day of his anointing, the Spirit of God came upon him giving him his courage and wisdom.1Sa 18:5,13 2Sa 5:2 As a result of this, while Saul lived, he was made general over all Israel and became a great warrior to fight the Lord's battles.1Sa 25:28 He became known as a prophet and the sweet Singer of Israel who by his divine Psalms would teach and instruct the people of God. Ac 2:30 2Sa 23:1,2

396. Mephibosheth (or Meribbaal) 1Ch 8:34 9:40 the son of Jonathan was born five years before the death of his father 2Sa 4:4

2944c AM, 3654 JP, 1060 BC

397. David feared that he might at last fall into Saul's hands, so he fled to king Achish in Gath taking 600 men with him. 1Sa 21:10 Achish gave him the town of Ziklag to dwell in and he lived there for one year and four months in the land of the Philistines.

2948a AM, 3657 JP, 1057 BC

398. From there he attacked and killed all the Geshurites, Gezrites and the Amalekites, leaving no one alive to carry news of the slaughter to king Achish. 1Sa 27:1-12

2948c AM, 3658 JP, 1056 BC

399. While David was at Ziklag, many who were relatives of Saul came to stay with him. Also many valiant men of the tribe of Benjamin, the tribe of Gad and various good soldiers came over Jordan to him in the first month when it overflowed all its banks. They were accompanied by many other captains and commanders of the tribes of Benjamin and Judah.1Ch 12:1,15,18

2949c AM, 3659 JP, 1055 BC

400. King Achish planned to invade the Israelites with his Philistine army. He took David along with him.1Sa 28:1,2 While David was on the march with his 600 men, he gathered a number of others from the tribe of Manasseh who joined him.1Ch 12:19 The Philistines were then encamped at Shunem and the Israelites were in Gilboa. 1Sa 28:4

401. When Saul saw the army of the Philistines, he became afraid and sought counsel from the Lord. Receiving no answer by a dream, or by Urim, or by his prophets, he went to Endor by night to consult with a witch. When she conjured up a vision of Samuel, Saul received the dreadful message, God shall deliver Israel, together with thyself, into the hands of the Philistines; and tomorrow, thou and thy children shall be with me 1Sa 28:5,6,19 1Ch 10:13,14

402. While David was away on his march, the Amalekites took Ziklag, plundered it and burnt it. They carried away David's two wives Ahinoam of Jezreel and Abigail, the widow of Nabal, along with the rest of the wives and children of his men.1Sa 30:1-31

403. When Saul returned the same night from the witch, the Israelites moved to the fountain of Jezreel and the Philistines went to Aphek. The princes of the Philistines became jealous of David so he and his men left their army early the next morning and returned to Ziklag. The Philistines in the interim marched up to Jezreel to fight with the Israelites.1Sa 29:1,3,10,11 It seems that Saul and his sons were not slain the next day after his communication with the apparition of Samuel (since all that day David was with the army of the Philistines) but Saul's death occurred some while after David's departure from them.

404. When David was returning to Ziklag, there came to him seven captains of the Manassites. 1Ch 12:20,21 They had arrived three days later, and found the town plundered and consumed with fire. The last 200 of his company were tired of marching and rested at the brook Besor. With the other 400 David followed after the Amalekites, overtook them. The battle lasted from the twilight of the first day to the evening of the next. They recovered all that was lost and returned home with joy.1Sa 30:1-31

405. The host of Israel were soundly trounced. The three sons of Saul, Jonathan, Abinadab and Melchishua were also killed. Saul and his armourbearer fell on their own swords. The following day the Philistines took off the head of Saul and hung up his armour in the temple of their idol Ashtaroth. His body and the bodies of his three sons were also left to hang on the walls of Bethshemesh. However, the men of Jabeshgilead remembered the deed of valour which Saul had done for them at the beginning of his reign. They stole away their bodies from there and burnt them. They buried their bones under an oak at Jabesh and fasted for them for seven days. 1Sa 31:1-13 1Ch 10:1-14

406. Mephibosheth, was the son of Jonathan who was now dead. When his nurse heard the news of his death she ran away with Mephibosheth. Because she was very afraid and in a great haste, he fell out of her arms and became lame in his feet ever since. 2Sa 4:4

407. When David returned from the slaughter of the Amalekites, three days later he heard of the defeat of the army of the Israelites. A boy of the Amalekites who was in the fight told him and brought Saul's crown and bracelet which he had removed from Saul's body. 2Sa 1:1-16 From this news, though quickly brought to David, it is inferred that the defeat in Gilboa happened a number of days after David left the Philistine army. This was not unusual that the battle was so

delayed. Much later the Syrians camped against the Israelites at the same place at Aphek and waited seven days before fighting with them. 1Ki 21:20,26,29

408. David executed the Amalekite who claimed to have slain Saul. In a funeral song, he praised Saul, Jonathan and God's people 2Sa 1:13-27 Companies of the Israelites' army flocked daily to him. 1Ch 12:22 He asked counsel of God before he went up to Hebron with his men and their families. Here he was anointed king by the men of his own tribe at the age of 30. He reigned over Judah for 7 years and 6 months. 2Sa 2:1-4,11 5:4,5

409. Abner, the former captain of Saul's army, took Ishbosheth, Saul's son to Mahanaim and there he made him king over the rest of Israel. Ishbostheth was 40 years old and reigned two years over Israel 2Sa 2:8-10 He had two years of peace with the house of David, just as his father's two year reign 1Sa 13:1 referred to two years of peace with the Philistines. See note on 2909c A.M.

410. David sent messengers to the men of Jabeshgilead and thanked them for the kindness which they had showed to King Saul. He informed them that he was now king over Judah. 2Sa 2:5-7 To strengthen himself, he made an alliance with Talmai, king of Geshur and secured it by marrying his daughter, Maacah. She bore him Absalom and Thamar. 2Sa 3:3 13:1

2951c AM, 3661 JP, 1053 BC

411. After the two years of peace with Ishbosheth, there was a long war between his people and the people of David. Joab the son of Zeruiah, David's sister's son, headed up David's side and Abner the other side. Many battles and skirmishes happened. David's side grew stronger and stronger and Ishbosheth's side became weaker. 2Sa 2:26-3:1

2952a AM, 3661 JP, 1053 BC

412. The eighth Jubilee.

2956d AM, 3666 JP, 1048 BC

413. When Abner was disgracefully used by Ishbosheth, he revolted and sided with David. He arranged with the chief men and heads of Israel to transfer the whole kingdom to David. 1Sa 25:44 2Sa 3:6-21

414. When David fled from Saul, 1Sa 19:12 his wife Michal was given by Saul in marriage to Phaltiel. David demanded that Ishbosheth send her back. 1Sa 25:44 2Sa 3:14,15

415. When Abner came with 20 men to David, he was well received and given a feast. When he returned from David in peace, he treacherously slain by Joab. David made a great mourning and lamentation over him and he was buried at Hebron. 2Sa 3:17-39

416. All Israel was troubled by the death of Abner. Baanah and Rechab, of the tribe of Benjamin murdered Ishbosheth when he was resting on his bed in the heat of the day. They brought his head to David and he had them executed. 2Sa 4:1-12

417. The captains and elders of all the tribes came to Hebron and anointed David king over Israel for the third time. 1Ch 12:23-40 11:1-3 2Sa 5:1-3

2957a AM, 3666 JP, 1048 BC

418. David with all Israel marched to Jerusalem against the Jebusites. By Joab's valiant actions they captured the fort of Zion. Henceforth it was called the city of David, just as Bethlehem, his birthplace, was called. He made Jerusalem the capital of the kingdom and reigned over all Israel for 33 years. 2Sa 5:5-7,9 1Ch 11:4-7

2957c AM, 3667 JP, 1047 BC

419. When the Philistines heard that David was made king over all Israel by every tribe, they led their army twice against him at the valley of Rephaim and were beaten both times. 2Sa 5:22-25 1Ch 14:1-17 It was here that David, in the time of harvest, desired a drink of water from the well at Bethlehem. To please him, three of the most valiant captains broke through the host of the enemy to get it. When they brought it to him, he would not drink it. 2Sa 23:13 1Ch 11:15

2958b AM, 3668 JP, 1046 BC

420. David built up the city of Zion and strengthened the fortifications. Joab repaired the rest of the city. 2Sa 5:9 1Ch 11:8

421. Hiram sent messengers to David and cedar wood and carpenters and masons. These built his house. 2Sa 5:11 1Ch 14:1

2959 AM, 3669 JP, 1045 BC

422. The ark of the covenant which in the first sabbatical year was brought from Gilgal to Shiloh, was brought from Kirjathjearim in this sabbatical year. It was moved from Shiloh 70 years earlier. From the house of Abinadab, 30,000 choice men from all Israel accompanied the move of the ark by David. He composed the 68th Psalm for the occasion as may be deduced from Ps 68:1. This verse appears to have been taken from a prayer which was appointed by Moses to be used and sung every time the ark was moved. Nu 10:35 The ark was carried first to the house of Obededom. After three months, it was moved into the city of David, or the fort of Zion. David himself rejoiced before it and sang Ps 132:8. Solomon his son, repeated this verse 2Ch 6:41 in the next year of jubilee when he brought the ark into the Holy of Holies of the temple.

``Arise O Lord unto thy resting place, thou and the ark of thy strength"

423. See also Ps 132:6,7. From the Hebrew:

``Behold we (i.e. the men of Bethlehem dwelling there) have heard of it at Ephratah (our own country) and found it in the fields of Jair, or the wood; (i.e. in the hill of Kirjathjearim, for that

signifies a city, bordering upon woods)"

424. From Ps 132:13,14

``The Lord hath chosen Zion, for an habitation for himself; saying, This is my rest for ever here will I dwell, for I have a delight therein."

425. At Zion the ark is There to have rested, 1Ch 6:31 and was moved into the new tabernacle which David had prepared for it at Jerusalem. 2Sa 6:17 1Ch 16:1 2Ch 1:4

426. The tabernacle of the congregation built by Moses, with the brazen altar used for the daily sacrifices, remained at Gibeon, in the tribe of Judah until the temple of Solomon was built. It was no longer in Shiloh in the tribe of Ephraim. 1Ch 6:32,48,49 16:39,40 21:29 2Ch 1:3,5,6 1Ki 3:2,4

427. The ark was moved from house of Joseph, of which the tribe of Ephraim was a part into the tribe of Judah. Hereafter Shiloh played no part in their worship. Ps 78:67,68 Jer 7:12,14 26:6

2960d AM, 3670 JP, 1044 BC

428. David now dwelt in his house of cedar which he had built and had peace on every side. He told Nathan the prophet, that he planned build an house. God replied that this was a work that should be done by a man of peace not war. His son Solomon would build the house not David. 2Sa 7:1,2,11,13 1Ch 17:1-27 22:8-10 24:3,6 2Ch 6:8,9 1Ki 8:18,19 From now until the birth of Solomon was spent in wars. David subdued the Philistines, the Edomites, the Amalekites, the Moabites, the Ammonites and the Syrians. 2Sa 8:3 1Ch 18:1-17 The borders of Israel stretched not only from Shihor in Egypt to Hamath, 1Ch 13:5 but even from there to the river Euphrates to the borders of Syria Zobah. 2Sa 8:3 This was the extreme bound of all that land which had been formerly promised to the seed of Abraham. Ge 15:18 De 11:24 Jos 1:3,4 It was never possessed by any of them except only by David and his son Solomon. 1Ki 4:21,24 2Ch 9:28

429. At this time Hadadezer, also called Hadarezer, the son of Rehob, was king of Syria Zoba. He united his forces from Damascus with Rezon the son of Eliadah's forces. They prepared to fight against David not far from the river Euphrates. However, after David routed Hadadezer's army, he slew 22,000 of the Syrians from Damascus and put garrisons in all that country. When Rezon saw that David prevailed, he rebelled from Hadadezer and made himself captain over the forces he had recently raised. He marched with them to Damascus and set up there a kingdom for himself and his posterity. He was a very bitter enemy to Solomon, as was his kingdom to the rest of the king's of Israel. 2Sa 8:5,6 1Ki 11:23-25 Concerning this battle fought by David near to the river Euphrates, Nicolous Damascenus, in Josephus, (lib. 7. Antiq. c. 6. or 5.) mentions this battle of David's and calls this Rezon, Adad. He adds that his name was passed on to his successors to the tenth generation, as Ptolemy did to his in Egypt.

2967a AM, 3676 JP, 1038 BC

430. After Nahash king of the Ammonites died, Hanun his son reigned in his place. He badly abused the messengers that David had sent out of kindness to comfort him over the death of his

father.

431. Therefore, David sent Joab who defeated a huge army of the Ammonites and Syrian mercenaries. David and Joab returned victorious to Jerusalem. 2Sa 10:1-19 1Ch 19:1-19

2968b AM, 3678 JP, 1036 BC

432. David crossed Jordan with his army and slaughtered a vast number of the Syrians who were led by Shophach, general of the army of Hadadezer, king of Syria Zoba. A time of peace between David and the petty kings of Syria followed so that they sent no more aid to the Ammonites, but served David. 2Sa 10:1-19 1Ch 19:1-19

2969c AM, 3679 JP, 1035 BC

433. At the end of the year, when kings went to battle, Joab, with his army fought with the Ammonites and besieged Rabbah, the capital city of Ammon. In the mean time, David took his ease at Jerusalem, 2Sa 11:1 1Ch 20:1 and there defiled himself in an adulterous relationship with Bathsheba the wife of Uriah the Hittite. Uriah was then in the army. Consequently, David arranged to have Uriah slain at the hand of the Ammonites. 2Sa 11:1-27

2970b AM, 3680 JP, 1034 BC

434. When David's child by adultery, was born, David was convicted by Nathan the prophet of his sin and repented. David composed the psalm Ps 51:1-19, for a memorial of his sin with Bathsheba, but the child died.2Sa 12:1-31

2971a AM, 3680 JP, 1034 BC

435. Bathsheba who was now David's wife, bore David another son whose name was given to him by God called Solomon. This child proved to be a man of peace.1Ch 22:9 His name means one beloved of God, the name of Jedidiah. 2Sa 12:25

2972c AM, 3682 JP, 1032 BC

436. Ammon, David's oldest son, raped his sister Tamar. 2Sa 13:1-39

2974c AM, 3684 JP, 1030 BC

437. Two years after he raped his sister, Ammon was slain by his brother Absalom at the time of sheep shearing, before grain harvest. 2Sa 13:23 This occurred at the end of the spring, shortly after the middle of the first month during the second mowing of the grass. Codomanus notes this from Am 7:1 Jos 3:15 4:9 5:10-12.

438. After Absalom killed Ammon, he fled to Geshur in Syria. He continued 3 years with king Talmai his grandfather on his mother's side. 2Sa 13:37,38 15:8

2977c AM, 3687 JP, 1027 BC

439. After 3 years of exile, Absalom returned to Jerusalem. His father was pacified towards him by the speech of the woman of Tekoa, who was employed by Joab. 2Sa 13:38 14:1-23

2979 AM, 3689 JP, 1025 BC

440. Absalom set Joab's barley on fire just before harvest time that year (for the following year was a sabbatical year, when there was no harvest in Judah). By this means he was admitted to his father's presence, whom he had not seen in the two years since his return from exile.2Sa 14:28,30,33

2980 AM, 3690 JP, 1024 BC

441. This sabbatical year came between the burning of Joab's corn field, and the rebellion of Absalom against his father. In his rebellion, Absalom obtained chariots, horses and a band of ruffians around him, and insinuated himself into the favour of the people. He stole away their hearts from his father David. 2Sa 15:1-6

2981c AM, 3691 JP, 1023 BC

442. 40 years after the anointing of David by Samuel, Absalom followed the advise of his chief counsellor Ahithophel and took possession of his father's kingdom. This happened between the Passover and the Feast of Pentecost. Codomanus assumes this to be the season from Barzillai having provided David (when he fled) with new fruits and roasted grain. 2Sa 17:28

443. Against the practices of Absalom and Ahithophel, David composed the 3rd and 55th Psalms. Also Shimei, of the tribe of Benjamin, railed against David, as he fled. 2Sa 16:5

444. When Ahithophel saw that his counsel was not followed by Absalom, he went and hanged himself. 2Sa 17:23

445. In the battle with David, Absalom lost 20,000 men and fled. A bough of a thick oak caught hold of his long hair so he hung there until Joab came and thrust him through with darts, killing him. 2Sa 18:9-14

446. After this victory, David was brought home again by the men of Judah and one half of the people of Israel. The Israelites rebelled, because they had not participated in that work so a new rebellion grew among them. This rebellion was soon over when the head of Sheba the son of Gera, was thrown over the walls to Joab, by the people of Abel. 2Sa 20:1-22

2983c AM, 3693 JP, 1021 BC

447. The harvest of this year failed and there was a famine, which afflicted the land for three years. This famine was sent because the blood of the Gibeonites was shed by Saul and his family. 2Sa 21:1,2

2986c AM, 3696 JP, 1018 BC

448. The famine still continued so the Gibeonites hung two of Saul's sons and five of his grandchildren in the beginning of barley harvest. Rizpah, Saul's concubine, watched their bodies and kept them from being devoured by ravenous birds or beasts, until water dropped from heaven upon them.2Sa 21:8-10

449. David took the bones of Saul and Jonathan his son and moved them from Jabeshgilead along with the bones of the seven that were hanged. They were buried a Zelah in the sepulchre of Kish the father of Saul. 2Sa 21:12-14

450. Many battles were fought with the Philistines and their giants. In one battle, David who was now old, fainted in the fight and would have been slain by the giant, Ishbibenob and barely escaped. This was the last fight that David took part in.2Sa 21:16-22 1Ch 20:4-8

2987d AM, 3697 JP, 1017 BC

451. David desired to have a census taken; whether from Satan or his pride, God's wrath was kindled against the Israelites. Therefore of all the tribes, (except the tribes of Levi and Benjamin), 1Ch 21:6 27:24 the men older than 20 years were counted. 1Ch 27:23. This census took 9 months and 20 days. 2Sa 24:8 God sent the prophet Gad to David and gave him the choice of one of three punishments. He was to chose famine, sword or pestilence. 2Sa 2:48 The famine was to last 3 years, that is in addition to the previous famine 1Ch 21:12 or of 7 years, as from 2Sa 24:13. This included the 3 years of the previous famine 2Sa 21:1 and this present sabbatical year in which no sowing would take place to compensate for the losses of the previous years, for a fourth year of dearth. Three years of famine for the slaughter of the Gibeonites were already past and after this there was a poor harvest for lack of seed. This harvest would not be able to supply the needs of the next two years which the intervening sabbatical year would require. So the famine would still continue in the land, especially among the poor. Now to these past years of famine, God proposed to David three more years of famine, to choose, if he would. The reason for reconciling these two different passages, has led me in these texts 1Ch 21:12 2Sa 24:13, to refer this history of David's numbering the people to this Sabbatical year.

452. Now of the three choices, David chose the plague. 70,000 men died in one day. When the angel was about to destroy Jerusalem, God in his mercy bade him withhold his hand. He commanded David to offer whole burnt offerings and peace offerings in the threshing floor of Araunah or Ornan the Jebusite. 2Sa 24:1-25 1Ch 21:1-30

2988a AM, 3697 JP, 1017 BC

453. David foresaw that the house of God would be built in the threshing floor of Araunah. 1Ch 22:1 2Ch 3:1 He began to prepare the materials necessary for so great a work. He exhorted his son Solomon and all the heads of Israel to carry the project through to a successful completion. 1Ch 22:1-19

2988c AM, 3698 JP, 1016 BC

454. He took the number of the Levites, first from 30 and then from 20 years old and upwards. He divided them into many ranks and appointed to every one of them their offices. He established a set form both for ecclesiastical and civil government in the 40th year of his reign. 1Ch 23:1-27:34 That is the beginning of the year, a year and an half before his death.

455. Rehoboam was born to Solomon by Naaman, an Ammonite woman. He was 41 years old when he began to reign. 1Ki 14:21 1Ch 12:13 For though Solomon called himself a little child, 1Ki 3:7 and David his father said, he was a child, young and tender, 1Ch 22:5 29:1 yet in another place, he calls him a man of wisdom. 1Ki 2:9 This was even before God granted him extraordinary knowledge and wisdom. These three things, tender years, a son born and perfect wisdom were not unique to Solomon at 18. For the same were attributed to king Josiah when he was only 16, 2Ch 34:1-3 2Ch 36:2,5 for Jehoiakim was born when Josiah was only 14 years old and Jehoahaz was born when Josiah was 16.

2989b AM, 3699 JP, 1015 BC

456. David was now seventy years old. Broken with continual cares and wars, he was so weak and feeble that wearing extra cloths would hardly keep him warm. So Abishag, a young Shunammite maiden was sent for, to keep him warm.

2989c AM, 3699 JP, 1015 BC

457. When Adonijah saw his father's decline, he took counsel and advise from Joab and Abiathar the high priest and made himself king. When Bathsheba and Nathan told David of this, he ordered his son Solomon to be anointed king in Gihon by Zadok the priest, Nathan the prophet and Benaiah, the son of Jehoiada. As soon as Adonijah heard this, he fled to the sanctuary and lay hold on the horns of the altar. He was pardoned by the grace and favour of Solomon and set at liberty. 1Ki 1:1-53

458. David assembled all the governors, captains and commanders of Israel with his sons and servants. He exhorted them all to the fear and worship of God and especially Solomon his son. He ordered them to proceed with the building of the temple. He gave them the pattern of the temple and consigned into Solomon's hands the gold and silver by weight for making every vessel and implement to be used in the temple. 1Ch 28:1-21 After this, by David's example and his exhortation, every man was moved to give gold, silver, brass, iron and stones all in great abundance towards the building of God's house. They gave thanks to God. The next day, they offered a 1000 young bullocks, 1000 rams and 1000 lambs, with the meat offerings. Solomon was anointed as king the second time and Zadok confirmed as the high priest. 1Ch 29:1-23

2990a AM, 3699 JP, 1015 BC

459. After David gave instructions to his son Solomon, he died. 1Ki 2:1-10. He had reigned in Hebron for 7 years 6 months and 33 years in Jerusalem over all Israel. 2Sa 5:5 Concerning the forty years which the scripture attributes to his reign, we must take for the term which he reigned before he made Solomon king in his place and after that he lived for 6 more months. So that the years of Solomon's reign as mentioned in the scriptures, are to be reckoned from the first

month, a full half year, before David's death.

2990b AM, 3700 JP, 1014 BC

460. Adonijah used Bathsheba to ask Solomon to give him Abishag the Shunammite for a wife. Therefore, as one still aspiring to be king Solomon had him executed. Abiathar of the family of Eli, was put out of the high priesthood and Zadok, a descendent of Phinehas replaced him. This was foretold by God in 1Sa 2:33,35. So the high priesthood reverted from the family of Ithamar to the family of Eleazar and there continued. Joab fled to the tabernacle in fear and lay hold on the horns of the altar. He was executed by Benaiah the son of Jehoiada, who was made captain of the host in his place by the king. Shimei, who had before railed upon David, was confined only to his house, yet with this condition, that if at any time he passed over the brook Kidron, he would be executed. 1Ki 2:1-46

461. When Hadad the Edomite heard that Joab was dead, he returned out of Egypt to his country. When Solomon began to follow after vanities, God used him as an enemy against Solomon. 1Ki 11:14,21

2991a AM, 3700 JP, 1014 BC

462. Pharaoh king of Egypt, gave his daughter in marriage to Solomon. He gave her the city of Gezer located in the tribe of Ephraim. Jos 21:21 Pharaoh had taken it from the Canaanites and killed all its inhabitants. 1Ki 9:16 Solomon brought her into Zion, the palace of David. 2Ki 3:1,2 2Ch 8:11

2991c AM, 3701 JP, 1013 BC

463. Solomon offered 1000 whole burnt offerings at Gibeon where the tabernacle was situated. God appeared to him in his sleep and asked him to choose anything he wanted. Solomon chose wisdom to be given him. Therefore, God gave him wisdom from above as well as all other blessings over and above this. The first test of his wisdom was the deciding of the controversy between the two women about the child. This gave him a reputation and the respect from the people. 1Ki 3:1-28

2992a AM, 3701 JP, 1013 BC

464. When Solomon was visited by messengers sent from Hiram, king of Tyre, they wanted to help him with timber for the building of the temple. When Solomon met Hiram's terms, Hiram co-operated in the venture. Solomon supplied the workmen, over whom he set pay masters and other officers to oversee the work. 1Ki 5:1-18

The Fifth Age of the World

2992c AM, 3702 JP, 1012 BC

465. The foundation of the temple was laid in the 480th year after Israel's exodus from Egypt. This was in king Solomon's 4th year of reign on the second day of the second month (called Zif, Monday May 21st). 1Ki 6:1,37 2Ch 3:2

2993b AM, 3703 JP, 1011 BC

466. Three years after he was commanded not to cross the brook Kidron, Shimei returned from Gath to bring back two run-away servants. Solomon commanded that he be executed. 1Ki 2:39-46

3000a AM, 3709 JP, 1005 BC

467. In the 11th year of Solomon's reign, in the eighth month, (called Bul) the temple and its furnishings was finished. It took 7 years 6 months to build. 1Ki 6:38 The dedication of the temple was postponed till the next year because it was a Jubilee year.

3001a AM, 3710 JP, 1004 BC

468. This was the ninth Jubilee which opened the fourth millennium of the world. King Solomon celebrated the dedication of the temple with great pomp and splendour. All Israel was assembled together in the 7th month, called Ethanim. The ark was brought from Zion into the Holy of Holies. The tabernacle and holy vessels from Gibeon went into the temple treasury. God gave a visible and wonderful token of his presence. Solomon was standing on a scaffold made of brass, kneeling down he uttered a set prayer to God. After this he blessed the people. He then offered 22,000 oxen and 120,000 sheep. They celebrated the feast of the dedication of the altar for 7 days and the feast of tabernacles another 7 seven days. On the 15th day the celebrations were completed on the 23rd day of the 7th month when the people were dismissed to their homes. 1Ki 8:1,2,65,66 2Ch 5:3-5 6:1 8:1-11

469. On the eighth day of the seventh month, that is (Friday, October 30th.) it was the first of the seven days of the dedication. According to Levitical law the feast of atonement was held on the tenth day, (Saturday, November 1st.) Lev 25:9 At the sound of the trumpet the jubilee was proclaimed.

470. The feast of tabernacles was held on the 15th day.(Friday, November 6th.) The last day of this feast was always very solemnly kept. This occurred on the 22nd. (Friday, November 13th.) 2Ch 7:9 Le 23:36 Joh 7:37 The following day, (Saturday, November 14th.) after the sabbath the people went home.

3012c AM, 3722 JP, 992 BC

471. In the 13th year after the temple was built, Solomon finished building his own house. He spent 20 years on both of them: 7 years 5 months on the temple and 13 years on his own house. 1Ki 7:1 9:10 2Ch 8:1

472. As a reward for Hiram's good will in helping construct these houses, Solomon offered to Hiram king of Tyre 20 cities of Galilee, or Cabul which were located within the tribe of Asher. Solomon purchased these cities himself. When Hiram refused to take them, Solomon reconstructed them all himself, planting colonies of the Israelites in them.1Ki 9:10 2Ch 8:1,2

473. When Solomon had finished both houses and the wall of Jerusalem, he moved his wife, the daughter of Pharaoh, out of the city of David, into a house which he had built for her. 1Ki 3:1 7:8 2Ch 8:11 He also built Gezer, which Pharaoh his father-in-law took from the Canaanites and gave to Solomon. 1Ki 9:15-17 Gezer was located within the tribe of Ephraim.

3026c AM, 3736 JP, 978 BC

474. Shishak, also called Sefonchis (according to Egyptian Chronology) began to reign. Jeroboam the son of Nebat fled to him and continued with him till after Solomon died. 1Ki 11:40 12:2

3029c AM, 3739 JP, 975 BC

475. Solomon forsook his lusts and vanities to which he was addicted in his later days. He testified of his deep repentance in his book called The Preacher (Ecclesiastes) and made his peace with God. 2Ch 11:17 Solomon died when he had reigned 40 years. 1Ki 11:42 2Ch 9:30

476. Rehoboam, Solomon's son, was made king by all Israel in Sichem. By his harsh approach to his rule he alienated the hearts of ten tribes from him. These tribes sent for Jeroboam the son of Nebat, in Egypt to be their king. Under his leadership, they rebelled from the house of David. They killed Adoram, whom Rehoboam had sent to them, and abandoned the true worship of God. 1Ki 12:1-33 In memorial of this sad disaster, the Jews kept a solemn yearly fast on the 23rd of the third month, called Sivan.

477. From this sad division made in that kingdom, Rehoboam reigned over Judah and Benjamin 17 years. 1Ki 14:21 2Ch 12:1,2 and Jeroboam over Israel i.e. over the other ten tribes, for 22 years. 1Ki 14:20

478. Rehoboam returned to Jerusalem and conscripted 80,100 men to fight against the ten tribes. Through the prophet Shemaiah, he was admonished from God to abandon this plan. 1Ki 12:1-33 Continual war took place between the kings for the rest of their days. 1Ki 14:30

479. In the beginning of his reign, Jeroboam repaired Shechem where he was chosen king by the people. This place was destroyed by king Abimelech, 258 years earlier. Jeroboam lived there until he went over Jordan, and built Penuel. 1Ki 12:25 Finally, he built Tirzah and made that the capital of his kingdom. 1Ki 14:17 He feared that his new subjects would revolt against him if they continued to worship at Jerusalem. So he devised a new religion. He set up two golden calves, the one at Bethel and the other at Dan, for the people to worship. 1Ki 12:25-31

3030a AM, 3739 JP, 975 BC, 1 SK, 1 NK

480. NK - On the 15th day of the 8th month, (Monday, December 6th.) Jeroboam held a feast of his own creation similar to the feast of tabernacles among the Jews. On an idolatrous altar which he had built at Bethel, he offered sacrifices to his calf. 1Ki 12:32,33 At that time, God sent an unnamed prophet from Judah who foretold what judgment God would execute by Josiah on the altar and the priests that served it. This prophecy was confirmed by signs which appeared on that altar and the king himself. 1Ki 13:1-34 2Ki 23:15-20 From the beginning of this idolatrous worship and public demonstration of God's judgment there, we are to reckon the 390 years of the iniquity of Israel as spoken of in Eze 4:5

481. This prophet was deceived by another prophet of Bethel, who lied about a message from God. Contrary to the express commandment of God he ate meat at Bethel. Therefore, in his return homeward, he was met by a lion which killed him. When the news came to the prophet which had deceived him, he took the body and gave it an honourable burial. He assured his sons that what had been foretold by that other prophet, would undoubtedly come to pass. 1Ki 1:3 2Ki 23:17,18

3030b AM, 3740 JP, 974 BC, 1 SK, 1 NK

482. SK - The priests, Levities and other Israelites who feared God did not follow Jeroboam but worshipped with Rehoboam in Jerusalem. This helped maintain the kingdom of Judah for three years. This was the time they walked in the ways of David and Solomon. 2Ch 11:17

483. NK - Jeroboam continued in his revolt and excluded the priests that were of the lineage of Aaron the Levites from his worship. He made priests for the high places from men of the common people. 1Ki 13:33,34 2Ch 11:14,15 13:9 Hence many of the priests and Levites abandoned their possessions in those tribes and settled in Judah. They were followed there by those of every tribe who wanted to worship the true God. They came to Jerusalem to worship and sacrifice to the God of their forefathers. 2Ch 11:13,14,16.

3032d AM, 3742 JP, 972 BC, 3 SK, 3 NK

484. SK - Rehoboam, now settled in his kingdom, forsook the law of the Lord and all Israel and Judah with him.2Ch 12:1 The Jews, who should have stirred up their Israelite brothers to repentance, provoked the Lord with their own sins. They behaved worse than their forefathers. They made high places, images and groves, for themselves on every high hill and under every tree. They did all the wicked things the heathen did in their barbarous worship including those nations whom God had cast out before them. 1Ki 14:22-24

3033c AM, 3743 JP, 971 BC, 5 SK, 5 NK

485. SK - In Rehoboam's 5th year, Shishak, king of Egypt, invited perhaps by Jeroboam, (who had formerly lived with him, noted in the year, 3026 AM) led an army of 120 chariots, 60,000 horses, with innumerable footmen from Egypt. The men were from the Lubims, Sukkiims, and Cushites who entered the land of Judah. They had already captured all the rest of their fortified cites and finally came to Jerusalem. The king and his princes were brought to repentance by the

preaching of Shemaiah the prophet. The king received a gracious promise of their deliverance at a high cost. They were to release to the Egyptians all the treasure of the temple and of the king's house. All the shields of gold which Solomon had made which Rehoboam remade using brass. 1Ki 14:26,27 2Ch 12:2-12

3046 AM, 3756 JP, 958 BC, 1 SK, 18 NK

486. SK - Abijah the son of Rehoboam, succeeded his father who died in the beginning of the 18th year of Jeroboam's. He reigned 3 years. 1Ki 15:1,2 2Ch 13:1,2

3047c AM, 3757 JP, 957 BC, 2 SK, 19 NK

487. SK - Abijah and his army of 400,000 men, fought with Jeroboam and his army of 800,000 men. Because Abijah trusted in God, he obtained victory against Jeroboam. He killed 500,000 of Jeroboam's soldiers. This was the highest casualty rate of any battle recorded in the Bible. Abijah captured Bethel where one of the calves was set up and Jeshanah and Ephrain, with all its towns. 2Ch 13:1-22

3049c AM, 3759 JP, 955 BC, 1 SK, 21 NK

488. SK - After Abijam's death, at the very end of the 20th year of Jeroboam's reign, Asa his son succeeded him and reigned 41 years. 1Ki 15:8-10

3050a AM, 3759 JP, 955 BC, 2 SK, 22 NK

489. This was the 10th Jubilee.

3050d AM, 3760 JP, 954 BC, 2 SK, 1 NK

490. NK - Nadab in the 2nd year of Asa, succeeded his dead father Jeroboam in his kingdom and reigned only 2 years. 1Ki 15:25

3051d AM, 3761 JP, 953 BC, 3 SK, 1,2 NK

491. NK - At the siege of Gibbethon of the Philistines, Nadab was slain by Baasha, a man from the tribe of Issachar in the third year of the reign of Asa. In the same year that Baasha made himself king over Israel, he utterly destroyed all the family of Jeroboam. He reigned for 24 years. 1Ki 15:27-29,33

3053c AM, 3763 JP, 951 BC, 5 SK, 3 NK

492. SK - God now gave 10 consecutive years of peace to the land, 2Ch 14:1,6 even to the 15th year of king Asa's reign, or to the 35th year from the rebellion of the northern kingdom. 2Ch 15:10,19 In that year, this godly king Asa put away all public idolatry, reformed his kingdom and fortified the cities of Judah against the invasion of enemies. 2Ch 14:6

3055d AM, 3765 JP, 949 BC, 7 SK, 5 NK

493. Jehoshaphat was born to Asa by his mother Azubah. Later he at the age of 35 succeeded Asa in his kingdom. 1Ki 22:42 2Ch 20:31

3063c AM, 3773 JP, 941 BC, 15 SK, 13 NK

494. In the beginning of Asa's reign, Zerah the Ethiopian mobilised an innumerable army to invade the land of Judah. This force had 1,000,000 men from the Cushites, who as it seemed came from Arabia Petrea and the desert and the Lubims, besides those who fought aloft from the chariots. Asa met this army with 300,000 men from the tribe of Judah and 280,000 from the tribe of Benjamin. He called on the name of the Lord and routed and slew that vast army and took much spoil from them. After this he was encouraged by Azariah the prophet. He assembled all his subjects and also many of the Israelites which were loyal to him. They met at Jerusalem in the third month in which the feast of Pentecost fell. They sacrificed to God from the spoil which they had taken, 700 oxen and 7000 cattle and solemnly renewed their covenant with God. Asa continued reformation of his kingdom and removed Maachah his grandmother, a great patroness of idolatry, from the honour of queen mother. He brought into the temple the things which he and his father had consecrated to God. 2Ch 14:8,9 15:1,10,11,13,16 16:8

3064c AM, 3774 JP, 940 BC, 16 SK, 14 NK

495. NK - Baasha saw Asa actively restoring religion to Judah and that many of his subjects defected to Asa so that they might be partakers in God's covenant blessings. 2Ch 15:9 He never ceased to make war upon Asa all his days. 1Ki 15:16,32 In the 36th year since the division of the kingdom, in Asa's 16th year, Baasha started to build Ramah to prevent more of his subjects from defecting to Asa. 2Ch 16:1

3064d AM, 3774 JP, 940 BC, 16 SK, 14 NK

496. SK - Asa hired Benhadad king of Syria to come and hinder the building of Ramah which he did. Using the stones and timber from the city of Ramah, Asa built Geba and Mizpah. When Hanan the prophet reproved him, for getting help from the king of Syria, he cast him into prison, and at the same time, vexed some of his people. 2Ch 16:1-14

497. NK - At the same time Benhadad king of Syria, marched against the cities of Israel. He destroyed Ijon in the tribe of Asher and Dan in Dan, Abelbethmaachah in the tribe of Manasseh and all the borders of Chinnereth, with all the land of Naphtali. This forced Baasha to stop building Ramah and retire to Tirzah. 1Ki 15:20,21 2Ch 16:4,5 Isa 9:1 Now this Benhadad was son to Tabrimon, the son of Hezion, 1Ki 15:18 or of Rezon the first king of Syria of Damascus from whom the name of Hadad was passed on to his posterity in the kingdom. This is noted by Nicolaus Damascenus as recorded by Josephus l. 7. of his Antiquities, c. 6 ul. 5. where, Nicolaus states:

``The third of that name seeking to wipe away the blot of the overthrow, received in his grandfather's days, marched into Judah and destroyed Samaria,"

498. Josephus understands it to be the invasion made upon Samaria, by Benhadad, in the time of Ahab. See notes on 2960 AM and 3103 AM.

3074d AM, 3784 JP, 930 BC, 26 SK, 24 NK

499. NK - When Baasha died and was buried at Terza, his son Elah succeeded him.

3075d AM, 3785 JP, 929 BC

500. NK - In the 2nd year of Elah and the 27th of Asa, Zimri destroyed Elah and his entire family. He reigned in Tirzah for seven days. But the soldiers at Gibbethon, a town of the Philistines made Omri, the general of the army, king. He came to besiege Tirzah and Zimri set fire to the king's palace and destroyed it and himself. 1Ki 16:15-18

501. The people of Israel split into two factions, one part followed Tibni, the son of Ginath, the other followed Omri. Omri's side prevailed and Omri became king. 1Ki 16:8,21,22

3077 AM, 3787 JP, 927 BC, 29 SK, 3 NK

502. NK - Athaliah, the daughter of Ahab the son of Omri, as it seems was born 42 years before her son Ahaziah reigned over Judah. 1Ki 8:26 2Ch 21:20 22:2 See Gill on "2Ch 22:2"

3079d AM, 3789 JP, 925 BC, 31 SK, 5 NK

503. NK - Omri began to reign in Tirzah over Israel in the 31st year of king Asa. 1Ki 16:23

3080d AM, 3790 JP, 924 BC, 32 SK, 6 NK

504. SK - Jehoram was born to Jehoshaphat 32 years, before his father took him as viceroy of his kingdom. 2Ki 8:17 2Ch 21:20

505. NK - When Omri had now reigned 6 years in Tirzah, he then moved the capital of his kingdom from Tirzah to Samaria. He built Samaria in the hill of Samaria, a place which he had purchased from Shemer. 1Ki 16:23,24

3086 AM, 3796 JP, 918 BC, 38 SK, 1 NK

506. Omri died and was buried at Samaria. He was a poor father but Ahab the son who succeeded him was much worse. Ahab reigned 22 years. 1Ki 16:28,29

3087 AM, 3797 JP, 917 BC, 39 SK, 2 NK

507. SK - In the 39th year of his reign, Asa was diseased in his feet. He sought for help from the physicians and not from God. 2Ch 16:12

3090c AM, 3800 JP, 914 BC, 1 SK, 5 NK

508. SK - In the end of the 41st year of his reign, Asa died and was buried in a sepulchre which he had prepared in the city of David. The tomb was filled with sweet odours and spices. 2Ch 16:13,14 He was a good father and an even better son succeeded him called Jehoshaphat. In the very latter end of the 4th year of Ahab's reign, he started to reign over Judah and ruled for 25 years. 1Ki 22:41,42 2Ch 20:31

3092c AM, 3802 JP, 912 BC, 3 SK, 7 NK

509. SK - When Jehoshaphat was established in his kingdom, he began by removing the high places and the groves. In the 3rd year of his reign, he sent out the Levites and other chief men into all cities to instruct the people. God gave him peace. 2Ch 17:7-10

3097 AM, 3807 JP, 907 BC, 8 SK, 12 NK

510. SK - Athaliah the daughter of Ahab, king of Israel, married Jehoram the son of Jehoshaphat king of Judah. This union resulted from the marriage alliance Jehoshaphat made with Ahab. 2Ch 18:1 She had a son named Ahaziah, who at the age of 22 succeeded him in the kingdom. 2Ki 8:18,26,27 2Ch 21:26 22:2

3099a AM, 3808 JP, 906 BC, 9 SK, 13 NK

511. SK - The eleventh Jubilee.

3103c AM, 3813 JP, 901 BC, 14 SK, 18 NK

512. NK - Benhadad, king of Assyria, assembled his army together and with the assistance of 32 petty kings besieged Samaria. He was defeated by Ahab and fled. 1Ki 20:1-43

3104d AM, 3814 JP, 900 BC, 15 SK, 19 NK

513. NK - About a year later, Benhadad came up a second time as far a Aphek to fight with Israel. He was badly defeated and surrendered to Ahab. Ahab received him with all courtesy and honour and after a while let him go in peace. Ahab made a league of friendship with him. For this act, God pronounced judgment upon him by his prophet. 1Ki 20:1-43 However as a result of this league, there was 3 years of peace between the two nations. 1Ki 22:1

3105 AM, 3815 JP, 899 BC, 16 SK, 20 NK

514. NK - When Ahab could not get Naboth to sell him his vineyard, he was depressed. Jezebel his wife, using false witnesses had Naboth condemned to death and stoned. Ahab got possession of the vineyard. For this wicked deed, the prophet Elijah told him of the destruction which was to befall him, Jezebel and all his posterity. When Ahab trembled at this and by a timely repentance, he obtained a respite of this judgment. 1Ki 21:1-29

3106d AM, 3816 JP, 898 BC, 17 SK, 21 NK

515. SK - As Ahab had done, Jehoshaphat made Jehoram his son, viceroy of the kingdom. Jehoram the son of Ahab succeeded his brother Ahaziah 1Ki 1:18 as king over the Israelites in the 18th year of Jehoshaphat king of Judah. 2Ki 3:1 He is said to have begun his reign, in the 2nd year of Jehoram, the son of Jehoshaphat. 2Ki 1:17

516. NK - Ahab in the 17th year of the reign of Jehoshaphat, made his son Ahaziah viceroy in the kingdom. 1Ki 22:51

3107d AM, 3817 JP, 897 BC, 18 SK, 22,2 NK

517. SK - Jehoshaphat visited Ahab at the very end of the third year of peace which Ahab had made with the Assyrians. He was invited by Ahab to go with him to the siege of Ramothgilead. After being entreated he went but barely escaped from there with his life. 1Ki 22:1-53 2Ch 18:1-34 When he returned home, the prophet Jehu, the son of Hanani reproved him for helping such a wicked king. 2Ch 19:1,2

518. NK - After Ahab convinced Jehoshaphat to go with him, he went to besiege Ramothgilead. Before he went, he asked what the outcome of the war would be from the 400 false prophets and from Micaiah, the true prophet of God. They all told him he would do well but Micaiah foretold his defeat. Ahab disguised himself but was slain in the fight. He was buried in Samaria. 1Ki 22:1-53 2Ch 18:1-34

519. After he was dead, Moab revolted from the Israelites. 2Ki 1:1 3:5 They had been in subjection to them ever since king David's days. 2Sa 8:2

3108a AM, 3817 JP, 897 BC

520. SK - When Jehoshaphat had built a fleet, he send it to Ophir for gold. Ahaziah the wicked son of Ahab went into partnership with him on this venture. At first Jehoshaphat refused the joint venture 1Ki 22:49 but later agreed to it. For so doing, God destroyed the fleet and reproved him by his prophet Eliezer, the son of Dodavah. 2Ch 20:35-37

3108b AM, 3818 JP, 896 BC

521. NK - Ahaziah king of Israel was injured when he fell through a lattice of his dining room in Samaria. He asked Baalzebub, the god of the Ekronites, if he would recover. The prophet Elijah destroyed with fire from heaven 2 captains and their companies of 50 who were sent to capture and bring him to the king. At last, he went voluntarily with the third captain that came for him. He told the king plainly that he would die. 2Ki 1:1-18 The king did die. He reigned two years, partly with his father, partly by himself. 1Ki 22:51

522. When Ahaziah was dead, his brother Jehoram, the son of Ahab succeeded him in the later end of the 18th year of Jehoshaphat and reigned 12 years. 2Ki 3:1

3108c AM, 3818 JP, 896 BC, 19 SK, 1 NK

523. Elijah was taken up into heaven in a fiery chariot. 2Ki 2:1-25

3109c AM, 3819 JP, 895 BC, 20 SK, 2 NK

524. When Edom was still under the control of Judah, the three kings from Israel, Judah and Edom united to subdue the rebellious Moabites. In this war Elisha the prophet, miraculously furnished the army with water and assured them of the victory over their enemies. Mesha king of the Moabites was besieged in Kirhareseth and tried unsuccessfully to break out with the small forces he had left. He captured the firstborn son who would have succeeded his father the king of Edom and is called king of the Edomites by the prophet Amos. Am 2:1 He offered him for a whole burnt offering upon the wall of the city. 2Ki 3:1-27

3112c AM, 3822 JP, 892 BC, 23,1 SK, 5 NK

525. SK - When Jehoshaphat was old, he desired to settle his estate. He gave the rest of his sons, many gifts and fortified cities in Judah. His oldest son Jehoram (whom he had formerly employed as his viceregent) was made consort with him in the kingdom. This was in the 5th year of Jehoram king of Israel and he reigned for 8 years. 2Ch 21:2,3,5,20 2Ki 8:16,17

3115c AM, 3825 JP, 889 BC, 4 SK, 8 NK

526. Jehoshaphat died and was buried in the city of David. 1Ki 2:50 2Ch 21:5 This good king's wicked son, Jehoram ruled alone for 4 years. When he was established in his kingdom, he slew all his brothers and many of the other princes in Judah. 2Ch 21:1-20 The Edomites revolted. They had been under the control of Judah since king David's time. 2Sa 8:14 Although they had been smitten by Jehoram, yet, according to the prophecy of Isaac, Ge 27:40 they shook off Judah's yoke for ever. Libnah, a city of the priests in the tribe of Judah, Jos 12:13 also revolted at this time. 2Ki 18:20-22 2Ch 21:8-10

3116a AM, 3825 JP, 889 BC

527. SK - Jehoram followed the counsel of his wicked wife Athaliah and set up in Judah and Jerusalem the idolatrous worship of Baal just as Ahab, his father-in-law had done. He forced his subjects to worship Baal and he was reproved by a letter written by the prophet Elijah who foretold what calamities and punishments would happen to him. 2Ch 21:11-15 These events occurred as predicted. 2Ch 21:16-20

3116c AM, 3826 JP, 888 BC

528. SK - First God stirred up against him the Philistines and Arabians. These attacked Judah and took away whatever was found in the king's house, together with his sons and wives. Since all his other sons were slain, he had only Jehoahaz left. 2Ch 21:1-20 He was also called Ahaziah and Azariah and succeeded his father in the kingdom. 2Ch 22:1,6

3117c AM, 3827 JP, 887 BC, 6 SK, 10 NK

529. SK - After this God struck Jehoram with an incurable disease in the bowels, which tormented him for 2 whole years. 2Ch 21:15,18,19

3118d AM, 3828 JP, 886 BC, 7 SK, 11 NK

530. SK - When Jehoram was afflicted with this sickness, he made his son, Ahaziah, his viceroy, in the 11th year of Jorum the son of Ahab. 2Ki 9:29

3119c AM, 3829 JP, 885 BC, 8,1 SK, 12 NK

531. When Jehoram's bowels fell out, he died a miserable death and was buried in the city of David, but without any pomp and not among the kings. 2Ch 25:19,20 After this Ahaziah his son succeeded him in the 12th year of Joram the son of Ahab and he reigned one year in Jerusalem. He followed in the steps of his wicked mother Athaliah and the house of Ahab. He set up and maintained the worship of Baal. 2Ki 8:25,27 2Ch 22:1-4

532. Ahaziah had a son by Zibia of Beersheba, whose name was Joash or Jehoash. He was proclaimed king at the age of 7. 2Ki 11:21 2Ch 24:1

3120b AM, 3830 JP, 884 BC

533. NK - Jehoram king of Israel and Ahaziah king of Judah went out together with their armies to Ramothgilead against Hazael. He had recently succeeded Benhadad in the kingdom of Syria, as Elisha the prophet had foretold him. In that fight Jehoram was grievously wounded by the Syrians and he retired to Jezreel to be healed of his wounds. 2Ki 8:1-29 Meanwhile a certain son of the prophets sent by Elisha came to Ramoth and anointed Jehu the son of Jehoshaphat the son the Nimshi, king over Israel. He told him the will of God for the wiping out of the house of Ahab. As soon as Jehu was proclaimed king by the captains and officers of the army, he marched to Jezreel. There he slew both Jehoram and Jezebel.2Ki 9:1-37 Jehu sent letters to Samaria which were responsible for the death of the seventy sons of Ahab as foretold by Elisha. He took with him Jehonadab, the son of Rechab and came to Samaria. There he destroyed all the family of Ahab with all the priests of Baal. Although he destroyed Baal worship, he still maintained the worship of Jeroboam's golden calves and the associated idolatry by the Israelites for all of his 28 year reign. 2Ki 10:28,29,39

3120c AM, 3830 JP, 884 BC

534. SK - Ahaziah returned from the battle at Ramothgilead against Hazael. Later he went to Jezreel to see Jehoram the king of Israel who was recovering from his wounds. When Jehu found many of his family attending him there and various princes of Judah, he slew them all. Then he searched for Ahaziah himself who had escaped and fled to Megiddo. When he caught up with him on the way to Gur which is in Ibleam, in the tribe of Manasseh, he killed him in his chariot. Ahaziah was carried from there by his servants and was buried with his fathers in the city of David. 2Ki 9:2 2Ch 22:1-9 When Jehu was on his way back to Samaria, he met 42 men of Ahaziah's relatives heading to Jezreel. There they intended to greet the king's children but Jehu had them all killed. 2Ki 10:13,14

535. When Athaliah, the daughter of Ahab, saw that her own son Ahaziah was dead, she killed all the royal family of the house of Judah and took control of the kingdom. Jehosheba, the daughter of king Joram, and wife to Jehoiada, the high priest, took the infant Joash who was the son of her brother Ahaziah. Joash and his nurse were hid for 6 years in the temple while Athaliah ruled. Thus she spared him from the slaughter of the rest of the royal family. 2Ki 11:1-3 2Ch 22:10-12

3126c AM, 3836 JP, 878 BC, 1 SK, 7 NK

536. Jehoiada the high priest, brought out Joash at the age of 7 and anointed him king. After he had Athaliah killed, he restored the worship of the true God, destroyed the house of Baal and commanded Baal's high priest Mattan to be killed before his altars. 2Ki 11:4,21 2Ch 23:4,21 Joash began his reign in the 7th year of Jehu and reigned 40 years in Jerusalem. 2Ki 12:1 2Ch 24:1

3140c AM, 3850 JP, 864 BC, 15 SK, 21 NK

537. Amasiah the son of Joash and Jehoaddan, was born in Jerusalem because he was 25 years old when he began to reign. 2Ki 14:2 2Ch 25:1

3147d AM, 3857 JP, 857 BC, 22 SK, 28 NK

538. Joash commanded the priests to repair the temple of God using the poll tax that was gathered for that purpose. 2Ki 12:4-16 2Ch 24:4-14

3148a AM, 3857 JP, 857 BC

539. The twelfth Jubilee.

3148c AM, 3858 JP, 856 BC, 23 SK, 1 NK

540. In the 23rd year of his reign, Joash saw that the priests were quite slow in repairing the temple. Therefore he assigned the task to Jehoiada the chief priest and to others to complete that work. 2Ki 12:6-16

541. NK - Jehoahaz succeeded his father Jehu as king over Israel in the 23rd year of Joash the son of Ahaziah. He reigned 17 years 2Ki 13:1 and Hazael king of Syria cruelly oppressed the Israelites for his entire reign. 2Ki 13:3-7,22 as foretold by Elisha. 2Ki 8:12

3163c AM, 3873 JP, 841 BC 38 SK, 16 NK

542. Joash the son of Jehoahaz, was made viceroy with his father in the latter end of the 37th year of Joash king of Judah. He reigned 16 years. 2Ki 13:10

3164c AM, 3874 JP, 840 BC, 39 SK, 17,2 NK

543. After Jehoiada died, his son Zechariah the priest was stoned to death for reproving the Israelites for backsliding into idolatry. This was done by the king's command in the court of God's house. 2Ch 24:17-22

3165 AM, 3875 JP, 839 BC, 40,1 SK, 3 NK

544. SK - The next year some small bands of Hazael, king of Syria attacked Judah and Jerusalem and killed all the chief of the people. They took away all their spoil to their king. When they were gone, Joash was left very sick. His servants conspired against him and killed him in his bed in revenge for Jehoiada's death at the beginning of the 40th year of his reign. 2Ch 24:1,23-27 2Ki 12:17-21 His successor, Amasiah in the latter end of the 2nd year of Joash king of Israel, reigned 29 years. 2Ki 14:1,2 When he was established in his kingdom he killed the servants who murdered his father. However he spared their children according to the law of God as delivered by Moses. 2Ki 14:5,6 2Ch 25:3,4

545. NK - When Jehoahaz the son of Jehu had reigned 17 years, he died and was buried in Samaria. 2Ki 13:1-9 Shortly after his father's funeral, Joash visited Elisha the prophet who was lying on his death bed. Tearfully he asked counsel of him concerning the state of the kingdom. Elisha foretold that he should have 3 victories over the Syrians. 2Ki 13:14-20

3168c AM, 3878 JP, 836 BC, 4 SK, 6 NK

546. NK - Jeroboam the second, seems to have been made viceroy of the kingdom by his father Joash. He went to war and in three battles overthrew Benhadad, who succeeded his father Hazael in the kingdom of Syria. He recovered from Benhadad the cities which Jehoahaz his father had lost. Hence we may gather, that Azariah king of Judah began his reign in the 27th year of this Jeroboam. 2Ki 13:25 15:1

3178 AM, 3888 JP, 826 BC 14 SK, 16 NK

547. SK - Uzziah was born to Amasiah by Jecholiah of Jerusalem. He was also called Azariah and was 16 years old when he succeeded his father in the kingdom. 2Ki 15:2 2Ch 26:2

548. Amasiah became proud of his recent victory over the Edomites. In this fourteenth year of his reign, as Josephus, lib 9. Antiquit. ca. 10. states, he provoked Joash king of the Israelites to battle. In the battle at Bethshemesh he was defeated and taken prisoner. He was released when a payment of a large ransom including hostages was made. 2Ki 14:8-14 2Ch 25:17-24

549. NK - When Joash defeated Amasiah, king of Judah he took him prisoner. Joash broke down 400 cubits of the wall of Jerusalem from the gate of Ephraim to the corner gate. When he had taken all the treasure from both the temple and the king's house, he returned to Samaria. 2Ki 14:13,14 2Ch 25:23,24

3179c AM, 3889 JP, 825 BC, 15 SK, 1 NK

550. Joash died 15 years before the death of Amaziah. Jeroboam his son succeeded him and reigned in Samaria 41 years. 2Ki 14:23

551. God used Jeroboam to deliver Israel. He recaptured Damascus and Hamath which rightly belonged to the tribe of Judah. 2Sa 8:6 2Ch 8:3 He restored the former borders Nu 13:21 from the entrance into Hamath to the sea of the plain. This fulfilled the prophecy of the Lord which was spoken by Jonah the prophet, the son of Amittai. 2Ki 14:25,27,28

3194c AM, 3904 JP, 810 BC, 29 SK, 15 NK

552. SK - When Amaziah discovered a conspiracy against him at Jerusalem, he fled to Lachish where he was murdered. From there he was carried to the city of David and buried. 2Ki 14:19,20 2Ch 25:27,28 Uzziah, or Azariah succeeded him in the 27th year of Jeroboam, king of Israel as reckoning from the time that he began to reign as co-regent with his father as noted in 3168 A.M. He reigned 52 years in Jerusalem 2Ki 15:1,2 and under him the kingdom of Judah prospered as much as Israel did under Jeroboam the second. As long as he followed the advice of the prophet Zechariah, he applied his heart to religious matters. God prospered him and he subdued the Philistines and his neighbouring enemies. He became mighty in his kingdom. 2Ch 26:2-16

3197a AM, 3906 JP, 808 BC 4, SK, 19 NK

553. SK - Now was the 13th Jubilee held under two most prosperous kings, under whom also lived various great prophets in either kingdom. In Judah, lived that evangelical prophet, Isaiah, the son of Amoz, Isa 1:1 and Joel, the son of Pethuel. He prophesied before Amos, as Codamanus observes because in Joe 1:20 he predicted a coming drought which Amos in Am 4:1-13 said had happened. Amos lived in Judah, among the herdsmen of Tekoa and was called to be a prophet to the kingdom of Israel two years before the earthquake which happened in the days of these two kings Uzziah and Jeroboam the second. Am 1:1 Zec 11:5

554. NK - At the same time, Jonah the son of Amittai and Hosea the son of Beeri prophesied in Israel.

555. Jonah was from Gathhepher, 2Ki 14:25 a town of the tribe of Zebulun,Joh 7:52 in Galilee of the Gentiles. Isa 9:1 This is referred to by the Pharisees who spoke with Nicodemus. Joh 7:52 "Search and know that out of Galilee, never arose any prophet." It seems that at the time the Syrians oppressed Israel, and all were vulnerable to their invasion, that they took great spoil, and no one was able to deliver them. He foretold that Joash his son Jeroboam, would deliver Israel out of their hands and avenge them of the wrong they had endured. 2Ki 14:25,26 Jonah was later sent to Nineveh, the capital city of Assyria. By his preaching he brought both the king and people to repentance .Jon 3:1-10 Mt 12:41

556. When Jeroboam was successfully ruling Israel, Hosea foretold the ruin and desolation of it. He also lived to see its ruin as he continued as a prophet to the time of Hezekiah. Ho 1:1 In the 6th year of his reign came the desolation of Israel. 2Ki 18:10

557. Amos was a third prophet taken from Judah as he kept his flocks. He was sent to prophesy to the people of Israel. Am 1:1,7,14,15 He was accused by Amasai the priest at Bethel, before Jeroboam, who commanded him to return into Judah. Amos pronounced judgment against

Amasai saying

``Thy wife, shall play the harlot in the city and thy sons, and thy daughters shall fall by the sword. Thy land shall by divided by line; and thou shalt die in a polluted land. (viz. of Assyria)"

558. when Israel shall be carried away out of her own land.Am 7:10,12,13,17

3207 AM, 3917 JP, 797 BC, 14 SK, 29 NK

559. In Lydia, Ardysus of the clan of the Heraclidae, reigned 36 years (Euseb. Chron.)

3210 AM, 3920 JP, 794 BC, 17 SK, 32 NK

560. The kingdom of Macedonia, was set up by Caranus, a man of the clan of the Heraclidae.

3213 AM, 3923 JP, 791 BC, 20 SK, 35 NK

561. SK - There was an eclipse of the sun, of about 10 digits this year on the 24th day of June, during the feast of Pentecost. (12 digits indicates a total eclipse, 10 digits would be 10/12 of the sun's disk was covered.) Another eclipse occurred of almost 12 digits, 11 years later, on November 8th 3933 JP, during the Feast of Tabernacles. A third eclipse of over 11 digits happened the next year on May 5th, 3934 JP during the Feast of Unleavened Bread. (3943 and 3944 in original document) The prophesy of Amos, Am 8:8-10 is referenced as he states:

``the sun shall set at noonday and I will bring darkness upon the earth in a clear day. I will turn your festivals into mourning and all your solemn songs into lamentations."

562. Up to this time, the early church fathers took this prophecy to refer to that darkness which came during the Feast of the Passover at the passion of our Saviour. In these three dark eclipses which came during each of these feasts, in which all the males were in Jerusalem before the Lord, that prophesy was thought to have been literally fulfilled. Among the Greeks, Thales the astronomer thought Amos was the first to predict eclipses of the sun.

(June 24, 791 BC, JD=1432685.1171, middle of the eclipse in Jerusalem - 18.89 hours GMT (for Babylon - 19.13), maximum - 0.92
Babylon - 0.63. Data taken from "Solar and Lunar Eclipses of the Ancient Near East from 3000 B.C. to 0 with Maps" by Manfred Kudlek and Erich Mickler, published in Neukirchen in 1971. Unable to confirm data using Canon of Lunar Eclipses", (-2002 - 2526), Jean Meeus, Herman Muche, 1979. Editor.)

3220 AM, 3930 JP, 784 BC, 26 SK, 41 NK

563. NK - When Jeroboam died, the kingdom seriously declined. Tumults arose which headed them toward their ultimate destruction beginning first with Jeroboam's own family and then the whole kingdom. This was foretold in Am 7:1-8:14. All was reduced to anarchy among the Israelites for eleven and an half years and there was no king during this time. This is deduced

when the times of these two kingdoms are compared. In Israel we understand that the 6 month reign of Zachariah the son of Jeroboam occurred in the last 6 months of the 38th year of Uzziah. The one month that Shallum reigned was the first month of the 39th year of Uzziah. 2Ki 15:8-13

3221c AM, 3931 JP, 783 BC

564. SK - Uzziah, king of Judah and his wife Jerusha the daughter of Zadok had a son named Jotham. When Uzziah was quarantined because of his leprosy, Jotham ruled in the king's house and judged the people. When Uzziah died Jotham succeeded him as king when he was 25 years old. 2Ki 15:5,33 2Ch 26:21 27:1,8 From this we can deduce that a short time later when Menahem, took over the kingdom of Israel, that Uzziah was an old man. It was at this time as he aspired to take the office of a priest that he was stricken with leprosy. This is contrary to what the Jews and Procopius Gaseus affirm, from Isa 7:1-25 that this overtook him about the 25th year of his reign. The earthquake occurred in the days of Uzziah and Jeroboam, Am 1:1 Zec 11:5 It is clear that when Jeroboam died, Jotham had not yet been born.

3224a AM, 3933 JP, 781 BC

565. SK - Eclipse of the sun, see note on 3213 AM

3224c AM, 3934 JP, 780 BC

566. SK - Eclipse of the sun, see note on 3213 AM

3228c AM, 3938 JP, 776 BC, 35 SK, 9 NK

567. In the summer of the year 3228, the first olympiad took place (according to Greek chronologers). Choraebus of Elis won the race. The Iphitean account dates it the 28th. As Julius Africanus shows out of the writings of Aristodemus Eleus and Polybius (as in the Greek edition of Eusebius by Scaliger, p.13 & p.216) states: And here ends that interval of time which by the learned Varro (as in Censorinus' book, "de die natali", reports is termed mythological because many mythological things are said to have happened. From this time on Greek history begins.

3232a AM, 3941 JP, 773 BC, 38 SK, 1 NK

568. NK - Zachariah the son of Jeroboam, began his reign in the 38th year of Uzziah king of Judah. He was the fourth and last of the family of Jehu as was foretold by God. He reigned for 6 months. 2Ki 15:8,12,10,30

569. At the end of those 6 months, he was murdered by Shallum the son of Jabesh, in the sight of the people. 2Ki 15:10 At this time the calamities foretold by Amos the prophet took place. Am 7:1-17 9:1-15

``The high places of Isaac shall be desolate and the sanctuaries of Israel made a wilderness, when I shall arise with a sword against the house of Jeroboam."

570. Shallum the son of Jabesh, reigned one month in the 39th year of Uzziah king of Judah. 2Ki 15:13

571. When Menahem the son of Gad, was going from Tirzah to Samaria, he killed Shallum and destroyed Tiphsah with its borders. He also violently slaughtered all the pregnant women. 2Ki 15:14-16

572. This Menahem, is by Supitius Severus in his 1st book of "Histo. Sacra", goes by the name of Manes. This person is also called Manichaus later known as the heretic, in that his name means "a comforter"

3233c AM, 3943 JP, 771 BC

573. Boccaris Saites, reigned in Egypt for 40 years. (African.)

574. NK - While Menahem spent 11 months fighting to take over the kingdom, God stirred up Pul king of Assyria to invade the land of Israel. 1Ch 5:26 2Ki 15:19

575. Pul seems to have been the father of Sardanapalus, from whose name he called himself Sardan-pul just as Merodach king of Babylon, from Baladan his father, was called Merodach Baladan. Isa 39:1 The following chronologers agree that he is the same person, but call him by different names. Jul. African. calls him "Acracarnes". Eusebius, calls him "Oceazapes". Stephanus Bysantinus calls him "Cindaraxes". Strabo, Arrian and Suidas, call him "Anacyndaraxes". By others, (as we find in Atheneus, l. 2. Deiphosoph.) he is called "Anabaxares". Furthermore, I considered the number of years assigned by Africanus and Eusebius, to the reigns of him and his son. I then counted the years backwards from the beginning of Nabonassar to the end of Sardanapalus' reign. I believe both lived at the same time. This man named Pul seems to have been the same man who was converted and brought to repentance by the preaching of the prophet Jonah. This means that the men of Nineveh may have risen in judgment against this nation. God here raised up a repentant, heathen man to take vengeance on the unrepentent Israel.

576. Menahem gave Pul a thousand talents of silver to help settle and confirm him in his kingdom. 2Ki 15:19,20 In reference to this, some refer to Ho 5:13

``When Ephraim saw his sickness and Judah saw his wound, then Ephraim went to the Assyrian and sent to king Jareb, who should defend or uphold him."

577. When Menahem was thus confirmed in the kingdom, he was established in the latter end of the 39th year of the reign of Uzziah. He held the kingdom for 10 years. 2Ki 15:17

3237 AM, 3947 JP, 767 BC, 44 SK, 5 NK

578. Sardanapalus held the kingdom of the Assyrians for 20 years, according to Jul. Africanus. and Euseb. In his Epitaph (which is contained in Atheneus l. 12 out of Clirarchus and in Strabo, l.14 and in Arrian, 1.3. of the acts of Alexander) he is said to have built two cities in Cilicia in one day. These cities were Anchialus and Tarsus.

3242 AM, 3952 JP, 762 BC, 49 SK, 10 NK

579. SK - Ahaz the son of Jotham, was born in this year. He was 20 years old, when he started to reign 2Ki 16:2 2Ch 28:1 and reigned for 16 years. After his death, his son Hezekiah, is said to have been 25 years old, when he began to reign. Otherwise, Ahaz would only be 11 years old when his son was born. Hence, Tremelius understands that Ahaz was 20 years old not when he himself reigned, but when his father Jotham began his reign.

3243c AM, 3953 JP, 761 BC, 50 SK, 1 NK

580. NK - Pekahiah succeeded his father Menahem, who died in the 50th year of Uzziah, king of Judah and he reigned for 2 years.2Ki 15:22

3245c AM, 3955 JP, 759 BC, 51 SK, 2 NK

581. SK - Habyattes the elder, reigned in Lydia 14 years, (Euseb. Chron.)

582. NK - Pekah, the son of Remaliah, killed Pekahiah in his own palace in Samaria. He then reigned in Pekahiah's place for 20 years reckoning from the 52 years of Uzziah king of Judah. 2Ki 15:25,27

3246a AM, 3955 JP, 759 BC

583. SK - It was during the 14th Jubilee when Isaiah saw the glory of the Lord sitting on his throne. God was surrounded with a guard of angels singing, "Holy, Holy, Holy, Lord God of Sabaoth." The Jewish people grew more and more obstinate and blind every day lest they should understand the words of the prophets sent to them and be converted and healed. Isa 6:1-13 Joh 12:40,41

584. Isaiah's vision came in the last year of king Uzziah. Isa 6:1 He was buried in the city of David in the burying place of the kings, but apart from the rest because of his leprosy. Jotham his son succeeded him in the 20th year of Pekah, king of Israel. He reigned 16 years in Jerusalem, 2Ki 15:7,32,33 2Ch 26:23 27:1,8

585. Jotham fought a battle against the Ammonites and overthrew them. They became his tributaries for three years. 2Ch 27:5 He had two successors, Micah the Morasthite and Isaiah. Hosea executed the prophetic function. Mic 1:1 In his time also, as Josephus l. 9. Antiq. c. 11. or 12. affirms, Nahum the prophet foretold the subversion of the Assyrians and of Nineveh. This came to pass 115 years later. By that reckoning, Josephus understands that Nahum prophesied in the time of Ahaz, the son of Jotham.

3252c AM, 3962 JP, 752 BC, 7 SK, 7 NK

586. In this year Hezekiah the son of Ahaz, was born by his mother Abi, the daughter of Zachariah. He was 25 years old when he began to reign. 2Ki 18:2 2Ch 29:1

3254c AM, 3964 JP, 750 BC, 9 SK, 10 NK

587. Two towns were built in this year. Ardus was one of them. It was constructed on a very small island as Mela notes. The whole circumference of this island was taken up with this one town. Cyzicum was the second town located in Propontis.

588. Arbaces the governor of Media, scorned the effeminate ways of Sardinapalus. He conspired with Belesus the governor of Babylon by sending a battalion of 400,000 men of Medes, Persia, Babylon and Arabia. He was overthrown in three battles, but in the fourth the Bactrian soldiers defected over to him. He attacked his enemies by night and unawares and drove them from their camp. When Sardanapalus put all the command of the army into the hands of Salaemenus, his wife's brother, he was also defeated twice by the conspirators. As a result he was almost killed and all his army. When Nineveh was besieged, Sardanapalus sent three of his sons and two daughters into Paphlagonia with a great treasure. They gave it to Cotta, governor of that province. With this treasure Cotta dispatched messengers and commissioners throughout the land to conscript soldiers and provide all the necessities needed to endure a siege. (Diod. Sic. l. 2.)

3256c AM, 3966 JP, 748 BC, 11 SK, 12 NK

589. SK - Rome was founded by Romulus according to the reckoning of Fabius Pictor, the most ancient of all Roman writers. This date is confirmed according to the account of the secular games held by the ancient Romans most religiously. This happened shortly before the beginning of the 8th Olympiad, on the feast of their goddess Pales, on the 10th day of April. However the feast of Pales, according to Varro's account, was a full 5 years earlier than it is according to Fabius. The poet Ovid said of this day:

``Urbs oritur (quis tunc hoc ulli credere posses?) Victorem torris impositura pedem." Fal. 4.

590. That is:

A city is born,
(which who then would have thought)
That since the world
Has in subjection brought.

3257 AM, 3967 JP, 747 BC

591. In the 3rd year of the siege of Nineveh the river overflowed with continual rains. It flooded a part of the city and undermined two and one half miles of the wall. When Sardanapalus knew this, he made a huge pile of wood in his palace court and set it on fire, which burned himself, his concubines, his eunuchs and all his riches. The palace itself was also burned to ashes.

592. The conspirators entered by the breach in the wall made by the water, and took the city. They proclaimed Arbaces as their king. (Diod. l. 2. and Athena. l. 12 from Ctesias.) Therefore the kingdom of the Assyrians was destroyed. From the beginning of the reign of Ninus, they held all of upper Asia for 520 years as Herodus (l. 1. c. 95.) affirms.

593. After the kingdom fell, it was divided. Arbaces, whom Strabo calls "Orbacus" and Velleius Paterculus named "Pharnaces" freed his countrymen the Medes from the Assyrian yoke. Later, he enabled them to live according to their own laws. Herodotus, in the book previously mentioned, affirms this. Belesis, is called Baladan in the scriptures. Isa 39:1 2Ki 20:12 Agathias (l. 2. Histo. from Bion & Alex. Polyhist.) calls him "Belessas" or "Beleussus". Nicol. Damascennus, in his Eclogs, set forth by Hen. Valesius, Naminybrus. By Hipparchus, he is called "Ptolomaus". Censorinus is called "Nabonassarus." He held the kingdom of Babylon for 14 years.

3257b AM, 3967 JP, 747 BC

594. From twelve o'clock, on the first day of the Egyptian month Thoth, from Wednesday, February 26th, in the evening, in the year 747 BC, all astronomers unanimously start the calender of Nabonassar.

595. Meles in Lydia reigned 12 years, (Euseb. Chron.) of whom more is to be read about in Herodotus. (l. 1. c. 84.)

596. Ninus the younger, held the kingdom of the Assyrians (reduced now to the old boundaries). The empire was quite diminished in Sardanapalus' 19 years. Eusebius explained the errors in Chronology in many large volumes of his Greek Chron. out of Castor the Rhodian. This Ninus, for good luck, seemed to have assumed the name of the first founder of the Assyrian kingdom. His own original name was Eliam, as l. 12. Histor. Annal. and Thilgamus tell us. In the scriptures he is known as "Tilgathpilneser" 1Ch 28:20 or "Tiglathpileser". 2Ki 15:29 16:7,10

3262c AM, 3972 JP, 742 BC, 17 SK, 18 NK

597. Ahaz succeeded his father Jotham at the very end of the 17th year of Pekah, the son of Remaliah and reigned 16 years in Jerusalem, 2Ki 16:1,2 2Ch 28:1

598. Towards the end of the reign of Jotham, God began to stir up Resin the king of Syria and Pekah the son of Remaliah against Judah. 2Ki 15:37 Judah was terrified at the approach of these enemies and expected a quick defeat at their hands. God sent a gracious message to Ahaz by Isaiah the prophet with a promise of his deliverance and the destruction of his enemies. For a sign of his deliverance (when the incredulous king was asked what sign he wanted, he said none), God made him a promise that a virgin would bear Immanuel. He would be both God and man, or God with us, or dwelling in our flesh. With regard to his office, he is the only Mediator between God and man. 1Ti 2:5 He would bring to pass that God would "be with us" Isa 8:10 gracious and propitious to us and a very present help in trouble. Ps 46:1,2,7 Ro 8:31,32 This message was most befitting the present situation in that all promises of God in Christ, are "Yea and Amen", 2Co 1:20 to be fulfilled generally in him and for him. Besides this the land of Judah was to be privileged to be Immanuel's land. Isa 8:8 Pertaining to the flesh, he was to be born not only of the Jews but also of the very house of David. According to the prophecy of Jacob. Ge 49:10 This would happen before the sceptre would depart from Judah. That is, before Judah would cease to be a nation ruled by kings. Therefore at that time Judah need not fear the destruction of the house of David or the nation of the Jews. However, 65 years later this happened to the Northern Kingdom as predicted by Isaiah. Isa 7:1-8:22

599. For a sign of the destruction of those kings who came against Ahaz, the prophet was commanded to bring out Ahaz's son, Shearjashub. He told Ahaz that his son would eat butter and honey until he was old enough to know right from wrong. Before this happened both these kings would be dead. Isa 7:3,15,16 At the same time Isaiah's wife, a prophetess, bore him another son. God named him Mahershalalhashbaz signifying that the Assyrian would hurry and take away the spoil. They would plunder both Syrians and Israelites before the child would be able plainly to pronounce, "My father", or "My mother." So the sons of the prophets were made to serve for signs from God to the Israelites. Isa 8:3,4,18 After these prophecies Rezin and Pekah came up together to besiege Jerusalem where Ahaz was. They could not take it as was predicted by Isaiah. Isa 7:1-7 2Ki 16:5 This wicked Ahaz was no sooner delivered out of this imminent danger, but he forsook God his deliverer and walked in the ways of the kings of Israel. He set up the idolatrous worship of Baal and offered incense in the valley of Benhanan. He made his own son to pass through the fire. He offered sacrifices in the high places, upon the hills and under every green tree. 2Ch 28:2-4 2Ki 16,3,4

3263c AM, 3973 JP, 741 BC, 2 SK, 19 NK

600. SK - When Ahaz forsook God, God also forsook him. When Rezin and Pekah divided their forces, they overcame him. This they could not do when their forces were united. God gave him over into the hands of the Syrians who defeated him and carried away a great multitude of his people captive to Damascus. Also the king of Israel defeated him and slaughtered a great number of his people. 2Ch 28:5

601. At the same time, Rezin conquered Elath, which Uzziah had recovered for Judah. Rezin rebuilt it and repopulated it with Syrians. 2Ki 14:22 2Ch 26:2 2Ki 16:2

602. NK - Pekah killed 120,000 valiant men of Judah in one day. Zichri, a mighty man of the tribe of Ephraim, slew Maaseiah the king's son, Azrikam, the steward of the king's house and Elkanah who was next to the king in authority. The Israelites also carried away captive from Judah and Jerusalem 200,000 women, boys and maids. They plundered their goods and carried all away to Samaria. When warned by Hadlai a prophet of God, they released all of the prisoners and restored their goods to them in the presence of their princes and the whole congregation of Samaria. They treated them kindly and escorted them safely to Jericho. 2Ch 28:6-15

3264c AM, 3974 JP, 740 BC, 3 SK, 20 NK

603. SK - The Edomites invaded Judah and carried away many captives. The Philistines whom king Uzziah had conquered, 2Ch 26,6,7 now attacked the cities of Judah in the low countries and southern parts and dwelt there. God gave Judah over to their enemies because of Ahaz's sin and because he had led Judah into sin. 2Ch 28:17-19

604. Ahaz took all the gold and silver that was found in the Lord's house and in the treasury of the king's house. He sent it for a present to Tiglathpileser king of Assyria wishing him to come and deliver him from the kings of Syria and Israel. He came and took Damascus, and carried away all its inhabitants to Kir and killed Rezin the king of Syria. 2Ki 16:7-9 This fulfilled the prophecy of Isaiah, 2Ki 7:16 8:4 9:11 as well as of Amos who long before had foretold the ruin of the king of Damascus, in these words.

``I will send a fire upon the house of Hazael, which shall consume the palaces of Benhadad and I will break in pieces the bars of Damascus and root out the inhabitants of the valley of Aven, and him that beareth the sceptre out of the house of Eden and the people of Syria shall be carried away into Assyria, saith the Lord," Am 1:4,5

605. So the kingdom of Damascus, of Hamath came to an end. (Am 6:2 and of Arpad, Jer 49:23 Isa 10:9 36:19 37:12,13) This kingdom began with a man called Rezon, 1Ki 11:23,24 and ended with one of the same name. It lasted for 10 generations, as Nicol. Damascenes, cited by Josephus, l. 7. Antiquit. c. 6. affirms. See note 2960 A.M.

606. When Ahaz went to meet Tiglathpileser at Damascus, he congratulated him for his great victory. He saw there an altar and he sent the pattern of it to Uriah, the priest, so that he might make one like it in Jerusalem. When he returned, he and the people offered their sacrifices on it. He moved the brazen altar far from the front of the house so that it would not stand between his altar and the house of the Lord. 2Ki 16:1-20

607. NK - When Ahaz implored the aid of the kings of Assyria, (as it is said in 2Ch 28:16 "kings" in the plural, by a usual analogy, or change of the number, Ps 105:30 Jer 19:3 25:22 Isa 1:52) against Pekah, Tiglathpileser came. He led away the people of Gilead or Peraea, to wit, the Reubenites and the Gadites and the half tribe of Manasseh, to Habor and Hara and the river Gozan. When he then passed over Jordan, he occupied Galilee and carried away all the inhabitants of Naphtali, who Benhadad had left, together with the men of Galilee into Assyria. 1Ch 5:26 2Ki 15:29 1Ki 15:20 Isa 9:1

3265c AM, 3975 JP, 739 BC, 4 SK, 1 NK

608. SK - When Ahaz had now made himself a servant to the king of Assyria, then he found that he had received more harm than help from him. 2Ch 28:20,21 Isaiah had previously intimated to him of this using the allegory:

``The Lord shall shave off the hair of thy head and feet with an hired razor, from beyond the river, even the king of Assyria, and it shall also consume the beard." Isa 7:20

609. Therefore Ahaz built a secret passage between the king's house to the house of the Lord because he feared the king of Assyria. 2Ki 16:18 Tremelius understands this to mean that for fear lest the king of Assyria would assault him from that way and break into his palace. In the midst of all of his afflictions, he sinned still more and more against the Lord. 2Ch 28:22

610. NK - When Hoshea, the son of Elah, murdered Pekah the son of Remaliah, he took over the kingdom 20 years after Jotham started to reign over Judah, 2Ki 15:30-38 or the 4th year of the reign of Ahaz. See Gill on "2Ki 15:30" However the kingdom was in civil disorder and anarchy for nine years and Hoshea had a troubled reign.

3269 AM, 3979 JP, 735 BC, 8 SK, 5 NK

611. Candaules, whom the Greek authors call, as Herodotus said, Myrsylus, the son of Myrsus was the last of the family of the Heraclydae. He reigned in Lydia for 17 years. (Euseb. Chron.)

3271 AM, 3981 JP, 733 BC, 10 SK, 7 NK

612. Nadius, or Nabius reigned over the Babylonians for 2 years. (Ptol. in Reg. Canone.)

3273c AM, 3983 JP, 731 BC, 12 SK, 9 NK

613. Chinzirus and Porus, reigned over the Babylonians, 5 years. (Ptol. in Reg. Canone.)

3274c AM, 3984 JP, 730 BC, 13 SK, 1 NK

614. NK - When Hoshea restored order in Israel, he began a peaceful reign in the latter end of the 12th year of Ahaz king of Judah. 2Ki 17:1

3276b AM, 3986 JP, 728 BC, 14 SK, 2 NK

615. NK - Tiglathpileser or Ninus the younger reigned for 19 years according to Castor and died. After him came Shalmaneser, called Evemassar as in the Greek copy of Tobias. This man seems to be that Shalman, who in the prophesy of Ho 10:14 is said to have laid waste Betharbel. The place was famous later for the defeat of Darius the Persian. This is the country of Arbella, in the land of Assyria, beneath Arpad. Against Hoshea, king of Israel, Shalmaneser came up. He made him to serve and pay him tribute. 2Ki 17:3

3277c AM, 3987 JP, 727 BC, 1,16 SK, 4 NK

616. After Sabacon, an Ethiopian, had taken Boccoris king of Egypt alive, he burnt him in the fire and reigned in his place 8 years. (Affica.)

617. SK - In the last year of his reign, Ahaz made his son Hezekiah viceroy with him in the kingdom. This was in the latter end of the third year of Hoshea king of Israel. Hezekiah reigned 29 years in Jerusalem. 2Ki 18:1,2

3278a AM, 3987 JP, 727 BC

618. Jugaeus or Julaeus, reigned over the Babylonians 5 years, (Ptol. reg. Canon.)

3278b AM, 3988 JP, 726 BC

619. SK - Ahaz died in this year. The prophet Isaiah foretold the destruction of the Philistines (who at that time, unjustly held a part of Judah, as was shown before, in the 3264th AM.) Isa 14:28-32 Likewise he predicted a great disaster to happen to the Moabites within three years. Isa 15:1-16:14 For fulfilment of these prophesies, see 3280 AM and 3284 AM.

3278c AM, 3988 JP, 726 BC, 1 SK

620. SK - After Ahaz died, Hezekiah, toward the latter end of the first year of his reign in the first month Abib, opened the doors of the Lord's house which his father had shut up. 2Ch 28:24 He commanded the priests and Levites to sanctify themselves and then to clean up the temple. 2Ch 29:3,4

621. They were encouraged by Hezekiah and on the first day of the first month, (Sunday, April 21st) they sanctified themselves. According to the king's command, came to cleanse the house of the Lord. On the 8th day of the some month, (Sunday, April 28th.) they entered into the porch of the temple and sanctified the house of the Lord for 8 days. On the 16th day of the first month, (Sunday, May 6th.) they finished that work. 2Ch 29:15-17

622. Early next morning (Monday, May 6th.), king Hezekiah called together all the rulers of the city. He went up into the house of the Lord together with the people. With the ministry of the priests and Levites, he offered many sacrifices upon the altar of the Lord with great joy and gladness. 2Ch 29:20-36

623. According to the law in Nu 9:10,11, the passover was delayed until the second month for the following reasons. The passover could not be kept at the same time when that meeting and the cleansing of the temple was being done. The number of sanctified priests was not enough. All the people were not gathered together from all the country to Jerusalem. Notice was sent to all the people from Beersheba even to Dan. Not only the Jews, but some also out of the tribes of Asher, Manasseh and Zebulun, came together in Jerusalem. The rest of the tribes laughed at the notice. 2Ch 30:1-12 The altars for idols and of incense were destroyed first and then thrown into the brook Kidron. They killed the Pascal lambs on the 14th day of the second month, (Sunday, June 3rd.) They kept the feast of unleavened bread for 7 days. They offered their sacrifices of thanksgiving and sang praises to the God of their fathers. 2Ch 30:13-22 As further testimony of their thankfulness to God, they continued 7 more days. This time was kept and celebrated with great glee and joy of heart. 2Ch 30:23

624. When they had finished these activities, then all the Israelites, who were present there, about the end of the second month, went out into all the cities of Judah. They broke down the images and cut down the groves and destroyed the high places and altars throughout Ephraim and Manasseh until they had finished the work. When this was done, the Israelites returned home. 2Ch 31:1

625. Hezekiah went further. He broke in pieces the very brazen serpent that Moses had set up Nu 21:9 because in those days the Israelites burnt incense to it. In contempt of it, he called it by a diminutive term, "Nehushtan", "a little piece of brass." 2Ki 18:4 He appointed the priests and Levites to their duties. He provided for them food and maintenance by establishing again the law of first fruits and tithes. 2Ch 31:1-21

626. On the 3rd month, every man brought in their first fruits and tithes and gave them to the priests. 2Ch 31:5-7

3279a AM, 3988 JP, 726 BC

627. SK - In the 7th month after the harvest of the fruits of the whole year was completed, Ex 29:16 the collection of the first fruits and tithes was completed. 2Ch 31:7 Hezekiah appointed

officers for the proper distribution of them. 2Ch 31:1-21

3279b AM, 3989 JP, 725 BC, 3 SK, 6 NK

628. NK - Hoshea the king of Israel, consulted beforehand with So king of Egypt and refused to pay tribute any longer to Shalmaneser. 2Ki 17:4

629. This So or Sua, as Jerome calls him, seems to be none other then Sabacon the Ethiopian.

630. Chrysostome, in his 30th Homile on John, says that this Hoshea made an alliance with the Ethiopians. Severus Sulpicius, in his sacred History l.1 says

``that he allied with the kings of the Ethiopians, who at that time, held the kingdoms of Egypt."

3280b AM, 3990 JP, 724 BC, 4 SK, 7 NK

631. NK - When Shalmaneser knew that Hoshea had allied himself with the king of Egypt, he first secured all the land of the Moabites. So that he might have no enemy at his rear to annoy his army, he razed to the ground their two chief cities, Arnon and Kirhareseth. This fulfilled the prophecy of Isaiah foretold three years earlier. Isa 16:7-11 See Tremellius on this. Then he went through and wasted all the land of Israel and marched toward Samaria in the 4th year of Hezekiah. In the 7th year of Hoshea, he besieged Samaria for 3 years, 2Ki 17:4-6 18:9

3283 AM, 3993 JP, 721 BC, 6 SK, 9 NK

632. After Nabonasser's 26 year reign, Mardocempadus began to reign in Babylon for 12 years according to Ptolemy's Reg. Canon. By the prophet Isaiah, Merodach Baladan, is called the son of Baladan, Isa 39:1 as being Belesis, or the son, or according to a most usual Hebrewism, nephew of Nabonasar. In Mardocempadus' first year the moon was eclipsed at Babylon, according to Ptolemy in his 4th book of his great Syntaxis, c. 6. This was in the 27th of Nabonasar, 29th of the month Thoth, as the Egyptians call it, (that is toward the end of our March 19th) two and an half hours before midnight.

633. NK - Toward the end of the 3rd year of the siege of Samaria, in the 6th year of the reign of Hezekiah and 9th of Hoshea, Shalmaneser took Samaria. He carried away the Israelites into his own country and settled them in Halah, Habor and the river Gozan and in the cities of the Medes. Tiglathpileser had formerly transported to this place the inhabitants of Perea, or the two tribes and a half living on the other side Jordan. 1Ch 5:26 2Ki 17:6 8:10,11 Anarchy was in Media before the kingdom of Media was taken by "Deioces". This gave occasion to the Assyrians to invade and take over that whole country. This was the place where Tobit or Tobias the elder states that he at this time with Anna his wife and his country men, the Nepthalites, were carried away into the land of the Assyrians. There they provided grain and other food for Shalmaneser's household. Also he was carried into Media and there placed in a principal city of Media called Rages. There he deposited ten talents of silver in the hand and trust of Gabael his near kinsman and one that was carried away captive with him to the same place. /APC Tob 1:22 This was the end of the kingdom of Israel after if revolted from the kingdom of Judah 254 years earlier.

3284b AM, 3994 JP, 720 BC

634. In the second year of Merodach's reign, there was another eclipse of the moon in Babylon. This happened in the 28th year of Nabonasar, on the 18th day of the month of Thoth, at midnight. The Julian calendar dates it on Saturday, March 9th. Exactly 176 days and 20 and an half hours later, a third eclipse of the moon took place. This occurred on the 15th day of the month Phamenoth Sunday, September 1st. three hours and an half before midnight. (Ptolemy l. 4. Magn. Syntax, c. 6, and 7.)

3285 AM, 3995 JP, 719 BC

635. Seuechus the Ethiopian, Sabacon's son, reigned in Egypt for 14 years. (African,) He seems to also be called Sethos, priest to Vulcan who is mentioned by Herodotus in his second book c. 141.

3286 AM, 3996 JP, 718 BC

636. When Candaules indecently exposed his wife to his courtier named Gyges the son of Dascylus, his wife ordered Gyges to murder him. As a result he married the wife of the murdered king and took over the kingdom of Lydia. This is mentioned in a poem by Archilocus from the Isle of Paros, who lived at the same time. So the kingdom of Lydia went from the clan of the Heraclidae into the clan of Merduades. This clan ruled it for 170 years. Gyges himself reigned 18 years. (Herod. l.1.) Gyges was but a bondslave as appears by that saying of Cresus his grandchild in Xenophon, (Justit.Cyri. l. 7.)

``I understand that the first of my ancestors that here reigned, was made a king and a free man both at the same time."

637. Plato in his 2 de Repub. states that he was master of the king's cattle and his name was Gyges. In the eastern dialect this seems to have been Gug, or Gog.

3287 AM, 3997 JP, 717 BC

638. When Gyges took over the kingdom, he sent various large offerings to Delphi. He made war upon Miletus and Smyrna and took the city of Colophos by force. (Herod. l. 1. c. 17.)

639. When the Gitteans revolted, Eluleus king of Tyre, sailed there and subjected them again. Shalmaneser the king of Assyria marched with his army and invaded all Phoenicia and came against Tyre. Shortly after he made peace with them and returned home again. Not long after, Sidon and Ace (called later Ptolomais) and Poletyrus or old Tyrus, with various other cities defected from the Tyrians to the Assyrians. When only the Tyrians now stood against him, he returned a second time. In this action the Phoenicians furnished him with 60 ships, and 800 sailors. The Tyrians attacked this fleet with only 12 ships, routed all the navy and took 500 prisoners. By this the Tyrians obtained a good reputation as a naval force. Shalmaneser returned to besiege Tyre. He set guards by the river and conduits which served the city and cut them off. This hindered them from getting water. They held out for five years and at last were forced to

dig wells within their city walls to get water. This is from Menander of Ephesus, in his Chronicles, translated into Greek, from the Tyrian Annals, cited by Joseph. 9. Antiq. c. ult. Eluleus is called Ayluleus by Rufinus an ancient Latin historian. Hence Scaliger calls him Eliseus. I disagree with him in this that he here says that the Cyprians were by Menander called Kitteans. However he by the name of Gitteans, understood indeed the inhabitants of Gitta, or Gath well known by that name in the Bible. 2Sa 15:18 21:19 1Sa 17:4 These were also added to Judah by Hezekiah in the very time of this Eluleus or Eliseus, as may be gathered from Josephus. He says that Hezekiah made war on the Philistines and defeated them. He added all their cities (except one) and country from Gath to Gaza to the kingdom of Judah. (9. Antiq. cap ult.) Also from 2Ki 15:18 18:8 Hezekiah smote the Philistines as far as Gaza and its territories. Isaiah prophesied against the Tyrians who at this time were grown proud and insolent by reason of their wealth and success in wars. Isa 23:1

640. When Shalmaneser died, his son Sennacherib reigned in his stead. /APC Tob 1:18 Herodotus in l. 2. calls him the king both of Assyria and Arabia too. It could be at that time that the Assyrians ruled over Peraea, or the land of Gilead and Hamath, or Ituraea and held also a part of Arabia, either Petraea, or Deserta. For that Ivah, or Ava, which Sennacherib boasted much of seems to have been conquered by him or his ancestors. 2Ki 18:34 19:13 Isa 37:13 This was a country lying in the desert of Arabia, Fram. Junius affirms based on 2Ki 17:24. The prophet Isaiah foretold the calamity which was to fall upon the Moabites by Shalmaneser, (of which I spoke in 3278 AM. and 3280 AM.). This is taken from Bersus' History of the Chaldeans as cited by Josephus. (lib. 10. c. 1.) He says that Sennacherib reigned in Assyria and also that he waged a fierce war on all Asia and Egypt.

3291c AM, 4001 JP, 713 BC

641. This war of his upon Egypt lasted 3 whole years and Palestina also joined with him in the war. This is deduced from Isa 20:1-6. Isaiah is told to take off his coat of hairy cloth (belonging to his prophetic function, as in Zec 13:4) from his loins and his shoes from his feet. He was commanded to walk up and down naked and bare foot for 3 years for a sign to the Egyptians and Ethiopians. This intimated that when that time expired, they likewise would be stripped of their clothes and go bare foot into captivity and bondage by the king of Assyria. This command the prophet is said to have received in the year when Tartan was sent by Sargon king of Assyria and besieged Ashdod and took it. Isa 20:1 Sargon is also called Sennacherib. Taran was one of his commanders. 2Ki 18:17 By Ashdod, that famous city Azotus, a city of the Philistines, we showed before from Josephus that it was conquered by king Hezekiah.

642. Hezekiah had shaken off the king of Assyria's yoke (which his father Ahaz had taken) and would no longer serve him. 2Ki 17:7 In the 14th year of his reign, toward the end of it, Sennacherib, came up against the kingdom of Judah. He besieged their fortified cities and took many of them. Isa 36:1 2Ki 18:13 2Ch 32:2 When Hezekiah perceived that he intended also to attack Jerusalem, he consulted with his princes. He plugged up all the fountains that were around the city and diverted the brook Kidron which ran through the region. Then he built up all that part of the wall which Joash the king of Israel had demolished in the time of Amaziah. He fortified the house of David, and provided arrows and shields in great abundance and set captains and colonels over the people. He called them together and he made a very short speech to them. He persuaded them to be of good courage and not to have any fear of the king of Assyria nor of his army. 2Ch 32:2-8,30

643. In those days when Hezekiah was very sick he was told by Isaiah that he would die. He poured out his tears and prayers to God and he was healed. Another 15 years were added to his life. Isa 38:1,5,21 2Ki 2:1,7 2Ch 32:24 He composed a song. First he showed the seriousness of his illness and the anxiety he had. He told of his prayer to God and then acknowledged the great benefit of his recovery received from God. Lastly he testified his faith in God, and promised to be everlastingly thankful to him.

644. It is true that in the scripture this is recorded after the story of the slaughter of Sennacherib and his army. However not precisely but with a general annotation only of the time, "In those days." For this happened before his sickness, these scriptures plainly show.

``I will add unto thy days fifteen years and will deliver thee and this city out of the hand of the king of Assyria and I will defend this city."

645. Isa 38:5,6 2Ki 20:6 Now if we subtract from the 29 years which Hezekiah reigned, these 15 years, we shall find that the slaughter of Sennacherib and his army happened in the latter end of the 14th year of his reign.

646. The sign of Hezekiah's recovery which God at his request gave to him, was that miraculous going back of the shadow of the sun, upon the dial of Ahaz as recorded in Isa 38:8

``Behold I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, 10 degrees backward, so the sun returned ten degrees, by which degrees it was gone down."

647. As Jonathan the Chaldee Paraphraser interprets, "the stone of the hours" and renders it by the hours of the clock. Yet in his commentary on this passage he observes that the Hebrew word signifies degrees. Also in 2Ki 20:9 he states:

``wilt thou that the shadow ascend 10 degrees, or that it return back 10 degrees?"

648. Nor may we ignore the Greek LXX interpretation of this passage since it is more ancient than any of these writings. It states that by these words used here, no other thing is meant in this history but the degrees of those scales or stairs which were made by Ahaz. Since it cannot be shown that until after their return from the captivity of Babylon, there was any observation or use at all of hours among the Jews. Others also attribute the invention of the Gnomon in the dial among the Greeks to men of a later date as Anaximadder or Anaximener. This I shall show later in the note on 3457 AM. However it seems that they received it originally from the Babylonians as noted by Herodotus, when he says, (lib. 2. c. 109.)

``The pole and the dial and the dividing of the day into twelve hours, all these the Greeks learned from the Babylonians."

649. As concerning the retrograde motion of the Sun as mentioned in, Isa 38:8 /APC Sir 48:23 it is when the sun stood still at the prayer of Joshua the moon also stood still at the same time. Jos 10:12,13 It is apparent that with the sun the moon also, and all the frame of heaven went backward and that there was as much subtracted from the night, as there was added to the day.

There was a miraculous alteration in the parts of the normal day. By divine providence things were so ordered that no harm or hinderance did happen to the constant and ever self-like motion and harmony of the heavenly bodies. This is evident by those three solar eclipses, of which I spoke earlier, from Ptolemy. The account of these if calculated from our times backward yields the same result of the times as was formerly observed by the Chaldeans and in the same manner as if no such retrogradation or going back of the sun had ever happened.

650. Now in the beginning of the 15th year of Hezekiah's reign, Merodach, or Berodach Baladan, the son Baladan, the king of Babylon, sent messengers with presents to him. They wanted to know the reason for the miraculous retrogradation of the sun which happened in the world. Hezekiah from pride and vain ostentation showed them all his treasures and pomp of riches. God presently foretold him of the captivity of Babylon which was to happen:

``Behold the days come, that all that is in thine house and that which thy fathers have laid up in store until this day, shall be carried away into Babylon; nothing shall be left, saith the Lord."

651. He added further that his sons which were not yet born should also be carried into captivity.

``Thy sons also, that shall issue from thee and which thou shalt beget, shall they take away and they shall be eunuchs in the palace of the king of Babylon,"Isa 39:1-8 2Ki 20:12-19

652. Nevertheless when Hezekiah with the inhabitants of Jerusalem, had humbled himself for his former pride, the fierce wrath of the Lord fell not upon them in the days of Hezekiah. 2Ch 32:25,26,31

653. Micah also the Morasthite, prophesied to the people in Hezekiah's days:

``That Zion should be plowed and Jerusalem laid in heaps and the mountain itself of the house of the Lord, as the high places in a forest" Mic 3:12 Jer 26:18,19

(The important thing to note is that the earlier eclipse data was not disturbed by the events in Hezekiah's day. Whatever happened, effected at the very least the sun, earth and moon system. God made time go backward not just have the earth rotate backward. Otherwise the eclipse data would be thrown off for eclipses that occurred before Hezekiah's event happened. An undesigned coincidence in the sciptures verifies their authority. Of all the people in the world, it is only recorded that the Chaldeans visited Hezekiah. They were very careful in noting astronomical events and had noticed something strange as far away as Babylon. They no doubt heard that Hezekiah had something to do with it and hence they went to him to learn more of this event. In 331 BC they turned over 1903 years of astronomical observations to Callisthenes when Alexander the Great was in Babylon. Editor)

3292 AM, 4002 JP, 712 BC

654. Memnon writes that Astacum in Bithynia, was built by the Megarenses, in the beginning of the 17th Olympiad. (Biblioth Photii. p. 347.)

655. Herodotus, (lib. 2. c. 141.) tells us, that Sennacherib invaded Egypt, with a vast army and

made war upon Sethon, the priest of Vulcan. This man was a weak king and famous for nothing except for being devoutly or rather superstitiously addicted to the worship of his petty god, Vulcan. Herodotus also adds that even in his time, there remained a stone image of Sethon holding a mouse in his hand. These words were engraved on the statue.

``Let every man that looks on me, Learn godly and devout to be."

656. For his and their countries and their own priesthood's honour, the priests in that area expound it this way. Sethon who was both king and priest, had by virtue of his piety and prayers to his god Vulcan prevailed with the god. For when Pelussum, which stands in the very entrance of Egypt was besieged by the enemy, their horse bridles, and buckles of their buckler, were so gnawn to pieces by mice that the next day they fled with the loss of many of their men. However, whatever the matter was at Pelusium, the undoubted word of the prophet assures us, that the Assyrians marched far into the very heart of Egypt and led away a great many captives.

657. Nahum's prophecy against No was likely fulfilled by this expedition of Sennacherib's. No was a large and strong city in Egypt. The prophecy was:

``yet was she carried away; she went into captivity, her young children also were dashed in pieces in the top of every street, and they cast lots for their honourable men and all her great men were bound in chains" Na 3:10

3294c AM, 4004 JP, 710 BC

658. The prophecy made by Isaiah 3 years earlier concerning the rest of Egypt was fulfilled at this time. Isa 24:1-23

``The king of Assyria shall carry away a great multitude of the Egyptians captive; and of the Ethiopians young and old prisoners, naked and barefoot":

659. I do not see why the next two verses should not refer to the Jews.

``And they shall be ashamed of Ethiopia their expectation and of Egypt their glory: and the inhabitants of this country shall say in that day: Behold such is our expectation, whither we flee for help to be delivered from the king of Assyria and how shall we escape?" Isa 20:5,6

660. The Assyrian messenger had a good reason to remind them of Egypt when he said:

``Now behold, you trust in the staff of this bruised reed Egypt, on which if a man lean, it will go into his hand and pierce it; for even so is Pharaoh, to all such as trust upon him," 2Ki 18:27

661. For we find the same simile used by God of the Egyptians and Israelites, in Eze 29:6,7 and in Isa 30:1-31:9. Here many things were spoken against the vain hope which the Jews had of help from Egypt.

``Therefore, saith he, shall the strength of Pharaoh be your shame, and your trust in the shadow

of Egypt your confusion, for the Egyptians shall help in vain and to no purpose: therefore have I cried concerning this, Their strength is to stay at home." Isa 30:3,7

662. When Sennacherib returned from Egypt into Palestine, he besieged Lachish with all his forces. 2Ch 32:9 Hezekiah sent to him at Lachish to buy his peace and agreed with him for peace at a certain price. Therefore he drained all his own treasure of which he had formerly been so proud as well as the treasury of the temple. He paid him 300 talents of silver and 30 talents of gold. When he took the money, he broke his agreement and sent from Lachish to Jerusalem Tartan, who had now taken Azotus and Rabsaris and Rabshakeh with a large army. 2Ki 18:14-17

663. When these came to Jerusalem, they stood at the conduit of the upper pool by the highway of the fullers field. After they called out to speak with the king, Eliakim, the son of Hilkiah and Shebna the recorder went out to them. When they would not surrender the city, Rabshakeh then cried out that Hezekiah did vainly rely on God for help and that he himself was sent by God. After he reviled the God of Israel and Hezekiah his servant with many reproachful sayings, he tried to make the people rebel and defect to the king of Assyria. This they spoke loudly in the Hebrew language so that the people who stood on the wall might hear and understand what they said. This they did to frighten and cause them anxiety so that in the resulting tumult they might easily assault and take the city. Isa 36:1-22 2Ki 18:17-37 2Ch 32:9-18

664. When Hezekiah heard of this, he tore his clothes, put on sackcloth and went into the house of the Lord. He sent Eliakim, Shebna and the elders of the priests, clothed likewise in sackcloth, to Isaiah the prophet. They asked him to seek counsel of God for this sad situation and to pray to God for help. The prophet encouraged them. He said that after the king of Assyria heard a rumour, he would lift his siege and return to his country and be murdered. This all came to pass. Isa 37:1-7 2Ki 19:1-7

665. When Rabshakeh could not take Jerusalem, he returned to Sennacherib. He left Lachish and besieged Libnah. Isa 37:8 2Ki 19:8

666. Tirhakah king of Ethiopia did not invade Egypt and Syria as Scaliger groundlessly asserts in his notes on Eusibius (p. 72.) and in his Isagogical Canons, page 311. Rather he sent forces to assist and help the Egyptians and Jews. For the Scripture is clear, that he came to fight against Sennacherib. Isa 37:9 2Ki 19:9 This Tirhakah, Strabo (lib. 1. and 15.) calls, Tearcon the Ethiopian and further notes from Megasthenes, a writer of the history of India, that he passed over into Europe and went as far as the pillars of Hercules.

667. When Sennacherib at Libnah heard a report of Tirhakah coming, he sent his commander with railing letters to Hezekiah. He spoke of the God of Israel as if he were like one of the gods of the nations, mere works of men's hands. Hezekiah took it before the Lord in his temple and with many tears sought help and deliverance from God against the Assyrians. God answered him by Isaiah the prophet. He said that God would defend that city and that the king of Assyria should not so much as come there, but should return by the way he came. Isa 37:9-35 2Ki 19:9-34 2Ch 32:17,19,20

668. The very same night after these things happened at Jerusalem and a few days after his victory over the Ethiopians which happened about this time as some gather from, Isa 18:1-19:25

God sent his angel to their camp. He destroyed every man of valour, every commander, and chief man in the Assyrian army. The next morning there were found 185,000 dead men. After this Sennacherib shamefully broke camp and returned into his own land to rest at Nineveh. It came to pass that as he was worshipping before his god Nisroch, Adrammelech and Sharezer slew him with the sword. They fled immediately into the land of Ararat, or Armenia. and Esarhaddon his son reigned in his stead. Isa 37:36-38 2Ki 19:35-37 2Ch 32:21 All this was foretold by the prophet. Isa 38:1-22 31:8,9

669. In the first chapter of the book of Tobit, there are these things found which belong to this story. When Sennacherib fled from Judah, he slew many of the Jews for the hatred he had toward the Israelites. Tobit, or Tobia the elder, stole away the dead bodies and gave them a proper burial. When he was accused of this to the king of Nineveh, he fled into hiding for a time. They plundered and spoiled of all his goods leaving him only Anne his wife and Tobias his son. After 45 days, or as the Greek copy has it, before 55 days, Sennacherib was murdered by his sons. When they fled into the mountains of Ararat, Esarhaddon his son reigned in his stead. Some copies incorrectly call him Achirdon or Sarchedon. The new king set Achiacarus, the son of Hananeel, Tobit's brother, over all his father's affairs and his own. He was his steward and keeper of his accounts and the cupbearer having the privy seal and was the second man after the king.

670. Hezekiah had his son Manasseh, by Hephzibah, 3 years after his life was lengthened and 12 years before his death.

671. The Medes had up until now lived without a king. After Dejoces would not judge their causes and controversies any longer, civil disorder ensued. The Assyrians used this occasion to take possession of many cities and places in Media as I noted before on 3283 AM. The people did not like the resulting anarchy and they submitted unanimously to Dejoces. This was 150 years before Cyrus began his reign as Herodotus in his first book states quoting from Ctesias on this point. Both Dionysius, Halicarnasseus and Appianus Alexandrinus, in the beginning of his Roman Histories agree. Though Diodorus Siculus, in his second book, whether through faulty memory or poor copying puts Cyazaris for Dejoces. He is said to have been elected king over the Medes, about the second year of the 17th Olympiad according to Herodotus. For subtracting 150 years from the beginning of the reign of Cyrus which he supposed happened in the beginning of the 55th Olympiad results in the middle of the year 4154 JP or 560 BC. It follows that the 1st year of Dejoces the first king of the Medes must be in the 3rd year of the 17th Olympiad in the middle of the year 4004 JP. This allowed the latter end of the second year of the same Olympiad to have been spent in the transaction of this business and election of the new king. This is the first epoch or point of the beginning of this new kingdom of the Medes. Herodotus correctly determined and recorded this fact. The precise times of every king's reign when compared with the eclipse of the sun, which happened in the reign of Cyaxares described later in the 3403 AM. will be shown as we proceed.

3295a AM, 4004 JP, 710 BC

672. The 15th Jubilee which was the middle most of all the jubilees, was the most joyful except for the one at Solomon's dedication of the temple. The fresh memory of so great a deliverance and for the prosperity that happened made this one of the best jubilees ever. Many brought offerings and gifts to the Lord at Jerusalem and rich presents for the king. He was magnified later among all nations, and prospered in whatever he undertook to do. 2Ch 32:23,27,30

673. After this great deliverance God prospered Judah greatly. 2Ch 32:22 Isa 37:31,32 That this was a jubilee is necessary to understand the sign of God's mercy given the year before to Hezekiah:

``You shall eat saith God, this year, that which groweth of itself, the second year, that which springeth of the same; and in the third year, sow ye and reap ye and plant vineyards and eat of the fruit thereof, Isa 37:30 2Ki 19:29

674. The previous year's harvest was either gathered by the enemy which roved all over the country, (according to God's threatening, Le 27:16 De 28:33 Jer 5:17) or spoiled and trodden underfoot by them. It would be necessary for the people to live that year upon that which grew by itself. Because this year was a Jubilee, it was not lawful either to sow or reap. Otherwise, if no Sabbatical year intervened, they might have done this. Since the Assyrian army was destroyed by the angel, there was nothing to hinder them from planting a crop. But the following year when there was neither enemy to frighten them, nor Sabbatical year to prevent them, they might legally resume farming as at other times.

3295b AM, 4005 JP, 709 BC

675. After Mardosempadus, or Merodach Baladan had reigned 12 years in Babylon, he was succeeded by Arkianus in the 29th year of Nabonaser and reigned 5 years (Ptol. in Reg. Can.)

676. According to Eusub. Chron., Parion in the coast of Hellespont, near to Lampsacus was built or rather re-established by the Milesians and Erythreans who sent a colony there at this time.

3296 AM, 4006 JP, 708 BC

677. Dejoces king of the Medes built Ecbatane this year in the first year of the 18th Olympiad according to Eusebius' Greek Chronicle. This city in Ezr 6:2 is called Achmetha, but Ctesias in his Persica, as Stephanus Byzantinus states, called it Agbatam. A fuller description of the construction of it is in /APC Jud 1:1-16 where it is said that it was built by Arphaxad king of Medes. Herodotus and other writers attributed it to Dejoces. It appears that the same man was called by both names. More will be said on this in the notes on 3448 AM.

3299 AM, 4009 JP, 705 BC

678. Taracas or Tirhaka the Ethiopian reigned in Egypt 18 years. See note on 3294 AM. (Africanus.)

3300 AM, 4010 JP, 704 BC

679. After Arkianus, there was no king for 2 years.

3302 AM, 4012 JP, 702 BC

680. Belibus, or Belithus and Belelus, held the kingdom of Babylon for 3 years. (Ptol. Reg. Canon.)

3305 AM, 4015 JP, 699 BC

681. Apronadius reigned in Babylon for 6 years. (Ptol. Reg. Canon.)

3306c AM, 4016 JP, 698 BC

682. Hezekiah was buried in the upper part of the sepulchres of the family of David. All Judah and the inhabitants of Jerusalem paid him every honour possible. 2Ch 32:33 After Hezekiah, came his son Manasseh who reigned 55 years. 2Ki 21:1 He again set up the high places which his father Hezekiah had pulled down. He built altars to all the host of heaven in the two courts of the house of the Lord. He made his son pass through the fire in the valley of the son of Hinnom. He used divinations and sorceries and soothsayings and set up a molten image in the house of the Lord. He made Judah and the inhabitants of Jerusalem to sin and do worse than all the nations, whom God had driven out before the Israelites. 2Ki 21:2,11 2Ch 33:2,9 He also shed much innocent blood, insomuch that he filled Jerusalem with it. In addition to his own sin, he made Judah to sin and to do that which was evil in the sight of the Lord. 2Ki 21:16 24:4 Manasseh is thought to have cut the prophet Isaiah into two pieces with a wooden saw. The Babylonian Talmud in their treatise, Justin Martyr in his Coloquie with Tryphon, Jerome upon Isa 20:57 and others of our men, explain the passage in Heb 11:37

``were sawed in pieces",

683. as referring to Isaiah. For all this God threatened that:

``he would stretch out over Jerusalem, the line of Samaria and the plumb of the house of Ahab: and that he would wipe Jerusalem, as one useth to do, when he wipes a dish and turneth it upside down," 2Ki 21:13

3311 AM, 4021 JP, 693 BC

684. Rigibelus reigned over the Babylonians for one year. (Ptol. Reg. Can.)

3312 AM, 4022 JP, 692 BC

685. Mesissimordacus reigned over the Babylonians for 4 years. (Ptol. Reg. Can.)

3316 AM, 4026 JP, 688 BC

686. There was a vacancy of a king in Babylon for 8 years. (Ptol. Reg. Can.)

687. According to Herodotus, (lib. 1. c. 130) Dejoces extended the kingdom of the Medes, as far as the river Halys, 128 years before the end of the reign of Aastyages.

688. In the 23rd Olympiad, Herostratus Naucraties a merchant of Egypt, went to Paphos in the island of Cyprus. There he bought a little image of Venus about the size of the palm of a man's hand and of very ancient workmanship. By its power he was miraculously delivered from a storm at sea. He consecrated the image at Naucratis in the temple of Venus, with great solemnity. This is according to Atheneus, who was born in the same place, in his 15th book Deipnosophist. However, according to Scrabo, l. 17., there was no such town as Naucratis in Egypt at that time nor until later when it was built by the Milesians. This was in the time of Cyaxeris king of Medes and of Psamyticus king of Egypt, who both lived at the same time.

3317 AM, 4027 JP, 687 BC

689. Civil disorder increased in Egypt for there was no king for 2 years. (Diod. Sic. l. 1.)

3319 AM, 4029 JP, 685 BC

690. After this Egypt was ruled by an aristocracy of 12 men who governed the kingdom by a Common Council. This government according by Herod. (l. 2. c. 147) and Diod. Sic. (l. 1.) is said to have lasted 15 years. Tremellius is of the opinion, that the burden of Egypt, spoken of by the prophet Isa 19:5,6 refers to the drying up of the river Nile as foretold in:

``They shall want of their waters, to run into the sea, so that their river shall be dried up and turning away their waters, they shall empty and dry up their channels fenced with banks"

691. Based on Herodotus, Tremellius states:

``The 12 petty kings using the labour of this poor people, shall strive to overrule the very works of nature and shall turn away the waters of Nile. Even to make its channels dry. They did this so that they might finish their pond or lake of Marios with their Pyramides and Labyrinth solely for their lust and pleasure's sake."

692. But Scaliger in his Canon. Isagog. understands it, that there should be there so great a drought that their river Nile in the summer season would not rise nor flow nor water Egypt as it normally did. He refers this prophesy to the earlier times of Soij or Sabbacon.

3323c AM, 4033 JP, 681 BC

693. When the family of the Babylonian kings died out, after 8 years of no kings, Esarhaddon the king of Assyria conquered them and held that kingdom for 13 years. (Ptolemy's, Can. Reg.) It appears Assaradinus is the same person as Esarhaddon. This is from the similarity in the names and by the word of the Holy Scripture. It intimates that he was king both of Assyria and Babylon at the same time. 2Ki 17:24 19:37 See note on 3327 AM.

3324 AM, 4034 JP, 680 BC

694. Ardys the son of Gyges, reigned in Lydia for 49 years. He captured Pryene and invaded Miletus. (Herod. l. 1. c. 15.)

695. In Sicily, the city Gela was built and in Pamphilia, Phaselis by two brothers, Antiphemus and Lacius. (Euseb. Chron.) They consulted the oracle at Delphi concerning a place to live. It answered that the one should sail westward and the other eastward, as Stephanus Byzantinus in the word "Gela", reports, from Aristenetus on his first commentary of Phaselis. Heropythus in his book of the "Borders of the Colophonians", said concerning the building of Phaselis, that Lacius who transported a colony there, met Cylabra, a shepherd with his flock. He gave him the price of the ground where he built his city from his provisions. Philostephanus in his book entitled, "Of the Cities of Asia", gives a more detailed account of Lacius and a man from Argos. One of them went with Mopsus (the founder of the city Colophos) and whom some call Lindius, brother to Antiphemus the builder of Gela. (Lindius is said to have been of Rhodes by Herodotus l. 7. and by Thucidides l. 6.) Lacius was sent by Mopsus with another man, by the oracle and wish of Mantus and Mopsus, his mother. Because the decks of his ships were smashed in a tempest about the Chelidonian Isles, he could not arrive till late at night. There he bought the plot of ground where he built his city, as Mantus had foretold. He gave certain salt meats for it to Bylabra the owner of it. This is what he desired most from all their ship's provisions. (Athens Deipnosoph. l. 7.)

696. In this year the prophecy was fulfilled that was spoken by Isaiah Isa 7:1-8:22. In the beginning of the reign of Ahaz, within 65 years, Ephraim shall be conquered and never be a nation again. For although most of them were carried away by Shalmaneser 44 years earlier and the kingdom utterly destroyed, yet among them who were left there was some form of government. Now they ceased to be a distinct people because of the many foreigners who came to live there. Compared to the total population, the small number of the Ephraimites was not significant. A few remained in their country as appears from the story of Josiah. 2Ch 34:6,7,33 35:18 2Ki 23:19,20 There were every now and then new colonies of people sent from Babel, Cush, Halvah and Sepharvaim. These dwelt in Samaria and its cities. 2Ki 17:24 This was done by Esarhaddon king of Assyria (who was also called, Asnappar the Great and magnificent). This is evident by the confession of the Cushites in Ezr 4:2,10

697. At the same time as Israel was conquered, the same Assyrian army attacked Judah. They captured Manasseh the king, as he was hiding in a thicket. They bound him with chains of brass and carried him captive into Babylon. 2Ch 33:11 Some think this calamity was foretold by the prophet Isaiah, when he says:

``within sixty five years Ephraim shall be so broken in pieces, that it shall be no more a people. And the head of Ephraim is Samaria, is the son of Remaliah: And if you will not believe, you shall not be established," Isa 7:8,9

698. Jacobus Capellus has noted in his Chron. that you yourselves also shall be broken in pieces. Further, he adds that also the Jews in Seder Olams Rabba and the Talmudists, cited by Rabbi Kimchi, on Eze 4:1-17 state this.

699. In the 22nd year of Manasseh's reign, he was carried away captive into Babylon. After he repented of his sin, 33 years before his death, God restored him again to his kingdom. 2Ch 33:12,13 His captivity likely did not last very long for no notice of it is taken in 2Ki 21:1-18 It is recorded that he reigned 55 years in Jerusalem. 2Ki 21:1 2Ch 33:1

700. When the new inhabitants of Samaria did not serve the God of Israel, some were killed by lions. When the king of Assyria was told this, he ordered that one of the priests, which were brought from there in the captivity, should be sent back. When the priest returned he made his residence at Bethel. There he taught them how to worship God but according to Jeroboam's religion. They worshipped the calf at Bethel as well as their old idols. They are said to have feared God and not to have feared him. There is little difference between worshipping many gods and no God at all. 2Ki 17:25,33,41 This was the beginning of the animosity which grew later between the Samaritans and the Jews. Ezr 4:1 Ne 4:2 Joh 4:9

3329 AM, 4039 JP, 675 BC

701. According to Euseb. Chron., Chalcedon, or Calcedon, (as it is found on some old coins) was built by the Megarenses at the mouth of the Euxine Sea among the Thracians. They had possession of Bithynia in Asia. (Thucidid. l. 4. Strabo l. 12.)

3334 AM, 4044 JP, 670 BC

702. Psammiticus Saits, the son of Pharaohnecho, was murdered by Sabbacon the Ethiopian and one of those twelve tyrants of Egypt. Sabbacon took over the kingdom and reigned there 54 years. (Herod. l. 2. c. 152. and c. 157.) Isaiah seems to allude to this when he says:

``And the Egyptians will I give up into the hands of lords, which shall lord it cruelly over them, till a fierce king shall come to rule them," Isa 19:4

703. Psammitichus was sent away and confined in the low country near the sea. He hired soldiers out of Arabia and a number of pirates from Ionia and Carions, who roved about that shore and assembled the Egyptians who sided with him. In the main battle fought near to Memphis, he overthrew the rest of those domineering lords. For their good service, the Ionians and Carions had land assigned to them to live in. This land was around the cities of Bubastis and Pelusius, which stood upon the mouth of the river Nile. From that time on, the Greeks and other foreigners were always welcome in Egypt. (Herod. l. 2. Diod. Sic. l. 1.) The same Herodotus also reports, that after a 29 year siege, this Psammiticus took by force a large city in Syria called Azotus. (ib. c. 157.) That is the city of Ashdod. I showed perviously on the note on 2391 AM that it was taken by Tartan the commander of the king of Assyria and his army in one year. It was so destroyed by Psammitichus that as the prophet Jeremiah says there was but a remnant of its people left in his days. Jer 25:20

3336 AM, 4046 JP, 668 BC

704. After Assaridinus or Esarhaddon, Saosduchinus ruled both of the empires of Assyria and Babylon for 20 years. (Ptol. Can. Reg.) In the book of Judith that was written in the Chaldee language by some Jew living in Babylon, he is called Nabuchodonosor, a name common to all kings of Babylon. However he was called the king of Assyria and is said to have reigned in the great city of Nineveh. /APC Jud 1:7 The learned Franc. Junius thinks that Saosduchinus is the same person as Merodach-Baladan of the Bible, the grandfather of that Nebucadnetzar and great grandfather of Nebuchadnezzar. Hence he thinks it was Merodach-Baladan who took king Manasseh prisoner to Babylon and released him later. For he states:

``this man was the first king of Babylon and was later made king of Assyria, succeeding in that kingdom after Esarhaddon the Great. When his brothers were found guilty of murdering their father, they were deemed unworthy of the kingdom. After this, all Asia was in a tumult from a war which lasted a long time after."

705. The succession of Asar-Adon Merodach, Ben-Merodach and Nebuchadnezzar, first and second, is only based on Anianus, that false Metasthenus. According to Junius, Merodach was not grandfather of Nebuchadnezzar or rather Nabopolastar of Nebuchadnezzar the great. Neither was he at first only a trustee of the king of Assyria and later came to be king both of Assyria and Babylon. 2Ki 20:12 Nor did he ever succeed Esarhaddon the great in any kingdom of his, since this Mardocempadus or Merodach died 11 years before ever Manasseh became king. Also 42 years after his death, Aassaradinus or Essarchaddon left Saosduchinus to succeed him in both the Assyrian and the Babylonian kingdom as we noted from Ptolemy's Canon, Reg. If Junius, a man of no less modesty than learning, had seen this, no doubt he would have altered his opinion in this point. Therefore I thought it good in this place to have the reader note that from an event that never happened he should not seek to interpret the prophecy of Eze 31:11,18 as Junius distinguishes them. This is:

``Esarhaddon the Assyrian, was put down, or thrust out of his kingdom, by Merodach Baladan. Therefore, all defected from him and many of them fled to the king of Babylon,"

706. As in the sentence following:

``So that now the land of Assyria, was most shamefully trodden under foot and brought into contempt of all men" (Ver 20)

3339c AM, 4049 JP, 665 BC

707. Meshullemeth the daughter of Haruz of Jotbah, bore to Manasseh his son Ammon. He was 22 years old when he began to reign. 2Ki 21:19

3344a AM, 4053 JP, 661 BC

708. This was the 16th Jubilee.

3347c AM, 4057 JP, 657 BC

709. In /APC Jud 1:1-16 we read that Nabuchadonosor, king of Assyria, in the 12th year of his reign overcome Arphaxad the king of the Medes, the founder of the city Ecbatan. This battle was in the great plain of Ragau near to Euphrates and Tigris and Jadason in the plain of the country of Erioch king of the Elicians. (We read this in the first chapter of the book of Judith which Jerome at the request of Paula and Eustochiam translated into Latin.) However, whoever first published that book in Greek with many alterations and additions of his own, tells us that Nabuchodanosor in the 12th year of his reign fought a battle with king Arphaxad. This was in a great plain near Ragau. Arphaxad was helped in the battle by all that inhabited the hill countries, all that bordered on the river of Euphrates and Tigris, and Hydaspes and that dwelt in the plain

of Arioch king of the Elymeans. /APC Tob 1:5-6. After reviewing the battles mentioned before, he tells us, that he fought this battle against Arphaxad in the 17th year. He conquered all of Ecbatan and in the hill country of Ragan, thrust Arphaxad through with his own spear. When he had accomplished his aim in the war, he returned to Nineveh to feast and celebrate with his army for 120 days. According to Herodotus, Dejoces' death occurred in the 12th year of Saosduchinus' reign. One would argue that Saosduchinus and Dejoces are named Nabuchadonosor and Arphaxad in the book of Judith. In trying to render a reliable succession of kings in Media, to the fables of Cresias, Franc. Junius would need to divide the Median empire into two parts. However, Herodotus known as "the father of histories" sees no division of the kingdoms at all. Fr. Junius gives one of the kingdoms to Dejoces (also called Arioch) Jer 49:14 / APC Jud 1:6-16. The other part of Media he assigns to Artecarmins (whom Ctesias calls Articam and who is here called Arphaxed). This king Arphaxed, established his kingdom at Ecbatan to the end. He thought this to be a strong place in which he would best withstand the assault of Dejoces and all other enemies. Since no division ever was made of Media, both the name of Arphaxad and the Ecbatan kingdom should have been given to Dejoces and not to Arioch or Atticarmes. The book of Judith states that Arphaxad was the founder of Ecbatan. Herodotus and others affirm that Dejoces (also called Arphaxad) was indeed the founder. No one ever wrote that Arioch or Artecarmes built it.

710. After Dejoces died, Phraortes, his son succeeded him and reigned for 22 years. (Herodotus, l. 1. c. 102.)

3348c AM, 4058 JP, 656 BC

711. According to the Chaldee copy of /APC Jud 2:1 Arphaxad (or Dejoces) is said to be the 13th king of Ecbatan but in the Greek, the 18th). One year after Dejoces was overthrown, on the 22nd day of the first month, Nabuchadonosor made plans to subdue nations and add countries to his dominion. He made Holophernes general of all his armies. Holophernes besieged Bethhoglah, also called Bethulia, a city of Judah. While this was happening he was beheaded by Judith, a woman of the tribe of Simeon. After the death of her husband Manasseh, who died in the time of the barley harvest, she spent 3 years of widowhood in that city. The Greek copy says she was a widow for 4 years. /APC Jud 2:8,13

3349 AM, 4059 JP, 655 BC

712. In this year, Isthemus and Borysthenes were built in the country of Pontus. Also, Lampsacus in Hellespont and Abdera in Thrace, were built according to Euseb. Chron. that is, Borysthenes by the Milesians of Ionia, Lampsacus by the Pheonceans and Abdera by the citizens of Clazomene. Solinus c. 10 explains that the sister of Diomedes first built Abdera. After it fell into ruin it was rebuilt and enlarged by the Clazomenians. This took place in the 51st Olympiad which ended a year prior to this date. The leader of the Clazomene colony, was Timesius a citizen of Clazomene, (Herodotus, l.1. c. 168.). Herodotus also adds that Timesius was not able to complete the work because he was attacked by the Thracians.

3355c AM, 4065 JP, 649 BC

713. Amon and Jedidah, the daughter of Adaiah had a son in Boscath, called Joash who was eight years old when he began to reign. 2Ki 22:1

3356c AM, 4066 JP, 648 BC

714. Chyladanus succeeded Saosduchinus both in the Assyrian and Babylonian kingdoms. He reigned 22 years. (Cano. Reg. Ptolemy). Alexander Polyhistor calls him Saracus (or Saracen), which means "robber", or "spoiler".

715. By the oracle of Delphi, Grinus the son of Esanius, king of the island of Thera, was commanded to go build a city in Libya. This city was in ruins because no one knew where Libya was. It is said that for 7 years there was no rain in that island. All the trees there died in that drought except one. (Herodotus l. 4. c. 150, 151.)

3361c AM, 4071 JP, 643 BC

716. In this year king Manasseh returned from his captivity. He had partly restored the true worship of God, which he had formerly discredited. When he died he was buried in the garden of his own house. 2Ch 33:1-16 2Ki 21:18 According to his last will or testament, as if he repented for his former evil doings, he deemed himself unworthy to lie among his own royal ancestors. (Tremelius.)

3363c AM, 4073 JP, 641 BC

717. After Manasseh died his son Amon reigned for 2 years. Amon forsook the Lord God and offered sacrifices to all the graven images, which his father had set up and he worshipped them. He never repented of this as his father did but sinned more than ever his father had. 2Ki 21:19-22 2Ch 33:21-23

718. This wicked Amon was murdered in his house by his own servants. He was buried with Manasseh his father, in the garden of Uzzah. The people slew all that conspired against him. 2Ki 21:23,24,26 2Ch 33:24,25

719. And to him succeeded his son Josias, a child of 8 years old, and reigned 31 years 2Ki 22:1 2Ch 34:1

3364 AM, 4074 JP, 640 BC

720. Those of the isle of Thera, wearied by their seven years of drought, hired Corobius, a merchant in scarlet of the city of Itanus in the isle of Crete. He had formerly been driven by a tempest into a place called Platea, an isle of Libya. They sent him a second time with some of their own countrymen to find that isle. When they found it they left Corobius there with provisions for some months. They returned quickly to let their countrymen know what they had found. When they did not return to Platea at the appointed time, it happened that a ship of Samos, whose captain was Coleus came from Egypt. It put in there and left Corobius and his men another year of provisions. It then put out to sea again. It was caught by a strong wind and driven beyond Hercules' pillars into the main ocean and finally came to Tarteslus in Spain. (Herod. l. 4. c. 151, 152.)

721. The Thereans chose by lot from their seven towns people to establish a new colony. They sent them away to Platea in two ships under the command of one Battus, otherwise called Aristoteles, or Aristeus. (Herod. l. 4. c. 151, 152.)

722. Thales the son of Examius, was this year also born at Miletus in Ionia. This was the first year of the 35th Olympiad according to Laertius notes in Apollodorus' Chronicle.

723. After the Commerians were driven out of their dwellings by the Scythian Shepherds (called Nomads), they left Europe and went into Asia. Following the coast to Sardis, they captured all the city except the citadel. This was the time when Ardys, the son of Gyges, reigned there. (Her. l. 1. c. 15 and 130 and in his 4th book, c. 1. and 12.)

724. When the Thereans had lived in Platea for two years, they left one of their company behind and all sailed to Delphi. There they enquired of the oracle why things were no better since they came into Libya. The oracle answered that they were not yet come to the city of Libya, where they were told to go. Therefore they returned again to Platea. They took the one they left there and they established a colony in a place in the land of Libya, opposite the isle of Platea, called Aziristus. This place was surrounded with most scenic hills and a river running around it on either side. (Herod. l. 4. c. 157.)

725. In that place next to the gardens of the Hesperides and the greater Syrtus, or quicksand, the earth was covered with a shower of rain of pitch, or sulphur. Presently there grew up an herb called Sylphius or Laser i.e. Benjamin, as the Cyreneans say. This occurred seven years before the building of their city. (Theophrast. in his History of Plants, l. 6. Pliny in his Nature. Hist. l. 19. c. 3.)

3369 AM, 4079 JP, 635 BC

726. Phraortes king of the Medes perished in the siege of Nineveh with a large number of his army. His son Cyaxares reigned for 40 years after him. In the beginning of his reign, he wished to avenge his father's death. He compelled all Asia as far as the river Halys to join with him in his war against the Assyrians. (Herod. l. 1.)

3370a AM, 4079 JP, 635 BC

727. When Josiah was 16 years old, he had a son called Jehoiakim by Zebudah the daughter of Pedaiah, of Rumah. He was 25 years old when started his reign. 2Ki 23:36

728. The same year his son was born he began to seek the God of his father David. 2Ch 34:3

3370c AM, 4080 JP, 634 BC

729. Cyaxares defeated the Assyrians in battle but as he went to besiege Nineveh, a vast army of the Scythians attacked him. These were those Scythians who drove the Cimmerians from Europe. Pressing their advantage, they departed from the Lake of Meotis and left the mountain Caucasus on their left. They entered Media, under the command of their king Madois the son of Ptotothya. (Herd. l. 1. c. 104. l. 2. c. 1. and l. 7. c. 20) Mados was also called Indathyrsus the

Scythian who storming out Scythia, went over the country of all Asia until he came into Egypt. Strabo states this in the beginning of his Geography from Megasthenes and Arrian in his book "Of the Affairs of Judah". Mados was the same man as Indathirsus, against whom Darius the son of Hystaspes later made such an unlucky voyage. (Herod, l. 4. c. 76. 126, 127) When the Medes were defeated by the Scythians, they lost control of Asia. The Scythians held Asia for 28 years. (Herod. l. 1. c. 104. and l. 4. c. 1.) Tremellius and Junius refer that prophecy of Na 2:5

``He (that is, Cyaxares, besieging Nineveh) shall reckon up his great men; but they shall fall in their journey. (that is) in the journey of the Scythians"

730. Their coming at this time to Asia is better called a journey through Asia rather than an established government or kingdom in Asia. In 28 years, they overran, possessed and lost Media, Assyria and all Asia.

``they shall hasten to his wall, as if they would be his protector, i.e. they shall come hastily to Nineveh, as if they had delivered it out of the hand of Cyaxares and would deliver it."

3371c AM, 4081 JP, 633 BC

731. In this year, Josiah had a son called Shallum or Jehoahaz by Hamutal the daughter of Jeremiah of Libnah. He was made king after his father at the age of 23 years. The people chose him for king passing over his older brothers. 2Ki 23:30,31 It seems the name of Shallum was changed to Jehoahaz for good luck. The other Shallum, the son of Jabesh, only ruled one month before he was murdered by Menahem. 2Ki 15:13,14 Of the four sons which Josiah had that are mentioned in 1Ch 3:15 this Shallum was named last not Johanan the firstborn, as some have thought. It is easily deduced that Jehoahaz was not the firstborn. For it is said that he was anointed by the people. 2Ki 23:30 However the firstborn of kings were not normally so anointed because the kingdom was theirs by common right. Also, Jehoahaz was 23 years old when he was anointed king. However, three months earlier his brother, Eliakim was made king at the at the age of 25. Hence he was older by two years than Jehoahaz. This is confirmed by Josephus, in his tenth book of Antiquities, c. 6. & 7.

3373 AM, 4083 JP, 631 BC

732. Sadyattes, the son of Ardyis, reigned in Lydia for 12 years. (Herodot. l. 1. c. 16.)

733. When the Scythians had subjected all of upper Asia, they went straight into Egypt. When they came as far as Syria Palestina, Psamitichus the king of Egypt met them in person. He persuaded them by gifts and presents not to go any farther.

734. On their return, they came to Askelon which is in Syria. The greater part of the army passed through the area without doing any damage. However some stragglers at the rear, robbed the temple of Venus Urania. For this all their posterity were smitten with the emerods. (Herod. l. 1. c. 105.) In this year, which was the second of the 37th Olympiad, the Scythians invaded Syria Palestina. (Eusebius Chron.) Also Sinope, was built by the Milesians this year. It was the chief city in all the kingdom of Pontus. (Strabo 12th book) Phlegon says, (cited by Stephanus de Tribibus,) the Sinope was built by Macritius of the isle of Coos. It is certain that when the

Cimmerians came to Asia after they fled from the Sythians, they built Chersonesus, in the same place where Sinope a city of the Greeks now stands. (Herod. l. 4. c. 12.) After settling in Aziristus for 7 years, the people of Thera were persuaded by the Libyans to leave. They moved to a place called Irasa and settled there near a fountain named after Apollos. (Herod. l. 4. c. 158.)

735. In the 2nd year of the 37th Olympiad, Battus built the city of Cyrene there. He reigned for 40 years and after him his son Arcesilaus for 16 years with those of the first colony only. Later in the reign of Battus, Arcesilaus, his son, went there with a great number of other Greeks who were stirred up by the oracle of Delphi. The city of Cyrene was built when Apryas reigned among the Egyptians. (Herod. l. 4. c. 159.) This is a better account of events than others have given.

3374c AM, 4084 JP, 630 BC

736. In the 12th year of Josiah's reign, he began to cleanse Judah and Jerusalem from idolatry. He destroyed the high places, groves, and altars of Baal with the images. He burned the bones of their priests upon their own altars. He even went as far as to the cites in Manasseh, Ephraim, Simeon and Naphtali and destroyed all the altars, groves and carved images he found. 2Ch 34:3-7

3375c AM, 4085 JP, 629 BC

737. In the 13th year of king Josiah, Jeremiah was called by God to be a prophet. He refused. God called him again and encouraged him with promises and signs belonging to the office and function of a prophet. He was bid to prophesy to the Jews of the calamity which was to happen there by the king of Babylon. Jer 1:2,17 28:3 At the same time, Zephaniah and others warned the rebellious people to repent which they did not. Zep 1:1 Jer 25:3-5

738. Prosias, or Prusa was built in Bithynia. (Euseb. Chron.)

3378 AM, 4088 JP, 626 BC

739. Nabopolasur of Babylon, (who was made general of the army by Saraco also called Chinaladanus, king of Assyria and Chaldea,) and Astyages, (who was made governor of Media, by his father Cyaxares,) made an alliance together. Astyages gave his daughter Amyitis in marriage to Nebuchadnezzar the son of Nabopolasur. The two men joined their forces and took the city of Nineveh with Saraco its king. (We gather this from a fragment of Alexander Polyhistors that was misunderstood by Georgius Symelius, who cites it in Grac. Scalig. p. 38. 39.) We find in the end of the book of the Greek copy of Tobit that Nabuchodonosor is called Nabopolasur and Assuerus is Astyages and is also called Ahasuerus. Da 9:1 Nineveh was taken while Tobit the younger was still living. When Shalmaneser took Samaria, he carried Tobit and his father captive to Assyria. Tobit is said to have lived 127 years. Since only 95 years passed from the captivity of Israel to this time, Tobit must still have been alive. When Josiah was reigning, (as Jerom in his commentaries upon the prophet Jonah affirms) Nineveh was destroyed. Thus the prophecies of both Nahum and Isaiah, concerning the destruction of Nineveh were fulfilled. This is also described in Eze 31:1-18

740. When Saraco was killed, Nabopolasur ruled the kingdom of Chaldea for 21 years. (Polyhistor, Berosus in his 3rd book of the Affairs of Chaldea, Ptolemy, in Reg. Can.)

3379 AM, 4089 JP, 625 BC

741. Sadyattes king of Lydia, invaded the territory of the Milesians and started a war that lasted for 6 years.

3380d AM, 4090 JP, 624 BC

742. In the 18th year of Josiah's reign, he charged Hilkiah the high priest to use the money which had been collected to repair the house of the Lord. When he was doing this he found the original book of the law, which was first laid up in the side of the Ark of the Covenant. De 31:26 This book seems to have disappeared ever since the beginning of Manasseh's reign. When he found it, he sent it by Shaphan the scribe to the king. After Josiah heard the book entirely read to him, he asked counsel of Huldah the prophetess. She prophesied to him that that kingdom should certainly be destroyed but not in his lifetime. 2Ki 22:3-20 2Ch 34:8-28 The king called the elders of Judah and Jerusalem, with the priests and prophets. He had the book of the law read to all the people and renewed the covenant between God and the people. Again, he cleansed the city from idolatry, and throughly restored the worship of God. 2Ki 33:1-14, 2Ch 34:29,30 He demolished the altar and high place which Jeroboam the son of Nebat had set up. He burnt the bones of the dead upon the altar as had been foretold 350 years earlier. 2Ki 13:2 When he had destroyed the altars which the kings of Israel had built in the cities of Samaria, slain all their priests and burnt dead men's bones upon them, he then returned to Jerusalem. 2Ki 23:15-20 Even with this renewing of the covenant and general reformation of religion, the inevitable decree of desolation to follow because of the people's sins still stood. From this time of renewing is the beginning both of the 30 years spoken of in the first of the prophecy of Ezekiel and also the 40 years of the iniquity of Judah. Eze 4:6

3381c AM, 4091 JP, 623 BC

743. Josiah kept the passover in the same 18th year of his reign, on the 14th day of the first month (Monday, May 4th) in the presence of all Judah and Israel and the inhabitants of Jerusalem. He kept this with more solemnity than ever had been done by any of the kings of Israel or Judah in olden times. 2Ki 23:21-23 2Ch 35:1-19 He took away all witches and soothsayers, all images and gods and all the abominations, which were found in the land of Judah and in Jerusalem. He obeyed all the words which were written in the book of the law that was found by Hilkiah. 2Ki 33:24 De 18:9-11

3383c AM, 4093 JP, 621 BC

744. Toward the end of the 5th year of Nabopolassur, (which is the 127th from the Epoch of Nabonazar,) on the 27th day of Eygptian month of Athyr, toward the 28th of the month, the moon was eclipsed at Babylon, beginning 5 hours after midnight. (Ptol. Syntax. p. 125. Greek edition) This was on Saturday, April 22nd or the 27th of Athyr as it drew to a close. This is Ptolemy's meaning, when he says, that it was from the 27th to the 28th, lasting in all six hours after the midnight of the 27th day to the sun-rising when the 28th day was to begin.

3384d AM, 4094 JP, 620 BC

745. Hamutal bare to Josiah, after Shallum, or Jehoahaz, Mattaniah. He was later called Zedekiah and was 21 years old when he began to reign. Jer 51:1 2Ki 24:17,18

746. Xenophanes Colophonius, founder of the sect of the Eleatic discipline in philosophy, was born in the 40th Olymiad. (Elius Empiricus, in his first book, contra Mathematicos, c. 12.) (More correctly related from Apollodorus, as cited by Clemens Alexandrinus, l. 1. Strommat.)

3385 AM, 4095 JP, 619 BC

747. The son of Sadyattes called Halyattes the younger reigned in Lydia for 57 years. He spent the first 5 years fighting the war against the Libyans that his father had started. (Herod. l. 1. c. 17. 18, 25.)

3387c AM, 4097 JP, 617 BC

748. Jehoiakim son of Josiah, had a son, by Nehushta, the daughter of Elnathan of Jerusalem, called Jehoiakim or Jeconiah. He was 18 years old when he began to reign. 2Ki 28:8

3388 AM, 4098 JP, 616 BC

749. Necho, the son of Psammitichus, reigned in Egypt 16 years. (Herod. l. 20. c. 159.) The Bible calls him Necho or Pharaohnecho. 2Ch 35:24 2Ki 23:29 Jer 46:2 This man began a channel from the Nile to the gulf of Arabia, which cost the lives of 120,000 Egyptians. He abandoned the work when it was half done. He sent certain Phoenicians to sail round Africa. They set sail from the Gulf of Arabia or the Red Sea. They went into the southern sea and sailed around the coast. They finally came to the strait of Gibraltar and returned into Egypt, three years after they started out. (Herod. l. 1. c. 158. and l. 4. c. 52)

3390 AM, 4100 JP, 614 BC

750. In the 12th year of the war between the Lydians and the Milesians, the Lydian army had burnt the harvest of the Milesians, as they normally did each year. It happened, that the wind caught the flames and set the temple of Minerva in Assesus on fire and burnt it to the ground. After the army returned, Halyattes, became sick for a long time. Finally he sent to consult the Oracle at Delphi. The prophetess refused to entertain his request until the temple which his men had destroyed was rebuilt. Periander the son of Cyphelus, ruler of Corinth, found out the reply and told it to his good friend Thrasibulus, king of the Milesians. He cleverly ordered that when Halyattes and his ambassadors came about rebuilding the temple, the Milesians should be feasting and revelling using all the remaining grain and supplies in the city. Halyattes expected to find that the Milesians would be starving from the long war. However, when he saw they appeared to have plenty to eat, he made peace and a league of friendship with the Milesians. Halyattes built two temples of Minerva at Assesus to replace the one he destroyed. When he got well, he sent rich presents and offerings to Delphi. (Herod. l. 1. ca.19,20,22,23,24. with Polyanus, l. 6. Stratag.)

3393a AM, 4102 JP, 612 BC

751. The 17th Jubilee.

3393c AM, 4103 JP, 611 BC

752. Anaximander Milesius, the son of Praxidemus, was born in Ionia. See note on 3457 AM.

3394c AM, 4104 JP, 610 BC

753. By God's command, Necho king of Egypt went against the king of Assyria, who at that time made war with him and planned to besiege Carchemish on the river Euphrates. 2Ki 23:29 2Ch 35:20-22 Josephus states that he went to fight against the Medes and Babylonians, who had overthrown the empire of the Assyrians. (lib. 10. Antiq. ca. 6.) Carchemish, at the time of Sennacherib belonged to and was occupied by the Assyrians. Isa 10:5-19 However when that kingdom was destroyed, it returned to the hands of the Babylonians. Just as when king of Persia defeated Babylon and Assyria, Ezr 6:22 he was called king of the Assyrians, so when the king of Babylon defeated Assyria, was likewise called king of Assyria. In addition the heathen authors also tell us, that Babylon was in olden times part of Assyria and the Holy Scriptures state that the kingdom of Chaldea was founded by the king of Assyria.Isa 23:13 Nu 24:22 Isa 52:4 Na 9:22

754. When Josiah unadvisedly entered into this war, he was slain. 2Ki 23:29,30 2Ch 32:22,23 This happened in the valley of Megiddo which belonged to the tribe of Manasseh. Jos 17:11 Jud 1:17 (Herod. l. 2.) Herodotus refers to this story saying, Necho attacked the Syrians with an army on foot and overthrew them in Magdala. After the fight he took a great city of Syria named Cadytis. Scaliger notes that this Cadytis was actually Kadesh which is mentioned in Nu 21:16. Scaliger also believes that Magdala and Megiddo, were located near each other. Because Magdala was the more noted place of the two, the fight was said to have taken place there. In the same way it is commonly understood that the battle between Alexander and Darius at Gaugamela, is said to have been fought at Arbela since Gaugamela was an obscure place. It may be that Magdala and Megiddo were the same place since that is the place from which that other Mary obtained her surname of Magdalene. In Mt 15:39 we see Magdalam is how the name is rendered. The Syrian renders it Mageda and the old Latin translates it Magedan, which appears to be similar to Megiddo.

755. Since the good king was killed in this way and the fact that he lived postponed the Babylonish captivity from that nation, 2Ki 22:20 the last year's jubilee was turned into a year of lamentation. It almost became a common proverb, "The lamentation of Hadadrimmon in the valley of Megiddo". Zec 12:11 Not only all the people at that time bewailed the death of Josiah, but even later, a public mourning for him was voluntarily kept. The prophet Jeremiah also, wrote a song of memorial called "Song of Threnes", or "Lamentations" 2Ch 35:24,25 In this song he bewailed the calamities which were shortly to befall that people. Jeremiah wrote:

``The breath of our nostrils, the anointed of the Lord, is taken in their pits: of whom we said, under the shadow of his wings we shall live among the heathen." La 4:20

756. So that we may very justly question the first verse, or poem of that book which we find in the Greek and common Latin translation but disagrees with Jerome. It is prefixed before the Threnes or Lamentations of Jeremiah.

``And it came to pass after that Israel was carried into captivity, and Jerusalem laid waste, Jeremiah the prophet sat down and wept, and made this lamentation in Jerusalem and sighing and howling, out of the bitterness of his heart, said:"

757. Whoever added this should have noted the verse:

`` Add not to his words, that he blame thee not and thou be found a liar," Pr 30:6

758. There was also a second Song of Lamentations for the miserable condition of the kingdom of the Jews after the death of Josiah. It was composed by the prophet Ezekiel and appointed to be sung, Eze 19:1-14

759. After the death of Josiah the people feared that the king of Egypt would invade when there was no king. They anointed as king his youngest son Shallum or Jehoahaz. He soon did that which was evil in the sight of the Lord even as his forefathers had done. 2Ki 23:30-32 2Ch 36:1 See note in 3371 AM.

3394d AM, 4104 JP, 610 BC

760. When Necho returned from Assyria, he disposed Shallum from the throne after he had only reigned 3 months. He made Eliakim his older brother king in the place of his father Josiah and changed his name into Jehoiakim. 2Ki 23:31,32,34 2Ch 36:2-4 This was a public witness that he attributed the victory he had over the Assyrians to the Lord Jehovah only. He formerly prophesied that it was God who sent him against the Assyrians. 2Ch 35:21,22 He imposed a tribute of one hundred talents of silver and one talent of gold on the land of Judah. He put Shallum or Jehoiakim in fetters at Riblah and carried him away prisoner into Egypt where he eventually died. 2Ki 23:33-35 2Ch 36:3,4 Eze 19:3,4

761. The prophet Jeremiah by God's appointment went to Shallum in the new king's palace. He earnestly entreated the king, his courtiers and all the people the with promises and threats from Almighty God. He foretold that Shallum or Jehoiakim would be carried away captive into Egypt.

``Weep not for him that is departed (meaning Josiah) nor make lamentation for him; but weep for him that is to depart: (that is Shallum) because he shall return no more to see his native soil." Jer 22:1,2,10,-12

3395a AM, 4104 JP, 610 BC

762. In the beginning of the reign of Jehoiakim, Jeremiah was commanded by God to stand in the court of the temple. He exhorted the people who assembled from all the cities of Judah to bow themselves there before the Lord. It being then the feast of Tabernacles, wherein all the males out of the cities were required to appear at Jerusalem. De 15:16) He told them to repent

and when they would not, he denounced the judgment of God against them saying:

``That that house should become as Shiloh: and that city should be accursed among all the nations of the earth:"

763. This resulted in his arrest by the priests and prophets and all the people that were then in the court. They accused him to be a man worthy of death, but he was acquitted and set at liberty by the public judgment of the princes and elders. Jer 26:1,2,19

3395b AM, 4105 JP, 609 BC

764. Like Jeremiah, Uriah also the son of Shemariah from Kirjathjearim, prophesied against Jerusalem and the land of Judah. When Jehoiakim the king sought to put him to death, he fled into Egypt. The king sent after him Elnathan the son of Achor and other men who overtook him and brought him back to the king. He had him killed and threw his carcass among the vilest sepulchres of the common people. However Ahikam, the son of Shaphan who had formerly been a man of great authority with king Josiah, 2Ki 22:12 2Ch 34:20 was a friend of Jeremiah. Ahikam prevented Jeremiah from being turned over to people to be killed. Jer 26:20,24

765. To these I might add the prophet Habakkuk. When he complained of the stubbornness of the Jews, God replied:

``That he would shortly send the Chaldeans into Judah";

766. Further he declared his purpose concerning that matter:

``I will do a work in your days, which you will not believe when it shall be old unto you: For behold I will stir up the Chaldeans, a fierce nation and a swift: which shall walk through the breadth of the land, to possess a land which is none of theirs as their own inheritance. " Hab 1:5,6

767. In the beginning of the reign of Jehoiakim, Jeremiah foretold that Zedekiah should be king of Judah and Nebuchadnezzar king of Babylon. He would conquer his neighbouring nations. Jer 27:1,11

3397a AM, 4106 JP, 608 BC

768. The governor of Coelosyria and Phoenicia revolted from Nabopolassar king of Babylon. When Carchemish was taken, Nabopolassar sent against them his son Nebuchadnezzar (after he made him viceroy in the kingdom) with a large army. This was done in the latter end of the third and beginning of the fourth year of Jehoiakim, king of Judah. Da 1:1 Jer 25:1.

3397b AM, 4107 JP, 607 BC

769. When Nebuchadnezzar was made viceroy in the kingdom, God revealed to Jeremiah these things. First was the defeat of the Egyptians at the river Euphrates then later in their own

country. Nebuchadnezzar would make himself master of Egypt. Jer 46:1-28 The first came to pass almost immediately. Pharaohnecho's forces at Carchemish were cut off by Nebuchadnezzar king of Babylon, in the 4th year of Jehoiakim. Jer 46:2 The second happened after the taking of Tyre, in the 27th year of the captivity of Jeconiah. Eze 29:17-19

770. In the 4th year of Jehoiakim, which was the first of Nebuchadnezzar king of Babylon, the prophet Jeremiah reproved the Jews for not obeying the word of the Lord. He had proclaimed this from the 13th year of king Josiah, even to that present 4th year of Jehoiakim, that is for 23 years. All that time they were stubborn and disobedient to his admonitions as well as all the other prophets whom the Lord had sent. Again he told them of the coming of Nebuchadnezzar upon them and of their captivity in Babylon which was to last 70 years. He stated that Judah and the other nations were to serve the king of Babylon.

3397c AM, 4107 JP, 607 BC

771. Lastly, the kingdom of Babylon itself would be destroyed and the land of Chaldea would be desolate. Jer 25:1,3,11,12 Many years earlier, this 70 years was mentioned by Isaiah in more obscure terms when he spoke of the destruction of Tyre. Isa 23:15,17

3398a AM, 4107 JP, 607 BC

772. In the 4th year of Jehoiakim, Baruch the son of Neriah wrote in a book according to what Jeremiah spoke. It had all the words of the Lord concerning Israel and Judah, from the time of Josiah until that day. He read them in the house of the Lord, in the audience of the men of Jerusalem, and of all the Jews who were assembled there from their cities, in the day of the fast. Jer 36:1-8 That is that solemn fast which was yearly kept on the 10th day of the 7th month, Le 16:29 23:27 Nu 29:7 five days before the feast of tabernacles. All the males from all the cities of Judah, were to appear at Jerusalem. See note on 3395 AM. Baruch was extremely amazed and afflicted in his soul, with the horror of these dreadful judgments which he had written. Jeremiah comforted him, by the word of the Lord concerning this calamity which was to be brought upon all the land by the Babylonians and assured him of his own life, in the midst of all these troubles. Jer 45:1-5 In the passage Jer 31:1-32:44 may allude to this also as well as the promises made concerning the restoration of the church.

773. When Nebuchadnezzar king of Babylon came to Judah, the Rechabites, of the descendants of Jonadab, the son of Rechab, 2Ki 10:15 for fear of the host of the Chaldeans and Syrians, left their tents and came into Jerusalem. They had dwelt in tents according to the rule of their forefather Jonadab. Jer 35:8-11 Since material in this chapter is written in the present tense, we gather that the time of the Rechabites refusing to drink wine occurred when the city was besieged by Nebuchadnezzar. Da 1:1

774. God gave Jehoiakim the King of Judah into the hands of Nebuchadnezzar king of Babylon, with part of the furniture of the house of the Lord. Da 1:2 This was in the 9th month called Chisleu, as may be gathered from the anniversary of the fast which was kept in remembrance of this calamity and was a tradition of the Jews. Zec 7:3,5 8:19 It was kept in this month. Jer 36:9

775. Nebuchadnezzar chained Jehoiakim to carry him away to Babylon. 2Ch 36:6 Later upon submission and his promises of subjection, he let him stay in his own house where he lived as

his servant for 3 years. From this time of the carrying of the king and people of the Jews into the bondage of Nebuchadnezzar, starts the 70 years of the captivity of Babylon which were foretold by the prophet Jeremiah. Jer 25:11 29:10

776. Nebuchadnezzar ordered Ashpenash, the overseer of the eunuchs, that he should carry from there the best of the children of Israel, both of royal blood and of the princes. Da 1:3 This was predicted by Isaiah the prophet to Ezekiel. Isa 39:7 They were under his care and to be educated for 3 years in the language and sciences of the Chaldeans. The best of them were to be picked to stand before the king and serve in his palace. Among those taken from the tribe of Judah, were Daniel, who was Belshazzar, Hananiah, who was Shadrach, Mishael, who was Meshach and Anani, who was Abednego. Each had his name changed at the discretion of the prince of the eunuchs, Da 1:3-7

777. Now after those Scythians, of whom I spoke before, had taken their pleasure in Asia for 28 years, Cyaxares and the Medes gave them a great feast. When they were all drunk on a certain day, he had most of their throats cut. (Herod. l. 1. ca. 106.) In addition to these certain other Scythians of the nomads or shepherds were expelled from their own country by an opposing faction. They had been entertained by Cyaxares and by him employed, partly in hunting , partly in the education of children. After this massacre, when these were poorly treated by him, they killed one of the boys which they had taken to educate. They dressed his flesh like venison and set it before Cyaxares and his guests to eat. After this they quickly fled away to Halyartes the king at Sardis for protection. When Cyaxares demanded Halyartes surrender them to him, Halyattes refused. Hence started a five year war between the Medes and Lydians. (Herod. l. 1. ca. 73,74.) Concerning the Cimmerians, (see note on 3368 AM), Halyattes drove them from all Asia. (Herod. l. 1. ca. 16.)

3399a AM, 4108 JP, 606 BC

778. In the 9th month of the 5th year of Jehoiakim, there was a solemn fast before the Lord proclaimed to all the people at Jerusalem. This was in remembrance, it seemeth, of the taking of the city by the Chaldeans the year before in the same month. Baruch stood at the gate of the house of the Lord and read all the words of the Lord. These words were spoken by Jeremiah to him and written in a book. All the people who were assembled at Jerusalem from all the cities of Judah heard Baruch read the book. When the princes were told of this by Micah the son of Gemariah, they called Baruch to them. They heard him read the same book and fearing the king, advised Jeremiah and him, to hide. When the king heard part of the book read, he first cut the book through with a pen-knife and then hurled it into the fire that was in the hearth and burnt it. Jer 36:9-25 In memory of this detestable act of the king, the Jews to this day keep a fast, upon the 7th day of the 9th month called Chisleu.

3399b AM, 4109 JP, 605 BC

779. When Jehoiakim had burnt the book, he ordered Jerahmeel the son of Hammelech, Seraiah the son of Azriel and Shelemiah the son of Abdiel, to apprehend Baruch the writer and Jeremiah the prophet. God hid them and against that impious king and his kingdom, pronounced this sentence.

``...Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of

Babylon shall certainly come and destroy this land and shall cause to cease from thence man and beast? Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them and upon the inhabitants of Jerusalem and upon the men of Judah, all the evil that I have pronounced against them; ..." (Jeremiah 36:29-31 AV)

780. Later by God's appointment, Baruch wrote again the words from Jeremiah, the same words, which he had written before and wrote many additional things. Jer 36:26-32

781. Nebuchadnezzar capitalised on his victory over Necho and took from the Egyptians all the lands they possessed between Egypt and Euphrates. From that time on, Necho did not venture out of Egypt. 2Ki 24:7 Meanwhile his father Nabopolassar, died in the land of Babylon, when he had reigned 21 years.

782. When Nebuchadnezzar heard this, he ordered the deportation to Babylon of the captives of Jews, Syrians, Phoenicians and Egyptians. His army and equipment were sent there also. He posted a small company at the nearest way through the desert and returned to Babylon before them. He was made king over all his father's large dominions. He distributed the captives when they were brought to Babylon, into various colonies as he saw fit. (Berosus l. 3. of the affairs, of Chaldea,) The vessels and other furniture of the temple Nebuchadnezzar took away with him to Babylon were put in the temple of his god, Belus. Da 1:2 2Ch 36:7 His son was named after this god. According to Abydenus in his "Assyrian History" and Brosus, he did greatly enrich and adorn that temple with the spoil which he had taken in that war.

783. The rest of the Scythians who had escaped the slaughter of the Medes returning home, were met by a great army of lusty young men. These had been born of their own wives in their long absence by their slaves. With these they fought many a sharp battle but at last, laid aside their swords. Each man took a whip in his hand, as is more fitting for the correction of slaves, and thereby made them all to flee. (Herod, in the beginning of his 4th book.)

3401a AM, 4110 JP, 604 BC

784. When Jehoiakim had lived 3 years in subjection to the king of Babylon, he rebelled against him. 2Ki 24:1

785. Daniel and his three followers refused the diet provided for them from the king's allowance. They dined only on pulse and water. However they were found to look better and of a more fair complexion than the rest which did eat of the king's food. After three years, they were brought into court to attend the king. They greatly excelled in all matters of knowledge, wisdom, and science, which the king was pleased to ask them about, above all the Magi and astronomers that were in his kingdom. Da 1:5-20

786. In the second year of his kingdom, Nebuchadnezzar dreamed of the great image made of various metals. When he forgot his dream, he asked his Magi and astronomers what his dream was and what it meant. When they could not satisfy him in so unreasonable a demand, he commanded them all to be put to death. When Daniel saw the execution being prepared and understood the reason for it, he asked the king to delay for a while. Daniel and his companions

prayed to God. God revealed the dream to Daniel and the interpretation of it. He declared to the king what his dream was and also the four monarchies which were to come. This was the meaning of the image which he saw in his dream. After this the king enriched him with great gifts and made him governor of all the province of Babylon and chief over all its wise men. Moreover at his request, he made his three companions, Shadrach, Meshach and Abednego, principal officers in all that province. Da 2:1-49

3403d AM, 4113 JP, 601 BC

787. In the beginning of the 6th year of the war between the Medes and the Lydians, the war was stalemated. Thales the philosopher of Miletus had predicted to the Ionians that an eclipse of the sun would happen. When both the armies saw the day grow dark like the night, they stopped fighting. Later they made a peace between themselves by the mediation of Syennesis of Cilicia and of Labynitus the Babylonian (which was Nebuchadnezzar). Halyattes gave his daughter Ariena, to Astyages the son of Cyaxeres in marriage. (Herod. l. 1. ca. 74.) This eclipse as predicted by Thales, happened exactly when Cyaxeres the father of Astyages and king of the Medes and Halyattes Cresus' father and king of the Lydians were fighting together. This is confirmed by Endemus, in his "Astronomical History". Also Pliny speaks of it and gave the following reason for the eclipse: (l. 1. c. 12.)

``Among the Greeks, the first one that found out how to predict the eclipses was Thales the Milesian. He foretold the eclipse of the sun, in the 4th year of the 48th Olympiad, which was in the reign of Halyattes, "

788. (For so is the reading in the old copy, not of Astyages, as the common edition has it) 170 years after the building of Rome. Clemens Alexan. (lib. 1. Strom.) places this fight of Cyaxares and eclipse of the sun about the 50th Olympiad. He differs greatly from the opinion of Endemus, whom he cites for it. For both the time assigned by Endemus and Pliny does not agree with Cyaxares, but with the reign of Astyages. Also from Ptolemy's, sun and moon-tables, which are the same with those of Hipparchus, it appears plainly that the sun was eclipsed in the 4th year of the 44th olympiad. That is in the 147th of Nabonasar, on the 4th day of the Egyptian month Pacon, (or Sunday, September 20th according to the Julian Calendar) 3 hours 25 minutes before noon. This eclipse was of 9 digits, (12 digits is 100%) and continued almost two hours.

3404c AM, 4114 JP, 600 BC

789. Plamnis the son of Neco reigned in Egypt for 6 years (Herod. l. 2. c. 161.)

790. The Phocenses set sail from Ionia and built Marseilles on the coast of Liguria in Italy 120 years before the naval battle at Salamis. (According to Marcianus in his Periegesis reports from Timeus.) This was in the first year of the 45th olympiad according to both Eusebius in his Chronicle and Solinus in Polyhistor. However the latter confounds this first colony of the Phocenses made in the days of Tarquinius Priscus with their later one under Servius Tullus. See note on 3461 AM. The story of the wedding which was the occasion for the building of this city, is described in detail by Atheneus, l. 3. from Aristotle. He speaks of the commonwealth of the Marseilians. Justin has a similar account in his 43rd book out of Tro. Pomp. who relates the same thing, though differing in the names of the persons concerned.

791. Nebuchadnezzar's army of Syrians, Chaldeans, Moabites and Ammonites, attacked Jehoiakim and destroyed all of Judah. 2Ki 24:2 They took 3023 prisoners from there in the 7th year of Nebuchadnezzar. Jer 52:28

792. Astyages or Ahasuerus, Da 9:1 who married Ariena the year before had a son called Syaxares or Darius, the Mede. He was 62 years old when he succeeded Belshazzar, who was slain, in the kingdom of the Chaldeans. Da 5:30,31 Astyages, in the lifetime of his father, gave in marriage his daughter, Mandanes, who was born by his former wife, to Cambyses son of Achemenes, king of Persia. (This is according to Xenophon, who states this in his first book of the education of Cyrus.) He derives his family pedigree from Perseus. From this union Cyrus was born the next year. Hence we do not believe Ctesias, who contrary to Herodotus and Xenophon and others, states that that Astyages was related to Cyrus in any way.

3405c AM, 4115 JP, 599 BC

793. After Jehoiakim was taken prisoner by the Chaldeans, he was thrown out without a proper burial, buried like an ass. His body was dragged out of the gate of Jerusalem, according as was foretold by the prophet. Jer 22:18,19 36:30 Though in reference to the common course of nature, he also may be said to have slept with his fathers. 2Ki 24:6

794. After him, his son Jehoiachin, who was also called Coniah and Jeconiah, reigned 3 months and ten days in Jerusalem. He also did what was evil in the sight of the Lord, as his father Jehoiakim had done before him. 2Ki 24:8,9 2Ch 36:8,9 God pronounced this most dreadful decree against him:

``Write this man childless, a man which shall not prosper in his days; for none of his seed shall prosper to sit in the throne of David, nor reign any more in Judah" Jer 22:30

795. Concerning this matter, refer to Christophorus Helvicus' book of the Genealogy of Christ. At this time, the prophecy of Jeremiah contained in Jer 23:1-40 seems to have been uttered.

796. In the same year when the former army was sent, the servants of Nebuchadnezzar king of Babylon came to besiege Jerusalem. When Nebuchadnezzar himself came to the city while his servants besieged it. Jehoiachim the king, with his mother Nehushta, a woman of Jerusalem and his servants and officers, with all his courtiers, came forth to the king of Babylon. This happened in the 8th year of Nebuchadnezzar's reign over Babylon. He took from there all the treasure, both of the temple and of the king's house. He broke in pieces all the golden vessels and furniture, which Solomon had made for the temple of the Lord, just as the Lord, Isa 39:6 had foretold. He carried away king Jehoiachim to Babylon with his mother, his wives and his courtiers. From all of Jerusalem he took 10,000 men, the magistrates, every man of strength, all the carpenters and smiths. He left only at Jerusalem the poorer sort of people. From the other parts of the land, he carried away 7000 able bodied men and 1000 of the smiths and carpenters. These were all strong men and fit for war. They were carried prisoners into Babylon. 2Ki 24:8-16 2Ch 36:10 Jer 24:1 29:1,2 Eze 17:12 Among the captives was Mordecai of the tribe of Benjamin, the son of Jair, Es 2:5,6 and Ezekiel the priest, the son of Buzi. Therefore he in his prophecy starts the captivity from this time, Eze 1:2,3 which he also calls his own banishment. Eze 40:1 An Epistle, said to be Jeremiah's, is sent to those that were appointed to be carried away to Babylon. It warned them to beware of the idolatry which they should see practised in

797. While the king of Babylon thus ravaged in Judah, God prepared a worm which in due time should eat out this spreading tree. The cry of this poor people came to the Lord.

``O daughter of Babylon, wasted with misery, happy shall he be that shall reward thee, as thou hast served us, who shall take thy children and dash them against the stones," Ps 137:8

798. For in this very year, was Cyrus the Media-Persian born whose father was a Persian and his mother a Mede, as I showed before. This very Nebuchadnezzar, at the hour of his death, as Abydenus has it, uttered this prophecy:

``There shall come a Persian Mule, who shall make use of your Devils, as his fellow-soldiers, to bring you into bondage:"

799. This was also foretold by that Oracle given to Croesus:

``When a mule king, shall to the Medes be born, &c."

800. The Pythian Priests interpreted this to refer to Cyrus, who was to be born of a father and a mother of two different nations, a Persian and a Mede. (Herod. l. 2. c. 55. and 91.) But most plainly and truly Isaiah foretold, Isa 13:1,2 that the Babylonians also should have a time wherein to endure their hell of slavery. Their children would one day be dashed against the stones before their eyes. Isa 13:16 These miserably captive Jews would one day be restored to their liberty. He called their deliverer many years before by his proper name of Cyrus. Isa 44:28 45:1 God gave him the reason for this unusual revelation:

``For my servant Jacob and for Israel my chosen's sake, have I called thee by thy name and given thee a surname, though thou hast not known me," Isa 45:4

801. As for the age of this Cyrus, Tully in his 1st book de Divinations, cited it from Dionysius a Persian writer, in this manner:

``The sun appeared to Cyrus in his sleep, standing at his feet. When Cyrus endeavoured to take the sun in his hands three times, the sun turned aside and went away. The Magi, who are counted as wise and learned men among the Persians, said that by his three attempts to take hold of the sun meant that he should reign 30 years. This came to pass accordingly, for he started to reign at the age of 40 and lived to the age of 70."

802. From which dream perhaps, so expounded by the magicians, Cyrus took his name; for, as Ctesias rightly says,

``Cyrus in the Persian language, means the sun:"

803. So also said Plutarch in his work on the life of Artaxerxes as well as Chur or Churshid, in the Persian poets, as it is said to this day. From the work of Tully's compared with Da 5:31 it

appears that Darius the Mede or Cyaxares the son of Astyages that Cyrus' uncle was born before him. Therefore Xenophon in his book entitled, "Of the Institution of Cyrus", l. 6. coined the expression:

``seeing I am here present and am older than Cyrus, it is fitting that I speak first: "

804. And in book 4 by the same author, when Cyrus wrote to Darius, he used these words:

``I advise you, though I be the younger of the two."

805. Nebuchadnezzar made Mattaniah the son of Josiah, king in place of Jeconiah his uncle and changed his name to Zedekiah, meaning "the justice of the Lord". Jer 37:1 2Ki 24:17 He had made a covenant with him and had taken an oath of allegiance from him and Zedekiah, had taken an oath by God to perform it. 2Ch 36:13 Eze 17:13,14,18 By giving him this new name, he intended to remind Zedekiah of the just judgment of God if he would break the oath.

806. Zedekiah reigned a full 11 years in Jerusalem and did evil in the sight of the Lord his God. He did not humble himself before Jeremiah the prophet who spoke to him in the name the Lord but stiffened his neck and hardened his heart that he might not return to the Lord God of Israel. Jer 1:3 32:1,2 2Ki 24:18,19 2Ch 36:11-13 Indeed, all the leaders of the priests and the people of the whole land transgressed the law and polluted the house of the Lord which God had sanctified in Jerusalem. Nor would they listen to the word of the Lord, which he spoke to them by the mouth of his prophet Jeremiah and other prophets. Instead, they despised them and mocked the messengers which God sent to them until the fire of God's fury burst upon his people. Jer 37:2 2Ch 36:14-16.

807. After Jeconiah was carried away, God revealed to Jeremiah in a vision of two baskets of figs, the captivity of the new king Zedekiah and the remainder of the people. Jer 24:1,2,8,9,

808. In the beginning of Zedekiah's reign, Jeremiah prophesied the captivity and restoration of the Elamites. Jer 49:34-39 For Nebuchadnezzar had taken from Astyages, the whole province of Elam, with the city Susa on the river Ulai and annexed it to his kingdom. Jer 25:25 Da 8:1,2 Later these Elamites combined with the Medes against the Babylonians. Isa 21:2 When Belshazzar was overthrown, they recovered their state again, under Cyrus. Their chief city Susa was made by Cyrus to be the seat of the Persian kingdom. (Strabo, l. 15)

809. When ambassadors came from the various kings of Edom, Moab, Ammon, Tyre and Sidon to Jerusalem, to visit the new king Zedekiah, God told Jeremiah to give to each of them chains and whips to be presented to their masters. He commanded them all to submit to Nebuchadnezzar and stop listening to their wizards and stargazers, who advised them not to submit. He advised Zedekiah to remain loyal to the king of Babylon and to beware of the false prophets. By threats and promises he persuaded many of the people to submit to and obey the king of Babylon. Jer 39:1-18

810. When Jeconiah was carried away with the other captives, Zedekiah sent Elasah, the son of Shaphan and Gemariah the son of Hilkiah, to Nebuchadnezzar in Babylon. Jeremiah sent a letter by them which he had written to the elders and priests and prophets and the rest of the people,

who had been carried from there by Nebuchadnezzar, king of Babylon. In the letter, the prophet instructed them how to behave themselves in captivity and comforted them with a gracious promise of deliverance at the end of the 70 years. He predicts the great calamities which were to fall on those whom they had left behind in Jerusalem. He foretold the miserable end which Ahab, the son of Kolaiah and Zedekiah the son of Maaseiah, the two false prophets should come to. Jer 29:1-23

3406 AM, 4116 JP, 598 BC

811. Seraiah sent letters, as it seems, by Zedekiah's messengers, when they returned from Babylon, to Zephaniah, (who was the second chief priest) 2Ki 25:18 and to the rest of the priests at Jerusalem. He denounced what the prophet Jeremiah had written to them. When this was read to Jeremiah, he pronounced a heavy judgment from God on him. Jer 29:24,32 At this time also it seems he made those notable prophecies concerning the kingdom of Christ and restoration of the church in Jer 30:1-31:40.

3407 AM, 4117 JP, 597 BC

812. Cresus was born. He was the son of Halyattes, king of Lydia and his mother was a woman of Caria. It appears that he was 35 years of age, when he began to reign. (Herod. l. 1. c. 26. and 92.)

3408d AM, 4118 JP, 596 BC

813. In the 5th month of the 4th year of Zedekiah, Hananiah a false prophet, made a false prophesy. He said that at the end of two years, all the vessels, and furniture of the house of the Lord and Jeconiah and all the people, who were carried away to Babylon would return and be brought home again. When Jeremiah mocked him, he took a yoke of wood from about Jeremiah's neck and broke it. He said:

``Thus shall the Lord break the yoke of Nebuchadnezzar, within two years precisely, from off the neck of all the nations:"

814. Jeremiah replied,

``That God, instead of that wooden yoke, would lay an iron one upon the neck of all these nations, under which they should bow, and serve the king of Babylon, Jer 28:1-14

3409a AM, 4118 JP, 596 BC

815. Hananiah the false prophet died in the seventh month according to the word of Jeremiah. Astyages, after the death of his father Cyaxares, reigned over the Medes 35 years. (Herod. l. 1. c. 130.) He is also called, Ahasuerus, Da 9:1 or Asuerus. /APC Tob 14:15

3409c AM, 4119 JP, 595 BC

816. God by his prophet Jeremiah foretold that Babylon and the land of Chaldea should be overrun and laid waste by the Medes and Persians. He comforted his people with the sweet promises of their deliverance. Jer 50:1-51:64

817. Zedekiah, in the 4th year of his reign, sent Seraiah, the son of Neriah, the son of Maaseiah to Babylon, to whom Jeremiah delivered the these prophecies of the destruction of Babylon. These were written in a book. He read the book to the people and threw it into the river Euphrates. Jer 51:59-64 His brother Baruch, son also of Neriah, the son of Maaseiah, Jer 32:12 51:59 Jeremiah's scribe, is thought to have gone to Babylon with Seraiah.

3409d AM, 4119 JP, 595 BC

818. Baruch is said to have read all the words of his own book to Jeconiah, the son of Jehoiakim and to all the captives that were then dwelling with him at that time in Babylon. This was in the 5th year, (that is after Jeconiah was carried away to Babylon) in the 7th month, at the time when the Chaldeans took Jerusalem and burnt it with fire. /APC Bar 1:2-4 Some think that this was the same month when Jeconiah gave himself up to the king of Babylon and Jerusalem was taken and perhaps partially set on fire by the Chaldeans. For I cannot agree with Severus Salpicius, who perhaps taking it from that text, states in his first book of his Sacred History that at this very time:

``Nebuchadnezzar entered Jerusalem with his army and laid both city and walls, temple and all, even with the ground,"

819. Yet the former guess of Fran. Junius, concerning the quenching of the fire, and the taking of the city is somewhat more tolerable than that of our seminary priests of Downay when they said:

``that the whole time of the taking of Jerusalem, lasted eleven years before it was wholly burnt:"

820. That is from the time, when it was taken under Jeconiah until the time it was taken under Zedekiah. This book was written in the 5th year of that interval of time. Hugo Grotius thinks that the first writer of it means here that the fifth year after the carrying away of Jeconiah. The phrase "the rest of the burning of Jerusalem", was added later by someone else who was of opinion that Baruch never went to Babylon until after the burning of Jerusalem, which happened in the reign of Zedekiah.

821. Ezekiel had his first vision from God in the beginning of the 30th year from restoration of the worship of God in the 18th year of Josiah's reign, or the 5th year of the captivity of Jehoiakim or Jeconiah, 5th day of the 4th month, (on Saturday, July 24th). He was among the rest of the company that were carried away to Babylon, by the river Chebar or Chaborra according to Strabo and Ptolemy. Eze 1:1,2,28 From here he was sent to be a prophet among the Jews of the captivity. When he came to those who dwelt at Telabib near the river Chebar, he sat down as a man distressed for 7 days. After this, God reminded him of his call with promises if he obeyed and with threats if he refused. He confirmed him with a new sign and gave him courage and boldness by his word. Eze 2:1-3:27

822. The prophet was commanded to make a drawing of the siege of Jerusalem, and to lie a long time on his side for 390 days. This was to be a type of how many days the siege of the city of Jerusalem would last and of the number of years of the iniquity of the house of Israel from the time of Jeroboam. Eze 4:1-17

3410 AM, 4120 JP, 594 BC

823. Shortly after Plammis king of Egypt returned from his journey which he had made into Ethiopia, he died. His son, Apryes, succeeded him and reigned for 25 years. (Herod. l. 2. c. 161) The scriptures call him Pharaohhophra. Jer 44:30 He and a well equipped army made an incursion into the Isle of Cyprus and upon Phoenicia. He took Sidon by force and the rest of that country by the very dread and terror of his name. After a main victory at sea, over both Cyprians and Phoenicians, he returned into Egypt with a huge spoil taken from them. (Diod. Sic. l. 1.) It is reported of him, that he said that no God was able to put him out of his kingdom for he thought he made his kingdom very secure. (Herod. 2 c. 169) In Eze 39:3 (as Tremelius has noted) is in that allegorical Prosopopeia, most elegantly expressed,

``The river is mine own, for I have made for it myself."

3410c AM, 4120 JP, 594 BC

824. When Ezekiel had lain 390 days upon his left side, he turned to his right and lay there 40 more days. This was a type of the many years of the iniquity of Judah. Eze 4:6 See also Eze 5:1-7:27

3410d AM, 4120 JP, 594 BC

825. In the 6th year of Jeconiah's captivity and 5th day of it, (which was Wednesday, September 22nd) God carried Ezekiel away by the Spirit to Jerusalem. In a vision there, he showed him the infinite idolatry practised there and the plagues which were to befall that city for this. Eze 8:1 9:1-11:25

826. According to his prediction, Pelatia, the son of Benaiah died. God comforted the godly in their captivity in Babylon by the sanctification of his presence and with his evangelical promises for the time to come. When the vision was over, the prophet was brought back by the Spirit to his people in Chaldea and there declares to them all that God had showed him. Eze 11:13-25

3411a AM, 4120 JP, 594 BC

827. God by signs and words predicts Zedekiah's flight by night, the putting out of his eyes, his going into captivity and his dying in Babylon. Also he foretells the captivity of the Jews and the calamities which they were to endure before this captivity. Eze 12:1-28 In this same year, the next 7 chapters of Ezekiel were written. From his writings we understand that Daniel's name was at that time very famous for his continual prayers which he made for the people of the captivity. Eze 14:14,20 Zedekiah did not regard the covenant and oath which he had sworn and rebelled against Nebuchadnezzar. Eze 17:15,17

3411d AM, 4121 JP, 593 BC

828. In the 7th year of Jeconiah's captivity, the 10th day of the 5th month (Sunday, August 27th), Ezekiel reproved the elders for their gross hypocrisy in coming to ask counsel of God. He prophesied of the calamity that was to come on all flesh. He pronounced God's judgment on the idolaters and comfort to the godly. Eze 20:1-23:49

3413 AM, 4123 JP, 591 BC

829. After Battus founded the kingdom of Cyrene, he was succeeded by his son Arcesilaus who reigned 16 years. (Herod. l. 4. c. 159.)

3414d AM, 4124 JP, 590 BC

830. This was a sabbatical year in which the men of Jerusalem, set their servants at liberty according to the law. Eze 21:2 De 15:1,2,12 Jer 34:8-10 The men of Jerusalem also heard that Nebuchadnezzar was approaching with his army. Nebuchadnezzar marched against Zedekiah and ravaged all the country. He took their strong holds and came before the very walls of Jerusalem. (Joseph, Antiq. l. 10. c. 10.) He had taken all the cities of Judah, except Lachish, Azekah and Jerusalem. All of these cities were besieged by all his forces. Jer. 34:1-7

3414b AM, 4124 JP, 590 BC

831. The siege of Jerusalem did not begin until the middle of winter. In the 9th year of the reign of Zedekiah on the 10th day, (Thursday, January 30th) Nebuchadnezzar with all his army came before Jerusalem. He built forts all around it. 2Ki 25:1 Jer 39:1 52:4 In memorial of this event a yearly fast is kept among the Jews beginning from the captivity until this day.Zec 8:19

832. On the same day of the siege of Jerusalem, God revealed to Ezekiel who was in Chaldea its complete destruction. This was represented to him in type to a seething pot. His wife died that day in the evening. He was told not to mourn her death. In this way he was to signify the grievous calamity of the Jews which was to surpass all expressions of grief by mourning.Eze 24:1-27

3414d AM, 4124 JP, 590 BC

833. God told the prophet Jeremiah to tell Zedekiah of the complete destruction and burning of Jerusalem brought on by the king of Babylon. Zedekiah was to be carried away prisoner to Babylon. However, he would die in peace and have an honourable burial.Jer 34:1-7

834. Zedekiah imprisoned Jeremiah for his prophecy in the king's prison house. This happened in the 10th year of Zedekiah and the beginning of the 18th year of Nebuchadnezzar. He recovered the land of Hanameel, by right of redemption. Jer 32:1-16 All things then came to pass which he foretold. These are contained in Jer 32:1-33:26

835. Pharaohhophra, also called Vaphris, came with his army from Egypt, to help Zedekiah and the Chaldeans raised the siege before Jerusalem. Jeremiah was allowed to go free during the

siege and had not been thrown into the dungeon until later. Zedekiah sent messengers to Jeremiah to ask him to make intercession to God for the deliverance of the people. Jeremiah told him that the Egyptians would return to their own land and the Chaldeans would return to Jerusalem and destroy the city by fire.Jer 37:3-10

836. When the siege was raised the people took back their Hebrew servants whom they had formerly set free, because they no longer feared the enemy. They made them serve them as before, which was contrary to the law and covenant. For this barbarous act, Jeremiah reproved them, telling them if they released their servants they would escape the sword, famine and pestilence of the returning Chaldeans. He told them the Chaldeans would be returning to make war again and would take their city and burn it to the ground. Jer 34:11-22

837. While the Chaldeans were perusing the Egyptian army, Jeremiah planned to escape but he was stopped by the princes. He was taken and scourged and cast into the dungeon in Jonathan's house for a long time. Jer 37:11-16 While Nebuchadnezzar was perusing the Egyptians in the 18th year of his reign, he took 832 prisoners from Jerusalem and for safeguard, he sent them all back to Babylon. Jer 52:29

838. Pittacus of Mitylene was one of the 7 wise men. He was sent against Phrynon who was surnamed the Pancratiast, which means "a man excellent in all feats of chivalry". Phrynon was an olympian who won the bell in the games at Olympus. At that time he was serving as a general of the Athenian army. He had taken two towns, Sigeum and Achilleum, from the Lacedemonians, with a Navy to Troas. In this battle, the Athenians were victorious. They took the shield of Abraeus, since the poet of Mitylene, had thrown it away in his efforts to escape. They hung it up in the temple of Minerva in Sigeum. After this, Phrynon challenged any man that dared to encounter him to a single combat. Pittacus accepted the challenge and with a little net which he had hid under the hollow of his shield, he caught him by the head and killed him with his three-forked spear. The Mitylenians offered him a large portion of land for killing Phrynon. He only accepted as much land as he could throw his spear across. On this land he built a temple and called it Pittacium. This story seems to be mangled and is imperfect in Herodotus, (l. 5. c. 95.) However that defects in him is supplied by Plutarch, in his book entitled, "De malignitate Herodoti", of the envy, or spitefulness of Herodotus, together with (Strabo, l. 13. Polyenus, l. 1.) Festus, in the word, Retiarius "a fighter with a net." and Diogenes Laetius, l. 1.) He tells us, that the Mitylenians for that service made him their sovereign, of their own accord, 20 years before he died. He states this was in the third year of the 52nd Olympiad. In carefully calculating it, I chose to place it in the 3rd year of the 47th, though Eusebius places it on the 2nd year of the 43rd Olympiad. This seems to more closely agree because in the Catalogue of the Victorious Runners who won prizes, Phrynon, is said to have gotten the bell in the 36th Olympiad. The war did not end with this duel, but their quarrel was referred to by both parties to Periander of Corinth, who was also reckoned as another of the seven wise men of the world. As an indifferent arbitrator, he ordered that each party should hold what they had in their possession. The Mitylenians were to keep the Town of Achilleum and the Athenians Sigeum. (Herod. l. 5. c. 94. 54. Strabo l. 13.) Periander out of Sosicrates shows that Laertius died 6 years after this and before the 49th Olympiad. This reveals Herodotus' error in his account of times, where he makes this peace between the Athenians and Mitylenians, toward the latter end of the Successors of Pisistratus in Athens' government.

3415b AM, 4125 JP, 589 BC

839. In the 10th year of the captivity of Jeconiah and on the 12th day of the 10th month, (on Sunday, February 1st.) Ezekiel prophesied against Pharaoh and all Egypt. Ezekiel foretold that Pharaoh would prove to be only a staff or reed to the house of Israel. Pharaoh's attempts to relieve Israel were all in vain. He predicted that Pharaoh himself would be over thrown in the desert of Libya by the Cyreraeans. (see note in the year 3430). Egypt was to be miserably wasted by the Babylonians and that desolation would last for 40 years, Eze 29:1-16

3415c AM, 4125 JP, 589 BC

840. When Nebuchadnezzar had routed the Egyptian army, he presently returned to the siege of Jerusalem about the 15th day of the 3rd month, that is , 30 days before he took it.Eze 4:5,8 Jeremiah told Zedekiah that he would be given into the hands of Nebuchadnezzar. Zedekiah then command him to be removed out of the Dungeon of the prison in Jonathan's house and taken into the court of the prison. He was to be given a roll of bread each day as long as there was any bread left in the city, Jer 37: 17,21

3415d AM, 4125 JP, 589 BC

841. As the siege continued Zedekiah inquired of Jeremiah, but he still sent him the same answer, that both king and people must fall into Nebuchadnezzar's hands. He said if any stayed in the city they would perish by sword, famine or pestilence. However, if any would go out, and submit to the king of Babylon, they would have their lives saved.Jer 21:1-14

842. The princes cast Jeremiah into Malchiah's dungeon, which was in the court of the prison for answering the king in this way. He was delivered by the help of Ebed-Melech, one of the kings Eunuchs, and was again consulted by the king. When he still continued in pronouncing judgment against the land of Judah, he was still kept in the court of the prison until the city was taken. Jer 38:1-28 He assured Ebedmelech, in the name of the Lord; that he would be free from all harm and danger in that calamity. Jer 39:15-18

3416c AM, 4126 JP, 588 BC

843. Tyre rejoiced to see the wretched condition Jerusalem experienced by Nebuchadnezzar's hand. However, in the 11th year of Jeconiah's captivity, in the first day of the first month, Ezekiel prophesied that Tyre would also perish in like manner by the same hand and that all who saw her former wealth and bravery would be amazed. Tremellius and Pradus places this prophecy in the 5th month. This would place it in the 12th year of Jeconiah's captivity in Babylon. He also foretold the same misery for the Sidonians, Tyre's neighbours. Eze 26:1-18 At that time the fame of Daniel's wisdom was so great, even in foreign nations, that used to speak in a proverbial way "as wise as Daniel". It was from this man that God upbraided Ithobolus king of Tyre, with his pride and arrogancy of his mind.

``behold, thou art wiser than Daniel; no secret can be hid from thee," Eze 28:3

844. In the same year, the 7th day of the 3rd month, (Tuesday, April 26th) God revealed his will to Ezekiel, of sending and arming Nebuchadnezzar against Pharaoh, to the ruin of Egypt. Eze 30:20-26

845. In the same year also, upon the first day of the 3rd month, (Sunday, June 19th) God declared that the Egyptian, could no more avoid this determination, than the Assyrian could. Eze 31:1-18

846. Near the end of the 11th year of Zedekiah, Jer 1:3 on the 9th day of the 4th month (Wednesday, July 27th) the famine grew strong in Jerusalem. The city was broken up and the Chaldeans entered it. 2Ki 26:2-4 Jer 39:2,3 52:5-7

847. When the city was taken Zedekiah and all the men of war fled away by night.

848. The Chaldeans pursued after them and took Zedekiah. They brought him as a prisoner to Riblah where Nebuchadnezzar was. He saw his children slaughtered and he had then his eyes put out. He was enchained with steel chains and carried away from there to Babylon. 2Ki 25:4,7 Jer 39:4,7 52:7,11 The prophecies were fulfilled of him, that with his eyes he would see the king of Babylon, Jer 32:4 34:3 but he would not see Babylon although he would die there.Eze 12:13

849. On the 7th day of the 4th month (Wednesday, August 24th) Nebuzaradan, captain of the guard was sent by Nebuchadnezzar to enter the city.2Ki 25:8 He spent two days preparing provisions. On the 10th day of that month, (Sunday, August 27th) he executed his charge. He set fire to the temple and on the king's palace. He also burned to the ground all the noble men's houses, with all the rest of the houses in Jerusalem.Jer 52:13 39:8 Our country man Tho. Lydiate, thinks that fire was set on it on the 7th day; but not burnt down till the 10th. In remembrance of this calamity, the fast of the 5th month was ordained to be kept.Zec 7:3,5 8:19 This fast is observed by the Jews to this day. However it is kept by them on the 9th day and not the 10th of the month Ab. The temple was destroyed toward the end of the 19th year of Nebuchadnezzar's reign.Jer 52:12 2Ki 25:9 This was in the beginning of the first year of the 48th olympiad, in the 160th year, running of Nebonasar's account, 424 years, 3 months and 8 days, from the time that Solomon laid the first stone.

850. On the same 5th month, Jer 1:3 all the walls of Jerusalem were levelled to the ground. Nebuchadnezzar carried back to Babylon all the remaining people in the city, all those who had formerly fled over to him, all the common people of the city, all the treasure of the king and of his nobles and the furniture of the temple. Jer 39: 8,9 52:14,23 2Ki 25:10,17 2Ch 36:18-20 Thus, Judah was carried away out of her own land. Jer 52:27 2Ki 25:21 468 years after David began to reign over it. These events have been recorded from the dividing of the 10 tribes, from the tribe of Judah, 388 years and from the destruction of the kingdom of Israel, 134 years.

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851. Nebuzaradan left the basest sort of the people in the land of Judah to dress the vineyards and to till the ground. The king appointed Gedaliah the son of Ahikam, a man of the same country as governor Jer 39:10 42:16 2Ki 25:1,22,23 but without any kingly title. The reason for this is, as Severus Supitius, in his sacred History, notes:

``To have some preeminence over a few miserable boors or persons, was not reckoned to be any dignity at all."

852. Nebuzaradan took to Nebuchadnezzar at Riblah, Seraiah the chief priest and Zephaniah the second priest and the three keepers of the gate of the temple, and other principal men. They were put to death there. Jer 52:24,27 2Ki 25:18,21 Jehozadak, the son of Seraiah and who after him came to be the high priest, was carried away captive to Babylon. 1Ch 6:15

853. Jeremiah was bound with chains and was carried with the rest as far as Ramah towards Babylon. There his irons were removed and he was set free. He was given his choice of either going to Babylon and there to be honourably treated or stay in the country with those miserable wretches who were left behind. He decided to stay and was sent back with money in his purse to Gedaliah the governor at Mizpah in the tribe of Benjamin. Jer 39:11-14 40:1-6

854. The captains and companies, who fled by night when the city was first taken, 2Ki 25:4 Jer 52:7 were scattered over the country. These with all the Jews who had fled to the Moabites and Ammonites and other nearby nations, after a while returned to Gedaliah in their own country. They were given a good provision of wine and oil and other summer fruits to live on. Jer 40:7,12 2Ki 25:23,24

855. Ishmael, the son of Nethaniah, of the family of the kings of Judah was bribed by Baalis king of the Ammonites to kill Gedaliah. He came to him with ten resolute fellows to Mizpah. They were graciously entertained by Gedaliah who gave no credit to those who told him of Ishmael's treachery and died as a result. Jer 40:13-16

3417a AM, 4126 JP, 588 BC

856. In the 7th month, Ishmael with his ten companions murdered Gedaliah as well as any Chaldeans and men of arms they found in Mizpah. Jer 41:1-3 2Ki 25:25 In remembrance of this, the Jews keep a fast to this day, on the 3rd day of this month Tizri. A day or two later, the same Ishmael slew some more men, who clad in mourning apparel, brought offerings and frankincense from Sichem, Shiloh and Samaria to the house of the Lord that now lay in ruins. These were tricked into going to Mizpah, where they were murdered in the open streets. Their bodies were cast into the well of king Asa. Jer 41:4-9

857. Ishmael returned to the king of Ammon with the king's daughters and the rest of the people who were left at Mizpah as his prisoners. Johanan, the son of Kareah, met him with a band of men and took away all his prisoners and set them free. Ishmael with only eight men in his company fled to the Ammonites. Jer 41:10,15

858. Johanan and all his captains with the rest of the people remained near Bethlehem. For fear of the Chaldeans they intended to flee into Egypt. Jer 41:16-18 Many of them went to Jeremiah and desired an answer by him from God about this plan. After 10 days, he told them God's message. He exhorted them not to leave their country. He assured them that if they stayed, God would protect them there and that no harm should come to them from the Babylonians. If they went into Egypt, everyone of them would perish by sword, by famine, by other kinds of death. The common people went into Egypt according to their old custom of never obeying good counsel nor God's commands. They took Jeremiah and Baruch the son of Neriah with them to Tahpanhes. Here Jeremiah declared to them in a type, the destruction of Egypt by Nebuchadnezzar. Jer 42:1-43:13 (Severus Sulpicius, Sacred History, l. 2.)

3417b AM, 4127 JP, 587 BC

859. In the 12th year of Jeconiah's captivity, on the 5th day of the 10th month, (Wednesday, January 25th) when news came to Ezekiel of the taking of Jerusalem, the prophet foretold of the utter destruction of the remaining Israelites. This was after the others had fled to Egypt. Eze 32:1-16

860. In the same 12th year, in the first day of the 12th month, (Wednesday, March 22nd) Ezekiel prophesied of the grievous plague and affliction which Nebuchadnezzar would bring on the land of Egypt. Eze 33:1-16

861. On the 15th day, the same prophet predicted of Pharaoh and all the people of Egypt that they would be brought down as low as hell with the rest of the uncircumcised nations. Eze 32:17-32

862. Jeremiah prophesied of the destruction which would follow the Israelites at Migdol not far from the Red Sea, Ex 14:2 at Tahpanhes, (or Daphne-pelusium), at Noph, at Memphis and in Pathros, a country in Egypt. For a certain sign of their own misery, he gave them Pharaoh, or Apryes, king of Egypt, whom they should see brought low before their eyes. Jer 44:1-30

863. Obadiah the prophet uttered a prophecy against Edom, which shamefully gloated over the calamity of the Jews when Jerusalem was destroyed. Likewise Jeremiah did, Jer 49:7 Eze 25:12 and the authors of the Psalms, Ps 79:1-1-13 137:1-9 who wrote about the same time.

3418 AM, 4128 JP, 586 BC

864. When Cyrus had lived 12 years or more with his father in Persia, his grandfather Astyages sent for him. He and his mother Mandane went to him in Media. (Xenophon, li. 1. of the Unstitu. of Cyrus.)

3419 AM, 4129 JP, 585 BC

865. When Ithobalus was reigning in Tyre, it was besieged 13 years by Nebuchadnezzar. Josephus reports this from Philostratus and other writers of the affairs of Phoenicia. (Antiq. l. 10. c. 11. & l. 1. cont. Apion.) During these 13 years, it seems that the neighbouring nations, the

Moabites, the Ammonites and Edomites, were also subdued by Nebuchadnezzar, according to the predictions of the prophets. Jer 27:1-22 48:1-49:39 Eze 25:1-17

3420 AM, 4130 JP, 584 BC

866. It was the 23rd year of Nebuchadnezzar's reign when he lay siege to Tyre, which borders the land of Israel.Jos 19:29 Nebuzaradan, captain of his guard, took away 745 remaining Jews and Israelites together to Babylon. Jer 52:30 This extreme depopulation was foretold by Ezekiel Eze 4:5,6 in reference to the iniquity of Israel lasting 350 years, which was distinct from Judah's iniquity lasting 40 years until it was ended.

3421 AM, 4131 JP, 583 BC

867. Cyrus was now almost 16 years of age. Evil-merodach, the king of Assyria's son, was about to marry a wife called Nicotris. He made an inroad, with a great army of cavalry and foot soldiers on the borders of Media. There he took his pleasure in hunting and harrowing the country. Astyages, Cyaxares' son and Cyrus' grandchild had just begun to bear arms. They marched out and met him in a battle with the cavalry and overthrew him, driving him out of his borders. (Xenophon. l. 1. of the institution of Cyrus.)

868. After this Cyrus was called home by his father Cambyses. He had one year left of schooling. Xenophon in the same book tells us this. It is also referenced in Athenaeus', 14th book Dipnosoph out of Dion that Cyrus who served Astyages as the holder of his battle-axe and later as one of his armour bearers returned into Persia. At that same time Angeres who was a musician sang a song while Astyages feasted his friends. He said:

``That a fierce wild beast, more fierce than any boar; was let go, and sent into a sunny country and that he should reign over all these provinces and should with a handful of men, maintain war against great armies, &c."

869. Astyages tried to call back Cyrus again, but could not get him.

3422 AM, 4132 JP, 582 BC

870. Cyrus spent 17 years among boys and then he spent ten years more among the youths. (Xenophon l. 1. of the Instit. of Cyrus.)

3424 AM, 4134 JP, 580 BC

871. In the 50th Olympiad, Epitelides the Lacedemonian, won the race in running. Certain men from Cnidos, not Rhodes, avoided the hostility of the kings of Asia by agreeing to make a colony elsewhere. They made Pentathlus a Cnidian, who was of the family of Hippotas, the son of Hercules. They moved to Sicily when Egesta and Selinunte were at war with each other. Pentathlus was killed while fighting within the ranks of the Selinuntians. The rest of them made Gorgus, Thestor and Epethirsis their captains. These men were all from the same family as Pentathlus was. They set sail from there and settled in the Isle of Lipara, (Diod. Sic. l. 5.)

3429 AM, 4139 JP, 575 BC

872. Arcesilars reigned 16 years in Cyrenaica and was succeeded by his son Battus who was surnamed Eudaemon. A large multitude of Greeks were advised by the Oracle at Delphi to go to Battus. They ravaged the lands of the bordering Libyans and divided it among themselves. Before this the colony in Cyrene consisted only of those who came from the Isle of Thera whose founder was Battus. (Herod. l. 4. c. 159.)

3430c AM, 4140 JP, 574 BC

873. On the 10th day of the first month of the 25th year of the captivity of Jeconiah, (Tuesday, April 30th) Jonathan the Chaldee Paraphrast states that 14 years after the destruction of Jerusalem, Ezekiel had a vision. In this vision the temple, the city and the kingdom of the Israelites was restored. This also foretold the restoration of the church by Christ with its greatness, honour and excellence.Eze 40:1-48:35

874. The Libyans were driven out of their lands and country by the inhabitants of Cyrenaica. They put themselves under the protection of Apryes king of Egypt. He gathered a great army together and sent them against the Cyrenians. The Cyrenians camped at a place called Irasa near the fountain called Thestis. They routed the army of the Egyptians so that only a few of them were left to return again into Egypt. The Egyptians grew angry with Apryes and revolted from him. They thought that he purposely sent them on a suicide mission to be rid of them. They reasoned that he did this so that he might more easily dominate the rest that were left. (Herod. l. 4. c. 159, l. 2. 161. Diodor. sic. l. 1.)

3431 AM, 4141 JP, 573 BC

875. Amasis, also called Saits, (who was frequently spoken of by Plato in his Timaeus) was sent by his father to stop this rebellion of the people. However, they made him king instead of his father. Apryes sent Paterbanes, a noble person, to call Amasis back. When Paterbanes returned, they cut off his nose and ears, because he did not bring Amasis back with him. After this unworthy act took place, all the people defected from him to Amasis. (Herod. l. 2. c. 162.)

3432b AM, 4142 JP, 572 BC

876. Finally, Tyre surrendered to Nebuchadnezzar. It was not taken by force, and was ransacked by the soldiers. Eze 29:18,19 Therefore he replaced king Ithobains with Gaal, a man of the same country to be a petty king there. He governed them 10 years, as Josephus affirms from the Annals of the Phoenicians. (lib. 1. contra Apion.)

3432c AM, 4142 JP, 572 BC

877. In the 1st day of the 1st month of the 27th year of the captivity of Jeconiah, (Tuesday, April 21st.) God promised to give all Egypt to Nebuchadnezzar for a spoil in recompence for his long labour in defeating Tyre. Eze 29:17-20

878. When Cyrus was 27 years old, he was taken from the rank of striplings, and reckoned

among the number of men, according to the discipline and use of the Persians. (Xenophon, l. 1. of the institution of Cyrus.)

879. Taking advantage of the rebellion in Eygpt, Nebuchadnezzar invaded Egypt with his army after he was solicited by Amasis to help him against his father Apryes. After he conquored it from Syene to the ends of it, he made havock of the Egyptians and of the Jews which lived there. Some he killed and he lead away the rest into captivity according to Jeremiah's prophecies. Jer 43:1-44:30 46:1-24 Eze 29:1-31:18

3433 AM, 4143 JP, 571 BC

880. Pharaohhophra, or Apryes, was forced to retreat into the country of Thebez. It seems Nebuchadnezzar made Amasis his viceroy over all Egypt. Though Herodotus did not know of this for Scaliger observes in his notes, Ad Fragmenta:

``The priests of Egypt told him of such things, as he desired to know. They spoke only of things that glorified their nation, but concealed the rest. This showed their cowardice and slavery, and made payment of tribute to the Chaldeans."

3434 AM, 4144 JP, 570 BC

881. When Nebuchadnezzar finished his conquests, he returned to Babylon. When at ease in his own palace, he had that remarkable dream of the great tree whose destiny was to be cut down. This tree represented him. The meaning of it was explained by Daniel when he could not learn it from his wizards of Chaldea. Da 4:1-37

882. Nebuchadnezzar now built up Babylon in wonderful magnificence and beauty. He built a whole new city outside the old one and enclosed all of it with a triple wall made of brick. As a favour to his Median wife called Amyrtis, (of whom I spoke in 3374 AM) king Astyages' daughter, he made that famous and so much renowned garden, born on pillars of which Berosus writes:

``He built that garden, called the Hanging Garden, because his wife desired the pleasure of the hills since she was brought up in Media."

883. Q. Curtius said:

``It is said that a king of Syria, reigning in Babylon, built this great work at the importunity of his wife, whom he dearly loved. She desired to enjoy the pleasure of hills and woods, in that low country of Babylon and set her husband to the task of imitating the genius or spirit of Nature itself, by the amenity and pleasantness of this work."

884. Those who would know more of the infinite magnificence and sumptuousness of this work must read the fragments which are left from Berosus and Abydenus. The former blames the Greek writers who attribute this work to Semyramis, where indeed, this and those other vast and magnificent structures were the works of this Nebuchadnezzar. So states Josephus, in his first Book centra Apion. The latter writer says plainly that those vast walls with their brazen gates

were reckoned among the wonders of the world and remained to the times of Alexander the Great. Eubebius in his ninth book, De Evangelical Preparat. attributes this to Nebuchadnezzar. Clitarchus and others, who accompanied Alexander in that journey state that the circumfirence of that wall was 365 furlongs, (about 46 miles) according to the number of the days of the year. (Diod. Sic. l. 1.) They also state that every furlong's length of it was built and completed in one day. (Q. Curtius, l. 5. c. 4.)

885. Twelve whole months were no sooner past, but Nebuchadnezzar, growing proud and boastful of the magnificency of his buildings, lost his mind and was put out of his palace. He spent seven years in the woods and fields among beasts. Da 4:32,33

886. Apryes gathered an army of 30,000 mercenaries from Ionia and Caria to help him fight with his son Amasis, at Memphis. The army was routed and he was taken prisoner. He was kept for a while in the city of Sais. Not long after this, he was strangled, according to the prophecy of Jer 44:30. (Herod. l. 2. 163. and 169 and by Diod. Sic. l. 1.)

887. After his death Amasis reigned 44 years, (Herod. l. 31. c. 10.) and paid tribute all that time to the king of Babylon. The priests did not make that known to Herodotus.

3442a AM, 4151 JP, 563 BC

888. The 18th year of Jubilee.

889. At the end of 7 years, Nebuchadnezzar humbly acknowledged the power of God. He was restored both to his right mind and his kingdom. He publicly proclaimed God's great grace and mercy shown toward him and his power over all nations. Da 4:34-37

3442b AM, 4152 JP, 562 BC

890. Nebuchadnezzar died after he had foretold that Cyrus would capture Babylon. So states Abydenus (quoted by Euseb. l. 9. Prapar. Evang. c. ult.) based on the account from the Chaldeans. He departed this life after he had reigned about 20 months as viceroy in the kingdom with his father and 43 years by himself.

891. After Nebuchadnezzar, his son Evilmerodach reigned. In the 37th year of the captivity of Jehoiachin, or Jeconiah, about the 25th day of the 12th month (Tuesday, April 15th), Evilmerodach ordered Jeconiah to be promoted. Jer 52:31 Two days later he took him from prison, changed his prison clothes and sat him ahead of all the princes in his court. He counted him among the king's friends and for the rest of his life, Jeconiah ate at the king's table. 2Ki 25:27-29

892. In Lydia after Haylyattes died, his son Cresus reigned for 14 years. (Herod. l. 1. c. 86)

893. After king Baal, the king of Babylon governed Tyre by judges. The first one was Ecnibalus the son of Baslacus, whom Scaliger calls. xl[m !b l[bÄynk[He ruled 3 months. Next came Chelbes, the son of Abdeus, whom Scaliger also calls ydba !b fbklx . He ruled there 10 months according to Josephus who writes this from the Phoenician Annals, {Josephus, Apion l. 1.

<1:783>}

3443 AM, 4153 JP, 561 BC

894. Abhar the high priest judged Tyre 3 months. After him, Mitgonus and Gerastratus governed them for 6 years. {Josephus, Apion l. 1. <1:783>}

895. When Croesus was living at Sardis, all the wise and learned men of Greece went to him including Solon the law maker. Solon had that famous discussion with Croesus about of the uncertainty of man's life and of all human happiness in it. (Herod. l. 1. c. 28-33) There exists at Laertius a short epistle of Solon's to Croesus that Solon wrote near the end of his life. He said that he was sent for by Croesus at the time Pisistratus governed Athens. At the same time, Aesop, a Phrygian who composed those famous fables, was sent for by Croesus to come to him at Sardis. Croesus held Aesop in great esteem. Croesus was upset with Solon and was dismissed in an uncivil manner because Solon spoke quite candidly to him. He sent him a letter stating that kings must have either very few or very pleasing words spoken to them. Solon wrote back that kings must have, either very few or very honest things spoken to them. {*Plutarch, Solon, l. 1. c. 28. 1:483,485}

896. Aesop went from Sardis to Delphi and was there most unjustly sentenced to die. Accordingly he was thrown down the rock there, called Phaedrias, about the 54th olympiad according to Trabe. That is near the end of the 4th year of that olympiad, if the times be correctly calculated. The revenge of this murder was often threatened by the Oracle there. It was later executed by Judmon, grandchild to that Judmon of the Isle of Samos. Aesop sometime had been with this slave and with Rhodope of Thracia, that famous strumpet. (Herod. l. 2. ca. 134.)

897. After Solon left Croesus, he went into Cilicia and there built a city, and called it Solos after himself. He settled certain Athenians there. In process of time, they corrupted the native language and were said to commit solecisms in their speech according to Laertius in his life reports. This place is more properly said of the Solii in Cyprus than of the Solenses in Cilicia. This is shown by Solon in his eulogies written to Philonyprus the king, recorded by Plutarch, in the life of Solon. Here Plutarch also tells us that this petty king of Cyprus made use of Solon's wit and counsel in some of his own affairs. He moved a little town formerly called Epea, into a lower ground more fit and useful for habitation and in honour of Solon, called it Solos.

898. After Solon departed, Croesus, who deemed himself the happiest man alive, found out by sad experience that all Solon had told him, of the instability of man's life and happiness of it was true. For shortly thereafter he had a dream in which he saw his son Atys thrust through with a spear. This was a portent of the violent death which was soon to happen to him. He sought diligently to prevent this and was prepared to marry him. Adrastus of Phrygia of the king's family there had slain his own brother. He was banished against his will by his father Midas, the son of Gordius, (not that old Midas, the son of Gordias king of Phrygia, whose Epitaph made by Homer and set upon his tomb, Herodutus in the life of Homer recounts). He came to Sardis and Croesus pardoned him for this accidental death. When Croesus had done this, he committed to him the care and safe keeping of his son Atys. At that time, he was requested by the Mysians to come and help kill a huge boar which destroyed the grain and other crops growing about the hill Olympus. It also often killed many of the farmers. When Adrastus aimed at the boar with the point of his spear, he accidentally gored Atys and killed him. When Croesus had pardoned him

for this, he killed himself on the tomb of Atys. When Croesus lost his son, he spent two whole years mourning for him. He broke off his mourning for fear of Cyrus' growing power and by whom he was afterward conquered. (Herod. l. 1. c. 34-46.) whereof also you may see, what Hen. Valesius states in his collections (Diodo. Sic. p. 238.) and what Val. Max. states (l. 1. c. 7.).

3444c AM, 4154 JP, 560 BC

899. Evilmerodach the king of Babylon, was a wicked man. He had many attempts made on his life and was murdered by Neriglissoros, his sister's husband, when he had reigned little more than two years. (Berosus l. 3. of the Chaldean Affairs, cited by Josephus l. 1. contra Apion) We read that Jeconiah king of Judah had a daily food allowance made for him for his diet until he died. Jer 52:34 2Ki 25:30 Therefore, it is most probable, that Jeconiah himself died about the same time Evilmerodach died.

3444d AM, 4154 JP, 560 BC

900. After Neriglissoros murdered Evilmerodach, he reigned 4 years. (Berosus l. 3. Chalean Affairs)

901. In the kingdom of Media when Astyages or Assuerus died, /APC Tob 14:15 he was succeeded by his son Cyaxares, Cyrus his mother's brother. (Xenophon l. 1. of the Institution of Cyrus) This was in the beginning of the first year of the 55th Olympiad, 31 years before the death of Cyrus. Daniel calls Cyaxares, Darius the Mede, the son of Assuerus.

3445 AM, 4155 JP, 559 BC

902. The king of Babylon conscripted troops from his own subjects and help from Croesus the king of Lydia with the Cappadocians, the Phrygians, Carians Paphlagonians and Cisicians, on the west. On the east he approached the Indians also to join with him in battle against the Medes and Persians. He told them that they were two great nations who were now allied together. If they were not checked, they would eventually overrun and bring into subjection all countries near and far. Cyrus was made general of the Persian army by his father Cambyes and all the counsel of the kingdom. He was sent to Media with 30,000 soldiers and 1000 commanders all of equal authority under his command. (Xenophon, l. 1. Institution of Cyrus) When he came he was made general of the Median forces by his uncle Cyaxares who had sent for him and was placed solely in charge of the war against the Babylonians. From this time are the 30 years of his reign or principality reckoned starting from the end of the 1st year of the 55th Olympiad. (Julius Africanus, l. 3. of his Annals, from Diod. Sic.) Thallus, Castor, Polybius, Phlegon, and other chronologers also count this as the beginning of the reign of Cyrus as cited by Eusebius. (l. 10. de Prapara. Evangelica.)

903. In the spring of that year, at the close of the same year of the same Olympiad, Solon, left Philocyprus the king and the Solii. He thought to return to Athens as we find in his eulogies as mentioned before in Plutarch. However, he suddenly became sick and died in Cyprus at the age of 80 years. Laertius says this happened in the year when Hegestrates was archon or president of Athens and in the second year of Pisistratus ruling there. (Plutarch from Phanias the Ephesian)

3446b AM, 4156 JP, 558 BC

904. In the 30th year after the desolation of Jerusalem, the unknown author of 2nd Esdras claims to have had that conference with the angel Uriel. This is recorded in /APC 2Es 3:1-4:52 at what time Salathiel was captain of the people, /APC 2Es 5:16 because Jeconiah was dead.

905. When Croesus was preparing to fight with Cyrus, he sent great presents to Delphi and consulted the oracle there concerning the matter of this war. This was 3 years before Sardis was taken. (Herod. l. 1. c. 53-55, 91.)

3447 AM, 4157 JP, 557 BC

906. When the king of Armenia saw that the Babylonians were making preparations against Cyraxeres, he would neither send him aid nor pay him tribute any longer in spite of the agreement he had made when Astyages or Cyaxares had overcome and subjected him. Therefore, Cyaxares, under the pretence of a hunting trip, attacked Armenia and defeated both him and his son Tigranes in a battle. He put them under his control again. He also conquered the mountains which lie between Armenia and Chaldea and there built a strong fort. He made peace on certain conditions between the two nations. (Xenoph. l. 3. de Instit. Cyri.)

3448 AM, 4158 JP, 556 BC

907. Cyaxares and Cyrus marched against the Babylonian king, Croesus and the rest of the confederates and gained a major victory over them. The king of Babylon fell in the battle and Croesus with those which were left, broke his camp by night and fled. Cyrus who had made a league with the Hircanians who had defected to him from the Babylonians, used their help and guidance in the way to pursue the fleeing enemy. He overtook them and after another battle he defeated them. After Croesus sent away his women by night because the days were so hot, he left his camp with all his horses. The Hyrcanins fell upon the companies of the Cappadocians and Arabians and slew both their kings. Cyrus spared the lives of such as either were taken by force or had yielded to mercy. He divided the spoil of the battle among his soldiers. (Herod. l. 3, 4.)

3448c AM, 4158 JP, 556 BC

908. Laborosoarchodus, son of Neriglissorus, was much more wicked than his father. He reigned after his father for 9 months in Babylon. (Berosus.)

909. Balatorus reigned in Tyre for one year among other judges. (Phoenici. Annal.)

910. Gobrias, had an only son who was killed by that new king of Babylon in a hunting match. He and his friends defected to Cyrus. (Xen. l. 4.)

911. Cyrus came to invade the country of Babylon. He stood outside the walls of the city and challenged the new king to a duel. Gadatas, was a noble man of whom this new king was jealous because the king's wife admired him, so he defected to Cyrus. The Babylonians sought revenge for this and spoiled Gadatas' lands. Cyrus pursued them and routed their forces. Unknown to

Cyrus, the Cadusii, whom he had appointed as the rear guards of his army, had laid siege to a country near the city. They were cut off by the king of Babylon. When Cyrus first revenged the death of these men, he came to an agreement with the king to allow only the soldiers to fight allowing the peasants on both sides to hold a truce. He passed beyond the city and captured three of their forts. He returned to the confines of Assyria and Media from where he started. He invited his uncle Cyaxares to come him. When he came there, Cyrus honourably received and entertained him in the pavilion of the king of Assyria, Neriglostorus. Since winter was approaching, they consulted together about the things necessary to maintain the siege, should it carry on that long. (Xenophon l. 5. & 6.)

3449b AM, 4159 JP, 555 BC

912. After Laborosoarchadus, who was disposed of by his subjects for his acts of villany, Nebuchadnezzar's grandchild by his daughter succeeded him. He was his son by Evilmerodach and called by Berosus, Nabonidus, but by Herodotus, Labynitus, by Abydenus, Mabannidochus and by Daniel, Belshazzar, also Baltazar. He reigned 17 years, according to Berosus in his third book of his Chaldee History and Ptolemy in Can. Reg.

913. In the first year of this king's reign, Daniel had a vision of 4 beasts which signified the 4 empires of the world. He also saw God overcoming all earthly powers and the sovereignty of the Son of Man in all things. Da 7:1-28

914. When Balatorus, the petty king of Tyre died, Merbalus was sent from Babylon to replace him and reigned for 4 years. (Phoenis. Annal.)

3451 AM, 4161 JP, 553 BC

915. In the 3rd year of Belshazzar, Daniel had a vision of a ram and a goat, foreshadowed the destruction of the Persian Empire by Alexander and the great misery which Antiochus would bring upon the people of God. Daniel was living at Susa in the province of Elam, upon the bank of the river Ulai. Da 8:1,2 This river surrounds the citadel of Susa and parts the provinces of Susa and Elimais. That is the Susachaeans from the Elamites, as the inhabitants of those two provinces are distinguished by Ezr 4:9 and as Pliny l. 6. c. 27. From this we know that at this time the province of Susa was not in the hands of the Medes or Persians. It was controlled by the Babylonians, under whom Daniel then lived, as I noted before in 3405 AM.

916. Berosus tells us (in his third book of his Chaldee History, quoted by Josephus, l. 1. cont, Apion.) that those walls about the river of the city of Babylon, (which were started by Nebuchadnezzar) were fully lined with brick laid with a kind of slime, or liquid brimstone. For his mother Nicotris, an astute woman, saw the gathering storm about to break upon Babylon. She had turned the river Euphrates, which normally ran swiftly in a straight course. After drawing it through many winding channels, which she had cut for that purpose, she made it to run more slowly than it did formerly. Then she raised a huge dam on each side of the river. Upstream from the city she constructed a huge lake into which she diverted the river. Thus, she left the channel of the river dry. When this was done, she lined the banks of the river inside the city brick walls. She installed watergates in the walls around the city. She also built a stone bridge in the middle of the city. When this was done, she diverted the river from the lake to its original channel. (Herod. l. 1. c. 185, 186, 188.) The magnificence of this stone bridge which

joined the king's houses, that stood on each side of the river, is described by Philostratus, in the life of Apollonius. (lib. 1. c. 18) He said that it was built by a queen that came out of Media. Hence we gather that as Nebuchadnezzar married Amyitis, so likewise his son, Evilmerodach married this Nicotris from Media.

3453 AM, 4163 JP, 551 BC

917. When Merbalus died, the king of Babylon sent Hirom, his brother in his place. He reigned in Tyre for 20 years. (Phoenic. Annal.)

3455 AM, 4165 JP, 549 BC

918. Darius the son of Hystaspis, was born. He was almost 20 years old shortly before Cyrus died. (Herod. l. 1, c. 209)

3456c AM, 4166 JP, 548 BC

919. When Croesus was made general of the army of the Babylonians and others, he crossed over the river Halys which divided the lands of Media and Lydia. Using the skill of Thales the Median philosopher, he crossed the river without a bridge and came into Cappadocia. There he took the city of Pteria and all the surrounding cities. He utterly destroyed the Syrians who had done him no wrong. Herodotus in (lib. 1. c. 72.) states that Cappadocians were called Syrians by the Greeks.

3456d AM, 4166 JP, 548 BC

920. After Cyrus had sent to the Ionians to see if they would join him or remain loyal to Croesus, he fought an indecisive battle with Croesus. The next day Croesus returned to Sardis because Cyrus did not attack him again. He intended not to fight that winter but wait for the next spring. to march against the Persians. In the meantime, he sent all his auxiliaries to their homes and sent ambassadors to those who were loyal to him, as were the Lacedemonians. He ordered them all to come to meet at Sardis in five months. When Croesus had disbanded his army, Cyrus attacked him with all his forces. When this surprise attack was made, Croesus, though greatly troubled, still went forth to fight with him with such of his Lydians as he had. He trusted mainly in his cavalry. Cyrus thwarted his design by placing his camels in front of his troops, knowing that horses cannot tolerate the smell of camels. Therefore all the horses of Croesus turned tail and carried their riders away with them. However, the Lydians left their horses and set themselves in battle array. Yet at last, after many were killed on each side they fled. The Persians followed up on this victory and attacked Sardis which they took in 14 days. Croesus was condemned to be burned. When he came to the place of execution, he cried out, "O Solon, Solon", whose wise counsel, concerning the instability of human affairs he had formerly so much despised. When Cyrus heard this he not only spared his life but took him also into his privy counsel. Cyrus arranged the funerals of Abradatos the king of Susa (who defected from the king of Babylon to him and was slain in the battle). Also he arranged the funeral of Panthea his queen who killed herself when she saw her dead husband. He made a huge and magnificent monument for them. (Herod. l. 1. c. 75-90 with Xeno. instruc. l. 7. The collections out of Diod. Sic. by Hen. Vales. p. 241. Plut. in the life of Solon. Ployan. in his stratag. l. 7. in Cyrus and Croesus and Solinus in Polyhist. l. 1.) Eusebus in his Chronicles states that Cyrus attacked

Sardis, in the 28th Olympiad that is in its 1st year.

921. When Croesus sent his shackles as a present to Delphi, he complained in vain that he had been misled by the Oracle. (Herod. l. 1. c. 90, 91) When the men of Ionia and Eolia, wanted to submit to Cyrus under the same conditions that they had formerly lived by under Croesus, Cyrus declined. He granted those terms only to the Milesians, who feared what might happen to them and had previously made peace with him. (Herod. l. 1. c. 141, 143, 169) The rest of the Greek city states were fortified. They sent Pithermon of Phocca, with other ambassadors to the Lacedemonians to seek help from them which they refused to do. Yet they sent their ambassador Lachrines to Cyrus to warn him not to touch any of the Greeks in Asia. He sent them word again, that he would shortly make them stop caring for the Ionians and the rest of the Greeks in Asia and attend to their own affairs at home. (Herod. l. 1. c. 141, 152, 153)

3457 AM, 4167 JP, 547 BC

922. Thales the Milesian advised them to hold a counsel at Treos, which was a city in the centre of Ionia. (Herod. l. 1. c. 170.) Cyrus remained at Sardis and built battering rams and other equipment purposing to raze the walls of all that stood against him. The Carions sent and asked his help to settle their civil war. He sent Adusius, a Persian with an army. The Cilicians and Cyprians willingly joined this force. Adusius put an end to their difference, however he left sufficient garrisons of his own in the cities of either party. (Xenoph. l. 7. Instit.)

923. At the end of the first year of the 58th Olympiad, Thales the Milesian philosopher died, (as Laertius states from of Sosicrates). Anaximander, his countrymen first observed the loxodromy, or motions of the stars in the Zodiac, as Pliny, from other authors states. (lib. 1. c. 8.) However Plutarch in his 2nd book, "de Placitis Philosophorum", has more correctly told us that that point of astronomy was known to Thales the Milesian, Anaximander's teacher. He died at the age of 64 in the 2nd year of this Olympiad according to Laertius in his "Chronicle of Appolodorus the Athenian", Further from Phavorinus' "Varia Historia", he tells of his scientific inventions. He was the first to invent the sun dial which he installed in Sparta. He also invented the horoscopes for the finding out the equinoxes and solstices for the dial to determine the hour of the day. The horoscope or instrument is used to observe the equinoxes and the tropics, or the summer and winter solstice is different from this. Pliny attributes the invention of the dial and clock to Anaximenes, his scholar, and fellowcitizen: (lib. 2. ca. 76.)

``This rule and reason of shadows, which was also called Gnomonical, or Dial work, was first discovered by Anaximenes, Anaximander's student. He was the first that set up a Sciathericum, which is a dial to show what is the time in Sparta. (See note on 3291 AM)"

924. Anaximenes the son of Eurystratus succeeded Anaximander in his school at Meletus according to Clemens. (Alexandri. in his 1st book of his Aronsat.) Following the advise of Thales, Pythagoras went into Egypt when both his teachers Anaximander and Anaximenes were dead. Polyerates of Samos sent with him a letter of commendation to Amasis king of Egypt according to Laertius in his life of Pythagorus. It seems this Amasis was surnamed by the Egyptians Somnesartcus. Pliny (in his 36th book, c. 9.) shows that in his reign Pythagoras came into Egypt. He stayed there 22 years and conversed with the priests. From them he learned his knowledge in astronomy and geometry. He was initiated into all their rites and ceremonies, according to Jamblichus, (in the life of Pythagorus, c. 3. & 4.) Therefore he was circumcised by

them and after he was admitted into the secrets of their religion so that he might more freely partake of the mystical philosophy of the Egyptians. In attaining this, he was mainly indebted to Sonchedes, the chief prophet among them. (Clem. Alexan. l. 1. Strom.) I think this Sonchedes was from Sais. He talked much with Solon according to Plutarch in his life. They taught Pythagoras about Metempsuchosis, or transmigration of souls out of one body into another, according to Diodr. Sic. He was quite familiar with their books and writings about history. (Valer. Max. l. 8. c. 7.)

3458 AM, 4168 JP, 546 BC

925. Hystaspes and Adusius united forces and conquered all Phrygia bordering on the Hellespont. They captured their king and brought him prisoner to Cyrus. (Xenoph. Instit. l. 7.)

926. Cyrus committed Sardis to the keeping of Tabulus a Persian. He committed the treasure of Croesus and the rest of the Lydians to Pactyas of Lydia. He returned towards Ecbatan and took Croesus along with him. He paid little attention to the affairs of Ionia. No sooner had Cyrus left Sardis, but Pactyas immediately persuaded the Lydians to revolt from Cyrus and his governor, Tabulus. Using the king's treasure he hired soldiers from other parts and drove Tabulus into the citadel and besieged him there. When Cyrus was told this on his way he took the advice of Croesus. He sent back Mazares a Median, with a part of his army. He defeated the Lydians and made them agreeable to the rule of Cyrus. (Herod. l. 1. c. 153-157) So the nation that was famous for hard work, power and chivalry, grew soft from luxury and lost their courage and virtue. (Justin, from Trogus, l. 1. ca. 7.)

3459 AM, 4169 JP, 545 BC

927. Mazares demanded Pactyas from Cumaeans where he had sought refuge. The Cumaeans consulted the Oracle at Branchis who said that they should deliver him up. Aristodicus the son of Heraclides persuaded them not to give him up to be slain by the Persians. Since they did not want him to stay lest Cyrus come and destroy their city, they sent him away safely to Mitylene. When the Mitylenians were ready to surrender him, the Cumaeans sent a ship to Lesbos and there took him to Chios. There the Chii drew him by force from the temple of Minerva and delivered him to Mazares. The Lesbos were rewarded by having Atarneum a place in Mysia opposite Lesbos given to them. (Herod. l. 1. ca. 157-160.) Plutarch seeks to justify both the Mitylenians and the Chii in this matter in his book, of "The malignity of Herodotus", using the more ancient historian, Caron of Lampsacus. He states the matter thus:

``Pactyas hearing of the approach of the Persian's army, fled first to Mitylene. and then to Chios and there Cyrus took him.

928. When Mazares had captured Pactyas, he marched against those who with Pactyas had attacked Tabulus. He conquered the inhabitants of Priene, partly ravaged the country lying on the Maeander River. He gave both it and the city of Magnesia for a reward to his soldiers. (Herod. l. 1. ca. 161.)

3461 AM, 4171 JP, 543 BC

929. Harpagus, who was a chief general under Cyrus, went with his army against Ionia. He fought with them (as Eusebius in his Chron. upon the 2nd year of the 59th Olympiad notes) for Mazares was dying of a disease. Harpagus (whom some erroneously call Harpalus) was made general in the place of Mazares. When Harpagus came into Ionia, he immediately besieged whatever city he came to. He took Phocaea, the capital city of all Ionia. (Herod. l. 1. ca. 162)

930. The Phoeneans abandoned the city when they saw they could not hold it. They escaped by ship with their wives and children to Chios. Seeking revenge for the loss of Phocaea, they killed all the garrison which Harpagus had left there to hold it. From there they sailed to the isles of Oenusae and then to the isle of Cyrnus or Corsica. Here, 20 years before they had made a colony and built a city called Alatia. When they had stayed five years and made all the neighbouring countries weary of them by their robbing and plundering, the Italians and Carthaginians sent a navy of 60 ships. After several naval battles, the Phocaeans won but at the cost of many lives and lost 40 ships. They moved to Rhegium in Italy and there built the city Hyela, later called Velia in the territory of Oenotria. (Herod. l. 1. c. 164-167) Also Thucides (lib. 7. of his history) confirms that the Phocaeans, which built Marseillus, defeated the Carthaginians at sea. One group built Velia and another Marseilles, in the time of Servins Tullus king of the Romans. This was more than 600 years after the coming of Aeneas into Italy as is testified by Hyginus who is quoted by A. Gellius. (lib. 10. Noct. Attica, c. 6.) Concerning this colony of the Marseillius, Isocrates mentions in his Archidamus. See note on 3404 AM.

931. When Harpagus besieged the city of the Teians, they abandoned the city and sailed into Thrace. There they built a city called Abdera. This city was begun earlier and unsuccessfully by Timesius, a man of Clazomenae. See note on 3349 AM. The rest of the Ionians, all except the Milesians who had before hand made a league with Cyrus, were conquered one by one by Harpagus. He allowed them to stay in their own country. They paid what was imposed upon them. (Herod. l. 1. c. 168, 169.) When they were afflicted in this manner, they assembled in their old common council of Ionia, called Panionium. Bias of Priene, chief of all the wise men of Greece, counselled that they should build a common navy and sail to Sardinia. There they should make a common city for all Ionians to live in and be free from this slavery and live happily. (Herod. l. 1. c. 170)

3464c AM, 4174 JP, 540 BC

932. When Cyrus had subdued Asia Minor, he immediately made war on the Assyrians. He marched with his army against Labynitus or Nabonidus their king. (Herod. l. 1. c. 178, 188.) The news of this came to Babylon two full years before the city was besieged. Jer 51:46 When Cyrus was marching toward Babylon, he was delayed at the river Gnides which runs into the Tigris. For want of boats, he could not cross over it. While he stayed there, one of the white horses which were consecrated to the sun, went into the river and drowned in its swift current. Cyrus was furious about this event and stopped his march to Babylon. That summer he had the river divided into 360 channels. He intended to make it so that a woman may pass through it and not get her knees wet. (Herod. l. 1. c. 189, 190, 202. l. 5. c. 52.)

3465b AM, 4175 JP, 539 BC

933. The next year Cyrus marched to Babylon. Here Cyrus defeated, Belshazzar, or Nabonidus. The Chaldeans retreated into the city and resolved to endure a siege (Herod. l. 1. c. 190.) Jer 51:

27,28,30 which they took lightly for two reasons. First, they had more than 20 years of provisions in Babylon. Secondly, they thought there were many in Cyrus' army who favoured the Chaldeans more than the Persians. (Herod. ib. Xenophon. Instru. l. 7.)

934. Cyrus made a vast trench around the wall of the city. He cast up the earth towards his own army and made bulwarks along it. He placed guards on these and divided his whole army into 12 parts. He ordered that each part would in turn stand watch for a month. (Xenophon. ib.)

3466b AM, 4176 JP, 538 BC

935. When Cyrus had spent much time in this work with little to show for it, at last he made a ditch from the river to that vast lake which was 300 or 400 furlongs wide (40 to 50 miles wide). Belshazzar's mother, Nicotris, had dug this lake. Then he opened the mouths of this and that other ditch which he had newly built about the city and let the river flow into them. Hence he made the channel which was not more than two furlongs wide (1/4 mile) passable for his men. (Herod. l. 1. c. 190, 191. Xenophon Institut. l. 7.) Jer 51:32,36

936. Cyrus with his army went through the water gates in the wall and got into the city on a festival day while all the men were at banquets. (Herod. l. 1. c. 190, 191. Xenophon Institut. l. 7.) Jer 51:39,57 So vast was that city that as the inhabitants reported, when the outskirts of it were surprised and taken by the enemy, they who dwelt in the heart of the city, never heard of it. (Herod. l. 1. c. 191) Jer 51:31 alludes to this when it says:

``that post upon post and messenger upon messenger shall run to tell the king of Babylon, that all the outskirts of the city were possessed by the enemies."

937. When Belshazzar and all his nobles were feasting, he ordered his servants to bring all the vessels of the house of the Lord, which Nebuchadnezzar his father, or grandfather (for he was his son's son Jer 27:7) had brought away from Jerusalem. As they glorified his idols and reproached the true God, God sent a hand to write on the wall of the room, where Belshazzar sat drinking. It wrote the number of years which the Babylonian Empire was to last and that it had been now weighed in the balance and was found wanting. Therefore it was to be transferred to the Medes. It also declared what was to happen to Belshazzar. When his wizards of Chaldea, could not read the writing, his queen advised him to send for Daniel. When he came, he read the writing and interpreted it for him. For his efforts, he was publicly proclaimed the third man in the kingdom.Da 5:1-31 Since the king's wives are said to have been present at the banquet, Da 5:2,3 and the queen to have come in afterward, Da 5:10 this is to be understood of the queen mother, Nicotris. She was the mother of this last king of Babylon, as we have already shown out of Herodotus.

938. In the same night of this banquet, Belshazzar the king of the Chaldeans was slain Da 5:30 by the soldiers of Gobryas and Gadneas. (Xen. l. 7. Instr.) So the Babylonian kingdom came to an end, as had been predicted, Isa 13:1-14:32 21:1-17 34:1-17 46:1-13 Hab 2:1-20 Jer 25:1-38 50:1-51:64 and the empire transferred to the Medes and Persians. Da 5:21 6:8,12,15

939. Darius the Mede, son of Assuccus or Cyaxares, the son of Astyages, took over the kingdom as given to him by Cyrus the conqueror. Da 5:31 9:1 Cyrus had set apart the king's house and all his palaces in Babylon so that if he should come to Babylon, he would have a palace of his own

to stay in. (Xenophon, Instit. l. 8.) The angel, in this first year of his reign, is said to have confirmed and strengthened him in his kingdom. Da 11:1 After this he is said to have reigned for 2 years.

940. When Cyrus had set all things in order at Babylon, he returned through Media into Persia, to his father Cambyses and Mandana his mother who were yet living. From there he returned again into Media and married the only daughter and heir of Cyaxares. For a dowry he had the whole kingdom of Media given to him. After the marriage, he left for Babylon taking her with him. At Babylon he sent governors into all his dominions. Megabyxos went into Arabia. Artacaman went into Phtygia the Greater. Chrysantas went into Lydia and Ionia. Adusius went into Carin. Pharmichas went into Phrygia Hellespontiaca, or the Less. In Cilicia and Cyprus and Paphlagonia he sent no Persian governors because they submitted to him and of their own accord helped him against the king of Babylon. However, he made them pay tribute. (Xen. Instis. l. 8)

941. All the countries which Cyrus subdued as general of the forces of Media, he added to the dominions of Cyaxares. (Xen. l. 5.) Therefore it is most likely that at the former meeting in council, he made that distribution of the governments by Cyaxares' advise. Xenophon (lib. 8.) states about Cyrus,

``It seemed good unto him, to set governors over all the nations which he had subdued:"

942. Daniel, who, as it seems went at this time with Cyrus from Babylon to Media, said of Cyaxares:

``It seems good to Darius, to set over the kingdoms,120 governors, that they should be over all the kingdoms." Da 6:1

943. Over all the governors he made three overseers, the principal one was Daniel. As a result the rest were envious of him and had the king make a decree that:

``for 30 days time, no petition should be made to any god or man, but to himself only"

944. When Daniel had broken this decree by praying to God, he was cast into the lion's den. He was delivered from the den with no harm done to him. Then Darius cast those plotters against Daniel into the same lion's den and published that famous decree through all his dominions, that every man should reverence and fear Daniel's God. Da 6:1-28

3467a AM, 4176 JP, 538 BC

945. From the year of the Babylonian captivity of the Jews that started when Jehoiakim was defeated in the first year of Nebuchadnezzar, until the end of the first year of the reign of Darius the Mede, was almost 70 years. According to Jer 29:10 the captivity was almost over:

``Thus saith the Lord, when the 70 years shall begin to be finished with Babylon, then will I visit you and perform my good word unto you and will bring you again to this place and when you shall call upon me to depart from thence and when you shall pray unto me, then will I hear

you."

946. Knowing the time of the captivity was almost up, Daniel prayed fervently for the remission of his own sins and of his people's and for the release from captivity. The angel Gabriel brought him an answer not only for this but also concerning the spiritual deliverance of the church to be effected at last by the death of the Messiah. He gave that famous prophecy of the 70 weeks. Da 9:12-27

947. When Cyrus had spent one whole year with his wife in Babylon, he assembled his whole army. It is said to have 120,000 calvary, 2,000 iron chariots, and 600,000 foot soldiers. When he outfitted his troops he undertook that campaign whereby he is said to have subdued all nations from Syria to the Red Sea. (Xenophon, Instit. l. 8.)

3468a AM, 4177 JP, 537 BC

948. After Cyrus' father Cambyses died in Persia, Cyaxares in Media held all the empire of the east. From this year, both Xenophon, (8. Inst.) reckons the 7 years of his reign, but the Holy Scripture from the records of the Medes and Persians, reckons this the first year. It states that in this year came that famous edict of his. Thus said Cyrus king of Persia:

``Into my hand hath God given all the kingdoms of the earth."

949. In this year, the 70 years of the Babylonian captivity ended as foretold by Jeremiah and according to the prophecy of Isaiah who mentioned Cyrus by name. Isa 44:28 45:1-3 He gave permission to all the Jews dwelling anywhere in his empire to return into their own country. Those who returned he ordered to rebuild the temple of God. They could build it as large as they wished. Hag 2:3 They could use the resources from the king's treasury. Cyrus restored all the vessels of the house of God which Nebuchadnezzar had brought from there. 2Ch 36:22,23 Ezr 1:1,2,7 5:13,14 6:2,5

950. Cyrus made Sheshbazzar the captain of the Jews who returned to Jerusalem. According to Cyrus' orders, Sheshbazzar received from Methridates the treasurer all the vessels belonging to the temple. These were to be returned to Jerusalem. Ezr 1:7,11 5:14,15 Sheshbazzar was his Chaldean name but his Hebrew name was Zerubbabel. Ezr 3:8,10 5:16

3468c AM, 4178 JP, 536 BC

951. The Jews prepared to return to their country. The poor were given an allowance to help with the costs. Ezr 1:5,6 There were 42,360 of the children of the province or poor people of the Hebrews born in Chaldea who returned. Their captain was Zerubbabel, the son of Shealtiel or Salathiel and their high priest, Jehu, or Jeshua, the son of Jozadak. In addition there were 7,337 proselytes, man servants and maid servants who also returned. Ezr 7:1 Ne 7:67 12:1-9 However the total sum given in Ezra is only 29,818. In Nehemiah, the sum is 31,031. Neither of these tally to 42,360 but at the end of each list the total of 42,360 was said to be the number of the whole congregation. Ezr 2:64 Ne 7:66 To tally to 42,360 the Hebrews in their great Chronicle (cap. 29) tell us that we must include in this number, those of the other tribes of Israel, who came up out of the captivity with the Jews. For even at the end of the Jewish state, there was a

remnant of the other ten tribes, Ac 26:7 not only of the dispersion, Jas 1:1 and at Jerusalem, 2Ch 9:3 Lu 2:36 and other cities of Judah 2Ch 11:16 31:6 but also of those who still lived on their lands. Shalmaneser did not take everyone away from the tribes, (see note on 3227 AM concerning the history of Josiah) but he left a remnant of them, in their own country, who were later, together with the Jews and Benjamites and Levites, carried away by Nebuchadnezzar to Babylon and were now set at liberty and sent back again by Cyrus. After this first year of Cyrus, all the Israelites, are said to have dwelt in their own cities. Ezr 2:70 In the 6th year of Darius, they are said to have been present at the dedication of the Temple and to have offered there 12 he goats for the sin of all Israel. Ezr 6:16,17 When Christ preached the gospel in Galilee, Mt 14:14 he fulfilled the prophesy of Isaiah that the people of Zabulon and Naphtali would see a great light. Isa 9:1,2 The chief men of their father's families came to Jerusalem and offered according to their ability toward the rebuilding of the temple, 61,000 drachmas of gold, 5,000 pounds of silver and 100 priests robes. Both the priests and Levites and the rest of the people, lived in their own cities. Ezr 2:68-70

3469a AM, 4178 JP, 536 BC

952. On the first day of the seventh month in the feast of trumpets, the Israelites all came from their cities to Jerusalem and there built the altar. Every morning and every evening they offered the daily sacrifice to God and on the 15th day of the same month, they kept the feast of tabernacles. In addition, they provided materials and workmen for the building of the temple, as Cyrus had given them permission to do. Ezr 3:1-7

3469c AM, 4179 JP, 535 BC

953. In the second year, the second month, Jair, after their return from Babylon, they appointed Levites to oversee the work of the house of God. When they laid the foundation of the temple, the old men cried who 53 years earlier had seen the old temple standing. The young men greatly rejoiced to see the new temple going up. Ezr 3:8-13

954. The Cuthaeans, the old enemies of the Jews, who had previously been settled in Samaria by Esarhaddon, cunningly offered to join them in building the temple. When the Jews refused their help, they hindered the Jews all they could in the work and discouraged the people from completing the task. Ezr 4:1-4

3470a AM, 4179 JP, 535 BC

955. This was the first sabbatical year kept by the Jews, after their return from the captivity of Babylon.

956. The Samaritans by bribing certain courtiers of Cyrus, disrupted the Jews in their work of building the temple. Ezr 4:5 From this was the reason for the 3 weeks of mourning by the prophet Daniel. He continued his fast which was begun about the 3rd day of the 1st month in the 3rd year of Cyrus through all the time of the feast of Passover. Da 10:1,4 After this on the 24th day of the 1st month, while he stood upon the bank of Hiddekel, or the River Tigris, he had the vision of the kings of Persia, of Alexander the great and his successors and their kingdoms. This is recorded in Da 10:1-12:13 and was the last vision that he had shortly before his death.

3473 AM, 4183 JP, 531 BC

957. Amasis, as it seems, defected from Cyrus. The people of Egypt who were carried away formerly by Nebuchadnezzar, after 40 years in exile they were now sent back again by Cyrus into their own country. They returned to their old kingdom toward the end of the life of Amasis. Egypt was again a kingdom, very old and ancient indeed, but the basest of all others and of no longer much use to any other country. Eze 29:11-16 Jer 46:26 Xenophon, (8. Instit. Cyr.) and also in the prologue to his whole work, states that Cyrus had Egypt in his possession. All authors agree that it was later subdued by his son Cambyses. Hence, we gather, that in the intermediate time, they enjoyed their freedom.

958. It may be that when Amasis revolted from Cyrus, that when Hirom had been king of Tyrus for a full 20 years, (who was the last king mentioned by Josephus, in his catalogue of them) he was overthrown. In his place, they had governors set over them by other nations instead of being governed by men of their own country. For the very Punic names of those kings, show that they were all of the same country as Tyre. This situation was like the Egyptians who had been ruled by Amasis.

3475b AM, 4185 JP, 529 BC

959. Cyrus died at the age of 70 years. He was first made general of the Median and Persian armies a full 30 years earlier. He took Babylon 9 years before his death and reigned for 7 years and a month or so.

960. Authors differ as to how he died. Herodotus (lib. 1. c. 214), Justin from Trogus (lib. 1. c. 8) and Valer. Max. (lib. 9. c. 10.) say that he was slain in a fight against the Maslagetae or Scythians. He was decapitated by Tomyris their Queen and she threw him into a tub full of blood. She told him to satiate himself with blood with which he had so much thirsted after in his lifetime. Diod. Sic. (lib. 2.) states that when she had taken him prisoner, she crucified him. Ctesias (lib. 11) states that in a battle against the Derbicans, the nation bordering on Hyrcania, after he was wounded in the thigh by a certain Indian, he slew Amorraeus their king and his two sons. Three days later, he died. Johannes Malela of Antioch, from a forged book, attributed to Pythagoras of Samos, states that he was slain in a sea battle against the Samiaens. Xeno. (instit. l. 8.) reports that he died a natural death in his own country of Persia. He ordered his sons that they should wrap his body neither in gold nor silver, but in plain cloth, and bury him in an out of the way place. They were to call all his friends, Persians and others to his grave and having there presented them with whatever was fit to be given them at the funeral of a fortunate man, they should be dismissed. His tomb was made at Pasarges. This is stated by those who wrote the nobel acts of Alexander the Great, as Curtius, Plutarch, Arrian. According to Strabo (lib. 5 of his Geography), Aristobulus was sent by Alexander to see the tomb. He recites also this inscription found on his tomb.

``O man, I am Cyrus, who founded the Persian monarchy and was king of Asia; and therefore envy me not that I have a monument."

961. Strabo, from Onesicritus cites a Greek epitaph written for him, (if any man will believe it), in Persian letters. It was:

``Here Cyrus I do lie, who king of kings was high''

962. It is of the same character with that one cited by Lucian, from the same Onesicritus in his discourse "De Longavis", of long lived men, that Cyrus missing at last those friends of his which his son Cambyse had taken away, he died for grief at the age of 100.

963. Cyrus left his kingdom to his eldest son Cambyses and to his younger son, Tanaoxaras, or Tanyoxareas, whom Herodotus calls Smerdis. Justin from Trogus calls him Mergis. Ctesias states he left the seigneuries or commanders, of Bactria, Choromnea, Parthia and Caramania. However, Xenophon, (Instit. l. 8.) states it was of the Medes, Armenians and Cadusians.

964. In the start of the kingdom of Ahasuerus (for by that name is Cambyses known in the language of the Scriptures) the Samaritans, who had before fought secretly to undermine the Israelites, now openly sent a letter to the king against the inhabitants of Judah and Jerusalem. Ezr 4:6 They knew very well, what difference there was between the father and the son's nature and disposition. Cyrus was naturally kind and loving to those who were under him and the other furious by nature and sudden in his resolutions. This is noted of him in Diod. Sic. in his Excerptu, published by Henr. Valesius, (p. 238, 249) with Herodotus (l. 3. c. 89.)

3477a AM, 4186 JP, 528 BC

965. This was the 2nd Sabbatical year held by the Jews after their return from Babylon.

3478 AM, 4188 JP, 526 BC

966. As Cambapheus an eunuch controlled the king of Egypt, likewise his first cousin, Isabat an Eunuch controlled Cambyses king of Persia. Cambapheus betrayed the bridges, passages and other things to the Persians when they promised him the government of Egypt for his trouble. (Ctes. Persicor l. 3.)

967. Following up on this information, Cambyses gathered an army and a navy. His army consisted of various other nations in his empire and of Greeks from Ionia and Eolia in Asia. His naval forces came mainly from the Sidonians and Cyprians. Polycrates, the king or tyrant of Samos, furnished him with 40 warships and he used as sailors all such as he suspected for enemies at home. He hoped they would die in Cambyses' service and never return home to bother him again. (Herod. l. 3. c. 1, 19, 44.)

968. Phanes of Halicarnaslus was a chief man among the aides of Egypt and well versed in their affairs. He hated Amasis and when he saw that Cambyses was preparing to fight against Egypt, he defected to him. He told Cambyses many secrets of the land of Egypt. When Cambyses was greatly perplexed as to how to cross the desert without proper water supplies, he advised him to send to the king of Arabia, to obtain permission to pass through his country for (Herod. lib 3. c. 4,7.) without his consent, no one could get to Egypt. (Herod. l. 3. c. 88)

3479b AM, 4189 JP, 525 BC

969. The king of Arabia made a league with Cambyses through the messengers that were sent to

him. He sent all his camels laden with leather bags full of water to the places where Cambyses with his army was to pass. (Herod. lib 3. c. 9.)

970. When Cambyses came with his army into Egypt, he found Amasis had died recently after he had reigned 44 years. (Herod. lib 3. c. 9. & 10.) Diod. Sic. (l. 1. Biblioth.) states that he died when Cambyses began his war in Egypt in the later end of the 3rd year of the 63rd Olympiad. His son Psammenitus, (whom Ctesias calls Amyrteus) reigned 6 months. (Herod. l. 3. c. 14.) In this time it rained at Thebes, in the upper Egypt. This is taken for a good luck., (Herod. l. 3. c. 10.)

971. When the Persians passed those sandy dry deserts of Arabia, they came to the edge of Egypt, (Herod. l. 3. c. 11.)

972. When Cambyses came to besiege Pelusium, he placed cats and dogs and sheep, and birds called Ibides and all kinds of living creatures, which the Egyptians worship for gods, in front of his army. The Egyptians did not shoot at the enemy lest they hurt their own gods. Hence Cambyses took Pelusium, got an toe hold on Egypt, (Polyenus in the 7th book of Stratag.)

973. The Greeks and Carians mercenaries who came to help the Egyptians hated Phanes who was instrumental in bringing this foreign army to Egypt. They slew his sons before his eyes and after drinking their blood started fighting with him. (Herod. l. 3. c. 11.)

974. After a sharp encounter, many were slain on both sides and the Egyptians were routed. (Herod. l. 3. c. 11)

975. Cambyses sent a Persian herald up the river in a ship of Mitylene to Memphis, where the Egyptians had fled in great disorder and confusion.

976. The herald exhorted them to surrender but the men of the city sallied out against the ship, captured and destroyed it. They tore everyone on board limb from limb. They retired into the city and later endured the siege for a short time, (Herod. l. 3. c. 13.)

977. Arcesilaus, son of Battus the lame and of Pheretima his wife, surrendered Cyrene to Cambyses and agreed to pay him tribute. (Herod. l. 4. c. 165.) The inhabitants of Cyrene, the Barcei and the Libyans who bordered on Egypt were terrified with his success against their Egyptian neighbours. They submitted to him and sent their presents to Cambyses. Cambyses took what came from the Libyans graciously. The Cyrenians were so small and sent him only 500 minae of silver. He took it and threw it among the soldiers. (Herod. l. 3. c. 13. & 91.)

978. Ten days after Cambyses had taken Memphis, he tried to humiliate Psammenites. He had imprisoned him with other Egyptians in the suburbs of the city. In contempt of Psammenites, he sent his daughter with other maidens of the Egyptian nobility with pitchers to fetch him water from the river. He sent the young son of Psammenties with 2,000 more of the same age and all principal noble men's sons with ropes about their necks and bridles in their mouths to be shamefully put to death. He did this in revenge of those men of Memphis who destroyed the ship and murdered the Mitylenians he had sent to them. He ordered that for every Mitylenian who was killed, ten of the chief of the Egyptians should be put to death. The first to die was the

son of Psammenites. Cambyses would have spared him but acted too late to do so. However, Psammenites lived peacefully later with Cambyses. At last when Psammenites was convicted of stirring up the people to a new rebellion, he drank bull's blood and died. (Herod. l. 3. c. 14,15.) Cresias states however that he was sent away prisoner to live in Susa.

979. Cambyses marched from Memphis and came with his army to the city Sais. When he came to the palace of Amasis, against whom he undertook this war, he had his body to be hauled from its vault and to be brought before him. He had its carcase whipped with scourges and all kind of reproach,and contumely done to it. Then he had it consumed with fire. (Herod. l. 3. c. 16 . and Diod. Sic, in his Excerpta; published by Hen. Valesius, p. 249.)

980. Cambyses conquered Egypt, in the 5th year of his reign. He ruled there for 3 years. (Jul. African. and Euseb. in Chronic. Grec. p. 17.) He killed 50,000 Egyptians in battle and sent away 7,000 as prisoners to Susa. (Ctesias)

981. Jamblicus reports that Pythagoras was among the rest taken to Babylon where he conversed with their wisemen. (Jambli. in his Life) Another writer of his life, namely Malchus, or Paphyrius, says, that at Babylon, he not only conversed with the other Chaldeans, but applied himself also to Zabratus who purified and cleansed him from the sins of his former life. This Zabratus is thought by some, to have been that Nazaratus of Assyria, whom Alexander, (Polyhistor I think) in his book of Pythagorical Opinions, infers that he was the teacher of Pythagoras. Some others mistaking the matter, judge him to have been the prophet Ezekiel, as Clement of Alexandra, (l. 1. Strom.) states. All this shows is that he did converse with the wise men of the Jews in Babylon. He later made use of many of their opinions in the writing of his Philosophy. These writers are of that opinion, Hermippus, in his first book of Pythagoras, quoted by Josephus (l. 1. cont. Apion.) and in his first book, of Law Makers, cited by Origen, (l. 1. cont. Celsum.) Aristobulus the Jew, a Peripatetic Phylosopher, in his first book to Phylometor, Clemens of (Alex. l. 1. Strom.). Eusebius (l. 13. Prepar. Evangel.) believes that the books of Moses were translated into Greek, before the Persian empire began. However it is far more likely that he got that part of his learning by talking with the Jews in Babylon. Pythagoras was familiar with Jewish writings according to Pyrphier in his Life, from Diogenes, "of the incredible relation made of Thule".

3480 AM, 4190 JP, 524 BC

982. Cambyses wanted to prepare a navy to go against the Carthaginians but gave it up. The Sidonians, upon whom he relied for naval service, refused to go against their own colony and kindred. Meanwhile, he sent for some of the Itchthyophgaies, from the city Elephantina. These were well versed in the Ethiopian language. He sent them as spies to the Ethiopians called Macrogis. These are generally a very long lived people and live in the parts of Africa south of Egypt, bordering the India Ocean and Red Sea. The spies went under the pretense of bearing gifts for their king and wishing to see The Table of the Sun. The king of Ethiopia in the presence of them, took his bow, and bent it and then unbent it again. He gave it them to carry to Cambyses, and asked them tell him that when his Persians should be able to easily bend such bows as those he should, then and not before, gather a huge army and fight with the long lived Ethiopians. (Herod. l. 3. c. 17.-25.)

983. Cambyses' full brother, Smerdis, or Tanyoxarces tried to bend this bow and came within

two fingers breadth of the notch. None of the other Persians came that close. Out of envy Cambyses dismissed him and sent him to Persia. (Herod. l. 3. c. 30.)

984. In a rage, Cambyses ordered an expedition against Ethiopia without any provisions made for grain or food. Like a mad man, as soon as he had heard what his Ichthyophagites had said, he immediately marched away with all his own foot soldiers and ordered the Greeks to stay behind. (Herod. l. 3. c. 24.)

985. When he came as far as Thebez in Egypt, he culled out about 50,000 of his army and sent them first to rob the land, then to burn the Temple of Jupiter Ammon and to make slaves of all the inhabitants of the place. He marched on towards Ethiopia, (Id. ib. Diodor. Sic. in his Excerpta, published by Hen. Vales. p. 249.)

986. On that journey Cambyses subdued the Ethiopians who bordered on the lower parts of Egypt and lived in the city of Nisa. They kept the holy days to Bacchus. (Herod. l. 3. c. 97.) To Saba the chief house or palace of the king of the Ethiopians and the island where it stood, he called "Meroes" in memory of Meroe, who was his wife and his sister. (Strabo. l. 17. of his Geogr. Josephus. l. 2. Antiq. c. 10.) She had accompanied him into Egypt and died there. No other king of Persia before him had married their sister. Shortly after this, he married his older sister Atossa. (Herod. l. 3. c. 31.) After his death, she married Magus and after him, she married Darius Hystasphis. (Herod. l. 3. c. 68, 88.)

987. The army which went from Thebez against the Ammonians, travelled seven days over the sands and came to the city, Oasis. (This city was inhabited by those Samians, which were of the Eserionian tribe.) From there they came to a country called "the isle of the happy ones".

988. As they marched from there over the sandy plains and midway between Oasis, and Ammonia, it is said, that there arose a mighty strong wind out of the South while they were eating. It brought those shifting sands upon them and overwhelmed them all. (Herod. l. 3. c. 26. Just. l. 1. c. 9.) Plutarch in the Life of Alexander, says, that there were 50,000 men lost in that land being buried by the sand storm.

989. The army which with him against the Ethiopians, ran out of provisions after five days. When they had lost hope of any food, they cast lots and started to eat one another. When Cambyses saw this, he returned to Thebez, having lost much of his army. (Herod. l. 3. c. 25. Seneca, l. 2. c. 30.) Lucan in his "Of His Natural Questions", says,

And mad Cambyses, marching toward the east,
Came to the long-liv'd Ethiopians:
And wanting food, his own men up did eat;
And yet the head of Nile never found.

990. Cambyses returned to Memphis discharged his Greeks and shipped them home. (Herod. l. 3. c. 25.) He saw the Egyptians keeping an holy day because their god Apis had appeared to them. He thought they had done it for joy of his disastrous journey. He sent for Apis and killed it with his sword. He commanded all his priests to be scourged with whips and the rest of the Egyptians who were found keeping the holy day, were to be slain by his soldiers. Apis was wounded by him and died in the temple. The priests took the body of the beast and secretly

buried it. (Herod. l. 3. c. 27-29.) Apis was a sacred bull worshipped in the temple of Ptah in Memphis.

991. The Egyptians say that Cambyses who was mentally unstable, now went stark mad. This first manifested itself when he killed his own brother. After he sent him to Persia, (as was said before) Cambyses dreamed that a messenger came to him from there who told him that Smerdis, his brother was sitting on the regal throne and touched the heavens with his head. He was astonished by this dream and immediately sent Prexaspes, his most trusted friend, to kill his brother Smerdis. When he came to Susa he had him murdered. Some say he took him on a hunting match; others report that he lured him along as far as the Red Sea and drowned him in it. (Herod. c. 23. c. 30, 36.) Justin based on Trogus, (l. 1. c. 9.) states that this charge was committed to Cometes, one of the Magi and that he did not murder Smerdes or Merges until after Cambyses was dead. Ctesias, disagrees with Herodotus. He says that Spendahates, one of the Magi, was scourged by Tanyaxares, that is, by this Smerdis' commander. He accused him to Cambyses of seeking to make himself king. By the advise of Spendahates, he was sent for from Bactria to Egypt. He was forced to drink bull's blood and died from it. Spendahates was sent back into Bactria. Because he looked like Tanyoxarces or Smerdis he ruled there in his place.

3481 AM, 4191 JP, 523 BC

992. After Harpagus, Oroetes, a Persian, was made governor of Sardis and of all the provinces of Lydia, Ionia and Phrygia by Cyrus. He is said to have sent a messenger to Polycrates of Samos to ask him about a certain matter. When the messenger came, Polycrates was lying on his bed in his chamber with Anacreon the Teian sitting by him. He was that excellent lyrical poet of Ionia and who, as Clem. Alexand. says, was the first inventor of love songs. Polycrates totally ignored the messenger. Oroetes resolved revenge for this insult. He sent Myrtus, a Lydian the son of Gyges, with another message to Polycrates that for fear of Cambyses, he would defect to him with all his treasure. Polycrates heeded the message and quickly went to Oroetes in person with Democedes, a noted physician of Crotona in Italy. When he came as far as Magnesia, Oroetes took him and crucified him. He let the Samians who came with him go free. The rest of them including Democedes were made his slaves. (Herod. l. 3. c. 120-127.) Valer. Max.. (lib. 6. c. ult.) relates that he was crucified by Orontes (for so he calls him, with Tully, l. 3. de Finibius) who was governor under king Darius on the top of the mount Mycale. That is in that foreland of Ionia, which looks toward Samos. Darius at that time was one of the bodyguards to Cambyses and held no high office in the Persian empire. Herodotus states (Herod. l. 3. c. 139, 140.) that in Cambyses' expedition into Egypt, Syloson the brother of Polycrates, presented him with a most rich robe publicly at Memphis. Hence the saying: "Syloson's robe". He also says, that Polycrates came to a foul end. This happened when Cambyses was in Egypt, (Herod. l. 3. c. 120.) and Pliny assents also (Pliny l. 33. c. 1.) where he says that this happened in the 230th year after the building of Rome, which according to Varro was on the 64th Olympiad.

993. When Cambyses saw his wife Meroe grieving for her brother Smerdis, he killed her too. (Herod. l. 3. c. 31. 32.)

994. In the 7th year of Cambyses, the 225th year of Nabonasser's calendar, upon the 17th day of the Egyptian month Phamenoth, (July 16th.) one hour before midnight, the moon was eclipsed at Babylon. (Ptol. in his, Mag. Syntax. l. 5. c. 14.)

995. Cambyses shot Prexaspes' son, who was his cup bearer with an arrow. The next day he had 12 principal men of the Persians who had done him no harm, buried alive with their heads downward. He ordered that Croesus, who had been for some time king of Lydia to be executed because had in a fair and friendly manner admonished him not to do such things. He changed his mind before the execution but killed those whom he appointed to kill Croesus. Many similar mad pranks he played on Persians and his friends while he stayed at Memphis. He opened many of their sepulchres to see the bodies of those who lay buried there. He went into the temple of Vulcan where he laughed exceedingly and mocked his image. Another time he went into the temple of the Cabirie, where only the priests were to go. After jeering their images, he had them all burned. (Herod. l. 3. from c. 34-38.) The rest of their temples, he either burnt down, pulled down, defaced, or destroyed. He did the same to their obelisks. (Strabo. l. 17.)

3482 AM, 4192 JP, 522 BC

996. Patizithes one of the magi, who Cambyses had left to oversee his private estate at home, found out about the death of Smerdis. This was a closely guarded secret known only to a few Persians. He set on the throne his own brother, who was also called Smerdis and very similar in features to the dead man. He immediately sent messengers to all parts of the empire and to the rest of the army in Egypt, that from now on they should obey only Smerdes the son of Cyrus and not Cambyses. (Herod. l. 3. c. 61.) Justin (Trogus, l. 1. c. 9.) states that Cometes one of the magi who killed Merges or Smerdes, (to whom the kingdom rightfully belonged after Cambyses) set up his own brother Oropastes who also closely resembled Smerdes. However, Ctesias writes, that Bagabates the eunuch and Artasyras an Hyrcanian, who were with Cambyses in Egypt and of great authority under him took counsel while Cambyses was still living. They planned to set up as king Spendadates, one of the magi who also looked very much like Smerdes, when Cambyses died.

997. Cambyses sent to the Oracle of Butis. It answered that he should die at Ecbatane. Cambyses took this to be the Ecbatane in Media where all his treasure was.

998. As he stayed at Ecbatane in Syria, a messenger brought him word what the commandment of Patizithes was. When he heard of the conspiracy against him, he leaped on his horse, intending to march quickly with his army to Susa against the conspirators. As he was leaping, his sword fell out of its scabbard and ran into his thigh. On the 20th day after the accident, he sent for the nobles of Persia to come to him. He told them of the death of his brother and the treason of the magi against himself. He charged them that by no means were to allow the kingdom to return to the Medes for Magus was a Median. (Herod. l. 3. c. 73, 126.) Soon after this, his wound festered and he died when he had reigned only 7 years and 5 months. (Herod. l. 3. c. 62-66.) Josephus tells us that on his return from Egypt, he died at Damascus, (Antiq. l. 11. c. 3.) thus putting Damascus for Ecbatane in Syria as Herodotus had. Ctesias states that he came as far as Babylon and that there he was wounded and died. He wrote of his death and the signs leading up to it:

``When Cambyses was offering sacrifices, the beasts throats were cut and no blood came out. He was much amazed. Roxane bore to him a boy without a head and that amazed him more. The Magi told him that this portended that he should leave no successor of his own. His mother also appeared to him in a dream and seemed to threaten him with destruction, for his brother's death. This troubled him yet more than all the other signs. When he came to Babylon, he sat there whittling a little stick with a knife to pass the time. By chance he hurt a muscle in his thigh and

died 11 days later. (Ctesias.) When he left Egypt, he left Aryander to govern it in his place."

999. After Cambyses died, the Persians did not know that they had Magus for their king. They thought Cambyses' brother had indeed succeeded him in the kingdom. Perxaspes vouched for this and said that he never killed him nor was it in truth safe for him now to confess that he had killed a son of Cyrus. (Herod. l. 3. c. 66.) The ruse was easy to conceal for among the Persians it was proper that the king be rarely seen in public. (Justin. l. 1. c. 9.) So it came to pass, that this Magus or Smerdes, who impersonated Smerdes the son Cyrus, peacefully held the kingdom for 7 whole months, thus making up the 8th year of Cambyses' reign. During that time he spared no cost, to show all kinds of bounty and good will toward the subjects in all the empire. After he died Asia and all other nations except the Persians, mourned for him. He sent couriers throughout the empire and proclaimed three year's freedom from paying taxes and military service. He did this as soon as he took the title of king. (Herod. l. 3. c. 67.) He also took Atossa the daughter of Cyrus and all the rest of the wives of Cambyses. (Herod. l. 3. c. 68. 88.)

1000. Ammianus Marcellinus, (l. 23.) out of ancient books reports that after Cambyses' death, 7 Magi took over the management of the kingdom of Persia. Valer. Max. in his (9th book, c. 2.) agrees with this also. Of them two were chief, named by Herodotus, (l. 3. c. 61. 78.) Patizithes, whom Trogus calls Cometes and his brother. He was king in name only by impersonating the son of Cyrus. He was called by Herodotus, Smerdis, by Eschylus, Mardus, by Ctesias, Spendahates, by Trous, Oropastes and in the scripture, Artaxerxes.

1001. The Samaritans sent letters to this Artaxerxes asking him to forbid the further building of Jerusalem. They said it was a rebellious and wicked place and if it was rebuilt, it would never pay tribute to the kings of Persia. Eze 4:7-16

3483a AM, 4192 JP, 522 BC

1002. Artaxerxes sent a letter forbidding the rebuilding of Jerusalem until he should so order. The Samaritans encouraged by this reply, came swiftly to Jerusalem and forced the Jews to stop building both the city and the temple, although Cyrus expressly ordered them to finish the temple. They stopped all work until the 2nd year of the reign of Darius. Eze 4:17-24

1003. While Artaxerxes held the kingdom, Oroetes the Persian, ruled at Sardis. He reproached Mitrobates, governor of Dascylium, in the continent of Asia for not having taken the Isle of Samos and annexing it to his government. In the lifetime of Polycrates, he took Mitrobates and his son Cranapes, both men of good esteem among the Persians and slew them. He committed other outrages also. He murdered a messenger sent from Darius because he told him something displeasing. (Herod. l. 3. c. 126.)

3483b AM, 4193 JP, 521 BC

1004. Ctesias tells us that Isabates the eunuch, who had the charge of carrying the body of Cambyses into Persia told the plot of the Magi to the army. When he was pursued by them, he fled for safety into a temple. There they decapitated him. However, Herodotus says, that 8 months after Cambyses' death, the matter was brought first to light by the cunning of Otanes the son of Pharnaspes and later more fully explained by Prexaspes. When Prexaspes was in a certain tower, he called the people to him and from there declared to them that Cambyses ordered him

to murder his brother Smerdes, the son of Cyrus and that they were being ruled by the Magi. When he had said this, he threw himself down headlong among them. (Herod. l. 3. c. 68, 75.) Justin from Herodotus and Trogus Pompeius, records Otanes discovery and the distruction of the Magi as follows:

``Ostanes (who is that Otanes) sent a messenger to his daughter, who was one of the concubines of the king and inquired whether it was a son of Cyrus who was king. She replied that she did not know nor could she ask the other concubines because they were kept in seclusion from each other. Then he advised her that when her turn came to lie with him, she was to feel his head as he lay asleep. For Cambyses, or (as Herodotus has it) Cyrus had Magus' ears cut off. Later she assured him that the king had no ears. He told the princes of Persia and swearing an oath with them, they conspired against the imposter king. There were seven of them involved in this. Lest the matter be discovered, they hid a dagger in their coats and immediately went to the place where the king was. They killed those who stood in their way. At last they came where the Magi were assembled. The Magi slew two of the conspirators. Herodotus states they were only wounded. They were all laid hold of by the Magi who outnumbered them. Gobryas held one of them about the middle. His fellows could not get near to Magus to kill him for fear of hurting Gobryas. He bade them kill the Magus through his body. Fortunately, they killed the Magus, and did not harm Gobryas. (Justin. l. 1. c. 9.)"

1005. According to Ctesias, the names of these 7 Persians (whom Jerome on Da 11:2 calls the Magi) were these, Onophas, Iderues, Naradobates, Mardonisu, Barises, Artaphernes and Darius, the son of Bystaspes. Herodotus, calls them, Otanes, Hydarves, Megabyzus, Gobryas, Aspathines, Intaphernes and Darius. Darius had recently arrived there from Susa, where his father Hystaspes, was governor. Ctesias and Herodotus tell us that the Persians always kept a yearly festival upon the day when the Magi were overthrown.

1006. Six days after the Magi were overthrown, those 7 Persians met to decide what form of government suited Persia best. Otanes advised an aristocracy, Megabyzus, an oligarchy but Darius persuaded them to adopt a monarchy. Darius' opinion prevailed and was carried by majority vote. Otanes resigned all his rights to the other six on the condition that neither himself, nor any of his descendants should ever be subject to any of them or their posterity. Only his family among the Persians were left free and not subject to the king's command provided that they broke no law of the Persians. Since he was the first to act and organised the conspiracy, they thought it fit to heap all kinds of magnificence and honour upon him and his posterity. Each year he was presented with a Median Robe. For the election of a new king, they came to this agreement. Every one of them should get on horseback a little before sunrise and whoever's horse happened to neigh first after the sun was up would be king in Cambyses' place. The horse of Darius the son of Hystaspes, by the craft and subtilty of Oebaris, neighed first. All the rest leaped off their horses and adored Darius, crying, "God save the king." (Herod. l. 3. c. 80-88.)

1007. Each of the seven had the following privileges. First, they should come to court whenever they pleased and have free access to the king, (unless he was in bed with the queen) without any notice. (Herod. l. 3. c. 84, 118.) Secondly, that they might each wear his turban differently from all other men. The king only and his heir wore their turbans upright. (Seneca l. 6. de Beneficiis c. 31., Plutarch in the lives of Theistocles and Artaxerxes) and the rest of the nobility wore them hanging backward. It was granted to them and their posterity that they should wear them pointing forward because when they went to kill the Magi, they used this as a sign between themselves. (Plutarch in his Precepts of Government.) For Darius had given this as a sign for

each to know one another by in the dark. They were to turn the buckle that fastened their turbans at the back and wear it on the front. (Polya. l. Stratag. 7.)

1008. The greatest privilege granted them was that although the king had a perpetual dictatorship over them, yet each man in turn would have a kind of tribunal power with him. I deduce this from the following. First, these conspirators foresaw that they would prove burdensome (and how I ask more than in this way?) to Darius, so they bond him with an oath which was most religiously observed among the Persians. Darius swore that he would never put any of them to death, either by poison, or sword, or by any violent way, or by starving them. (Valer. Max. l. 9. c. 2.) Secondly, for that Eschylus, who was in the fight against the Persians at Marathon names two kings successively between the slaughter of the Magi and the reign of Darius, Maraphis and Artaphrenes. The first seems to be the one who Ctesias calls Mardonius and the other Artapherne. Lastly, for that in Ezra, in the edict of Darius, in the second year of his reign, for the rebuilding of the temple, we find Artaxerxes, also called by the name of "king of Persia", Ezr 6:14 to have given his consent to it in his 2nd year of his reign for the rebuilding of the temple. It is hard to understand this to mean any other than Artaphernes.

1009. In the beginning of his reign, Darius took Atossa the daughter of Cyrus, who had formerly been married to his own brother Cambyses and afterward to the Magus and made her his wife. He purposed to better establish his kingdom by marrying into royalty so that the kingdom might not seem to move to another family but rather remain in the family of Cyrus. (Herod. l. 3. c. 88. l. 7. c. 2. & Justin from Trogus l. 1. c. 10.) And he was first called Ochus, (Valer. Max. l. 9. c. 2.) yet later when he took over the kingdom of Cambyses, he took his surname also. So I conceive, that both he was that Achash-veroth, or Ahasuerus, which in the story of Esther, is said to have reigned from India to Ethiopia, over 127 provinces. His chief wife Atossa, was none other than Vashti as mentioned in the book of Esther.

1010. Ochus still continued governor at Sardis and kept a thousand Persians for guards about him. When Darius sent his royal letters by Bagaeus the son of Arton to the soldiers there, they killed him. His goods were confiscated and brought to Susa. Democedes, whom he had made his slave, a physician of Crotona, (Herod. l. 3. c. 127-129.) was also taken to Susa.

1011. It happened later that when Darius was hunting he fell from his horse and wrenched his foot badly. The Egyptian surgeons sought to straighten it. Their methods were so violent that he could not sleep for seven days. On the 8th day, Democedes was brought in shackles to him, in a poor and ragged condition. He used such Greek somentations, that the king quickly went to sleep again and in a short time recovered. He was rewarded with rich gifts by the king and his wives, dwelt in a good house in Susa and sat at the table with the king. He had everything that his heart could wish except he was forbidden to go to Greece again. When Darius would have hung his Egyptian physicians because a Greek could do more in his cure than they all, Democedes obtained their pardon from the king. There was a certain fortune teller of Elis, who came in the company with him and had followed Polycrates to Magnesia and was brought to Susa among the rest of Oroetes' slaves. Democedes obtained his freedom. (Herod. l. 3. c. 129, 130, 132.)

1012. It happened later that Atossa, the daughter to Cyrus and wife of Darius had an ulcer in her breast. After it was lanced, it spread further and further. When Democedes had cured her of that sore, he prevailed upon her, to have the king to make war on Greece. Darius presently called 15 choice men, all Persians. He commanded them to follow Democedes and by his directions to spy

out all the maritime places of Greece and bring him back again with them to him. They went into Phoenicia and from there to Sidon. There they outfitted themselves with ships and other provisions and sailed to Greece. They viewed all the seacoasts of Greece and drew maps of it. They were the first Persian spies that ever came to Greece. When they had viewed the most famous cities and places in the heart of Greece, they passed from there to Tarentum in Italy. From here Democedes stole away to Crotona where his own home was and there marrying the daughter of Milo Crotoniates, that famous wrestler. He did not return any more to Darius. (Herod. l. 3. c. 133-138., Athanaus, l. 12. Deipnosoph. and Aelian. Var. Histor. l. 8. c. 17.)

3484a AM, 4193 JP, 521 BC

1013. This was the third sabbatical year held by the Jews after their return from Babylon.

3484c AM, 4194 JP, 520 BC

1014. Mordecai the Jew, is said to have had a dream in the Greek additions of /APC Est 11:1-12 on the 1st day of the month Nisan, in the 2nd year of the reign of Artaxerxes the Great (for Ahasuerus or Darius the son of Hystaspes) concerning a river signifying Esther and two dragons portending himself and Haman, /APC Est 10:4-13

1015. In the second year of king Darius, which was in the 65th Olympiad, Haggai the prophet reproved the idleness of the Jews for not rebuilding of the temple. For not doing this was the cause of crop failures and other plagues which continually happened to them between the first and third Sabbatical years. He earnestly persuaded them to change there ways. Then, Zerubbabel, the governor of the Jews and Joshua the high priest and all the people earnestly started to rebuild the temple on the 24th day of the same month. Hag 1:1-15

3485a AM, 4194 JP, 520 BC

1016. On the 21st day of the 7th month in the same year Haggai encouraged the Jews to go on with the work with a promise of God's presence and blessing on them in it. Although the beginnings of this present structure did not compare with its glory 69 years earlier, he told them the Messiah, who was born 516 years later, would be first shown in the temple and of the peace which would flow to all nations. If they consider that fact, then they must acknowledge that the glory of this temple will excel the beauty of the former. Hag 2:1-9

1017. In the 8th month of the 2nd year of Darius, Zechariah the son of Barachiah exhorted the people to repentance. Zec 1:1-6

1018. On the 24th day of the 9th month of the same 2nd year, about halfway between seedtime, (which immediately followed the end of the sabbatical year,) and the harvest, the temple began to be built on its old foundation by Zerubbabel and Joshua the high priest, with the assistance of Haggai and Zechariah the prophets. Ezr 5:1,2 Hag 2:10,18,19

1019. On the same 24th day, the two last prophecies of Haggai, were revealed to him. One vision concerned the end of those plagues. The other was about the overthrow of various kingdoms and the exaltation of Zerubbabel. Hag 2:10-23

1020. Tatnai, governor of the countries of this side the river, Shetharboznai, and the Apharsachites their associates came to Jerusalem to hinder the work of the temple. They asked the chief of the Jews by whose command they did it. They answered that they did it by the authority of the edict of Cyrus, and went on with their work. Ezr 5:3-5,13,16 The laws of the Medes and Persians were perpetual and unalterable. Da 6:8,12 Es 1:19 8:8 Therefore it was lawful for the Jews to proceed in the work without expecting any new order about it.

1021. Their enemies sent a letter containing the Jew's answer to Darius and desired that search might be made in the records at Babylon. They wanted to see if there were any such grant made by Cyrus or not and desired to know the king's further pleasure concerning this.Ezr 5:5-17

1022. The work was thus interrupted and the famine continued in Judah because the grain was not yet ripe. On the 24th day of the 11th month Sebat, in the 2nd year of Darius, the prophet Zechariah had a vision of horsemen galloping up and down over the face of the whole earth which was at rest and quiet. When the prophet asked what it meant, God made a gracious answer with many comforting words to the angel who entreated God to cease his anger and fury against the Jews, Jerusalem and cities of Judah. These 70 years are to be reckoned, from the coming of the Assyrians and the last siege laid to Jerusalem. (See note on 3415 AM) Jer 34:1 Eze 5:12,13 Zec 1:1-3:10 This exhortation which is read in, Zec 2:6,7 was sent to the Jews still remaining in Babylon. They were told to get out as fast as possible to avoid that calamity, which a while later Darius brought upon Babylon when he took it.

1023. The edict of Cyrus for the rebuilding of the temple was found at Achmetha, or Ecbatan, in the province of the Medes. Darius sent this and a second command in favour of the Jews to Tatnai and his fellows. They were ordered not to hinder the work of the Lord's house but help it along. The costs of the project were to be taken from the king's tribute. They were to pay the costs for the daily sacrifices that were to be offered by the priests at Jerusalem. With this new command and the encouragement of Haggai and Zechariah, they enthusiastically completed the work. Ezr 6:1-14

1024. I think that at this time, Artaxerxes, who Ezr 6:14 signed with Darius in this edict and shared power with him in ruling the kingdom was one of the 7 princes of Persia who slew Magus. That is he who Eschilus, (in Persis) calls Artaphrenes Hellanicus, (as his Scholiast terms him), Daphernes. According to Ctesias, Artaphernes and Herodotus, he is Intaphernes. Therefore, according to the privilege granted by Darius of seeing him without notice, he was detained by the doorkeepers of the bedchamber who told him that the king was asleep with the queen. He thought they lied to him and drew his scimitar and cut off both their ears and noses, tied the reigns of a horse about both their necks and sent them running. When they came to the king they showed him what they had suffered and why. The king sent for the rest of the seven princes individually, fearing that this might have been done by the common consent of them all. When he found this not to be the case, he executed Intaphernes and all his sons except the eldest whom he spared at his mother's petition. Herodotus relates this matter (Herod. l. 3. c. 118, 119.) as a thing that happened shortly after the execution of the Magi. However, Valer. Max. following other authors, (l. 9. c. 2.) tells us, that finding himself checked by these princes, put them all to death by a newly devised kind of punishment. He says that he made a lower room and filled it with cinders and supported the room over it with only one post. When he had

feasted and filled them with food and drink, he put them all into that upper room. When they were all fast asleep, he had the post that supported the room removed and they all fell into the cinders in the lower room and died.

1025. Now though it be not very likely that they perished in this manner, yet is it very credible that he put them out of the government of the kingdom, and hence eased himself of their heavy yoke.

3485c AM, 4195 JP, 519 BC

1026. And from that time on, Darius was an absolute monarch. He is called Ahsuerus in the Scriptures. Therefore Ahsuerus, made a feast in the 3rd year, reckoned from the beginning of his reign in his palace at Susa. He wanted to show the glory of his kingdom and magnificence of his state. He invited all the governors and great men of his dominions. The feast lasted 180 days. Es 1:2-4 Pliny (l. 6. c. 27.) states that Susa was built by this Darius. This is also called Elian, (Pliny l. 13. de Anima l. c. 59.) and was embellished with magnificent palaces by him. Herodotus. (l. 5. c. 49.) tells us, that he made this his home and kept all his treasure there.

3486 AM, 4196 JP, 518 BC

1027. After this half year banquet was over, there followed another one lasting seven days. Everyone in Susa was invited. The men were sitting with the king in the court of the garden of the king's house and the women were within the palace itself with Vashti the queen, (who is Atossa, the daughter of Cyrus.) Es 1:5-9

1028. On the last day of this feast, the king being somewhat drunk, wanted to show off the beauty of his queen to the men and sent for her to come to him. She refused and by the advise of Memucan had her divorced. He was one of the seven wise men of the Medes and Persians who knew the laws and statutes of those countries. For these were the king's judges, which judged in all causes arising among the Persians and revealed all cases in point of law. (Herod. l. 3. c. 14, 31. Plutarch in the "Life of Artaxerxes") They made a law that every man after this should be master in his own house. Es 1:10-22

1029. After this a search was made for all the fair damsels that were to be found in the empire to find a new queen for the king to replace Vashti. Among the ones selected, was Hadassah, a damsel of the Jews, who was also called Esther; the daughter of Abichajile, a woman of Benjamin. Es 2:1-8

3487a AM, 4196 JP, 518 BC

1030. In the 4th year of Darius, the 4th day of the 9th month, called Chisleu, the Jews through Sharezer and Regemmelech consulted with the priests and prophets concerning the appointed fast to be held on the day of the destruction of the city and temple of Jerusalem. God answered them that those fasts of the 5th and 7th months which they had observed for 70 years displeased him and reminded him of their obstancy and sins which caused that terrible desolation in the first place. Zec 7:1-14 From the destruction and the death of Gedaliah two months later (which was the reason for the fast in the 7th month), to the very time of this prophecy, we, in our

Chronology, count 70 years.

1031. In Zec 8:1-23, God tells them that he would restore Jerusalem and put an end to all their former miseries and that he would change their fasts into mirth and gladness. These fasts were:

1. 4th month, 9th day when the city was taken
2. 5th month, 10th day when the temple was burnt
3. 7th month when Gedaliah was murdered and they were scattered among the nations
4. 10th month, 10th day when Nebuchadnezzar besieged the city under Zedekiah.

3489 AM, 4199 JP, 515 BC

1032. Toward the latter end of the 6th year of Darius on the 3rd day of the 12th month, called Adar, the temple was finished. At the dedication, the Israelites who returned from the captivity, celebrated with great joy and many sacrifices. The priests and Levites performed their offices and duties in the temple. Ezr 6:15-18

1033. On the 14th day of the 1st month, they joyfully celebrated the first passover in the second temple and kept the feast of unleavened bread for seven days. For God had turned the heart of Darius, king of Assyria toward them. Ezr 6:19,22 After a 20 month seige, he took Babylon, by the help of Zopyrus. He could now rightly be called king of the Assyrians as well as the Persians. (Herod. l. 3. in fin. & Justin at the end of his book.)

3490b AM, 4200 JP, 514 BC

1034. When Esther's turn came to be brought to the king Ahasuerus, she was brought from the Seraiglia to the king's chamber by Hegai the eunuch. Es 2:12-15

``The women in Persia, come round in their turns, to their husband's beds." (Herod. l. 3. c. 69)

1035. In the 7th year of Ahasuerus' reign, in the 10th month called Tebeth, when Esther came to the king, she found grace and favour in his eyes above all the other damsels. He put the crown of the kingdom upon her head and made her queen in the place of Vashti. Es 2:16,17 From this I gather that as Vashti was Atossa, so Esther was the one Herodotus called the virgin Artystone. He said that Darius loved with her more than all his wives and he made a solid gold statue of. (Herod. l. 3. c. 88. l. 7. c. 69.) Hadassah, which was another name given to Esther sounds much like Atossa. Herodotus makes Artystone to have been Cyrus' daughter and Atossa's sister. We do not know whether Herodotus was not so well skilled in the Persian genealogies or that the Persians themselves for very envy concealed the name of Esther.

1036. In honour of his new marriage, Ahasuerus made a most sumptuous feast for all his princes and servants and called it Esther's feast. He eased the provinces of many taxes and gave gifts according to the wealth of so great a king. Es 2:18

1037. The 19th Jubilee.

3491a AM, 4200 JP, 514 BC

1038. Haman, the son of Hammedatha the Agagite, of the tribe of the Amalekites, hated the Jew Mordecai because he would not fall down and adore him as others did. He resolved for his sake to be revenged of all the Jewish nation (which was always at odds with his De 25:19) and to destroy it. To find a good time to do this, he cast pur, that is, lots before him on the first month Nisan, in the 12th year of king Ahasuerus. The lot fell on the 12th month Adar. Es 3:1-7

1039. For vacuous reasons he offered Ahasuerus 10,000 talents of silver, (which the king would not accept) and obtained a grant from him to destroy the Jews. Es 3:7-11

1040. On the 13th day of the first month, the king's edict was proclaimed in Susa and copies of it were dispatched by carriers into all the provinces of the empire. All Jews without respect to sex or age on the 13th day of the 12th month Adar were to be killed. Es 3:12-15 When this happened, Mordecai, Esther and all the Jews, humbled themselves before the Lord, by fasting and prayer. Es 4:1-17 In memory of this their posterity to this day observe a solemn fast, upon the 13th day of the month Adar, which they call Esther's fast.

1041. Esther went to the king in gorgeous apparel and was graciously received by him. She invited the king to a banquet. Meanwhile, Haman was busy having a gallows made for Mordecai. Es 5:1-14

1042. One night when Ahasuerus could not sleep, he had the records read to him. It was found that two of his servants, Bigthan and Teresh his doorkeepers, had plotted his death and that Mordecai had revealed this conspiracy to him. Thereupon he ordered that Mordecai should be highly honoured publicly by none other than Haman himself. Es 6:1-14

1043. Shortly after this, Haman was hung on the gallows he made for Mordecai. Es 7:1-10 Haman's house was given to the queen. Mordecai, her uncle who had raised her, had daily honours bestowed upon him. Es 8:1,2,15-17

1044. On the 23rd day of the month Sivan, there was an edict proclaimed at Susa and copies of it sent away speedily by carriers into the 127 provinces. It stated that the Jews on the 13th day of the month Adar, which was the day appointed for their massacre, could defend themselves and to kill any who attacked them. They could keep the spoil of any man killed. In Susa and in all the provinces there was great rejoicing among the Jews. People in various countries became Jews. Es 8:9-17

3494d AM, 4204 JP, 510 BC

1045. Happias (twenty years before the fight at Marathon, in which he served on the Persian side) was now an old man. He was expelled from Athens by the Lacedemonians and the faction of the Alemaeonidae. He left the Athenians, and went first to Sigeum and from there sailed to Lampsucus, to his son-in-law Aeanpias' father and from there went to Darius. (Thucid. l. 6.) Now Pisistratus, the son of Hippias, had committed Segeum in Troas to Hegesistratus' base son. This was a place for Hippias and later for others of the family of Pisistratus to escape to when in trouble. (Herod. l. 5. c. 65, 91, 94)

3495b AM, 4205 JP, 509 BC

1046. Upon the 13th day of the 12th month Adar, the Jews killed all those who intended to kill them by Haman's decree. In Susa and the palace, they killed 500 men together with Haman's ten sons. In the rest of the provinces, they killed 75,000 men but touched not one penny of their goods. Es 9:1-16

1047. On the 14th of the same month, the Jews in the provinces stopped killing their enemies and had a feast. They at Susa were granted one more day of vengeance by the king. They slew 300 more of their enemies; and hung the carcasses of Haman's ten sons on the gallows. Es 9:13-19

1048. On the 15th day, Jews who lived in Susa made merry and feasted. Es 9:18

1049. Mordecai began the custom of keeping a holiday in remembrance of Purim on the 14th and 15th days of the month Adar. This was established by Esther. Es 9:23-30 This is the Jew's Shrovetide, when they read the history of Esther. As often as the name of Haman is read, they rap and make a noise with their hands or mallets upon the desk in their synagogues.

3500 AM, 4210 JP, 504 BC

1050. In the isle of Naxos, some of the rich were expelled by the poor. They resorted to Aristagoras, son of Molpagoras and son-in-law and first cousin by the mother's side, to Histiaeus, Tyrant of Meletus. Histiaeus had left Aristagoras governor there in his place when Darius had honoured him by taking him to Susa. Aristagoras told the matter to Artaphernes, son of Hystaspes and brother to Darius, governor of Ionia, who lived at Sardis. He persuaded him to take over for the king, Naxos, Paros and Andros and the rest of the Cyclades, all dependents of Naxos. Darius at Susa liked the idea and next spring he furnished 200 ships for that war. (Herod. l. 5. c. 30-32.)

3501c AM, 4211 JP, 503 BC

1051. Artaphernes, made Megabates a Persian and a close cousin to him and Darius, commander-in-chief of the Persian army. He ordered him to go to Miletus with his fleet of 200 ships. He was to join forces with Aristagoras and the Ionian army, which he did. They sailed from there to Chios. A disagreement occurred between Aristagoras and Artaphernes, when they had spent four months in the siege of Naxos. Nothing came of the seige and each returned home again, accomplishing nothing. (Herod. l. 5. c. 32-34.)

3502b AM, 4212 JP, 502 BC

1052. The 70 years had elapsed from the taking of Tyre by Nebuchadnezzar. This was the number of years of the bondage of that city as stated in. Isa 23:15,17 After this time, it seems they lived in freedom from any foreign subjection, until the time it was again taken by Alexander the Great.

1053. Aristagoras feared what might happen to him because he had not been able to take Naxos. He had no money to pay his army. He began to think of revolting from the Persians. It happened

that exactly at that time, a messenger came from Histiaeus in Babylon. His message was written in letters made with hot irons upon the flesh of his head and now overgrown with hair. He advised Aristagoras to defect from Darius and cause all Ionia to revolt, if he could. (Herod. l. 5. c. 35. Polya. Stratag. l. 1.)

1054. Aristagoras told this to his friends and persuaded them to side with him. Hecataeus the historian tried in vain to prevent them from rebelling against the king of Persia. The conspirators sent Iarrogaras to Myletus to the army, which upon their return from Naxos, remained there and by a stratagem, won over all the principal commanders of their fleet.

1055. Aristagoras, now publicly revolted from Darius. He made a fair show of a kind of liberty to the Milesians. He took away the rulers that were in some cities of Ionia. He then went to the Lacedemonians to ask for their help but they flatly refused. (Herod. l. 3. c. 36-38, 49-51.)

3503a AM, 4212 JP, 502 BC

1056. In the 20th year of the reign of Darius, 245 of Nabonassar's era, on the 28th day of the month Epiphus, according to the Egyptian calendar, (November, 29) there was an eclipse of the moon at Babylon ending about midnight. (Ptol. Mag. Syntax. l. 4. c. 9.)

1057. The Lacedemonians sent to Sigeum for Hippias the son of Pisistratus. He went to Athens on the hope they gave to him that he may be restored to power. This was all in vain and returned to Asia. He accused the Athenians of many things to Artaphernes, hoping to bring Athens under the subjection of Darius, (Herod. l. 5. c. 91, 96.)

1058. When the Athenians understood that Hippias had defamed them to Artaphernes, they sent their messengers to Sardis to persuade the Persians not to give credit to those outlaws of the Athenians. However, Artaphernes advised them that if they loved themselves and their own safety, they should call home again and receive Hippias. They refused any such conditions. It happened that Aristagoras the Melesian returned empty handed from Sparta he came to Athens and there obtained 20 ships to aid the Ionians in their war against the Persians. They made Melantho an eminent man in Athens commander. (Herod. l. 3. c. 96, 97.) This fleet, as Herodotus (Herod. l. 3. c. 98. ib.) has well noted, was the beginning of all the trouble between the Greeks and Persians. This was the beginning of all the wars which occurred between the Greeks and the Persians and which ended in the ruin of the Persian Empire.

1059. When Aristagoras returned to Miletus, he persuaded the Paeones to return to their own country. Megabuzus the governor of Thracia had carried them away from their own country on the banks of the River Strymon into Phrygia and by the authority of Darius settled them there. They took with them their wives and children and went away to the seaside. Some settled there for fear of going any farther. The rest went to Chios, from there sailed to Lesbos and to Doriscus. From there, they went by land into their own country. (Herod. l. 5. c. 98.)

1060. The Athenian fleet arrived at Meletus. Five triremes of the Eretrians came with them to help the Athenians. There Aristagoras remained. He sent his own brother Charopinus commander over the Milesians and Helmophantus commander over the rest of the Ionians to fight against Sardis. The Ionians with the Athenians and Eretrians sailed to Ephesus. They left their ships at Coresus, a port of the Ephesians and marched to Sardis. They took and burnt it all except for the citadel which Artaphernes himself kept. They even destroyed the temple of Cybele. When the Lydians and Persians united forces they defended and held the market place through which ran the River Pactolus. The fearful Ionians retired to the hill Timolus next to the market and fled to their ships by night. The Persians who dwelt on that side the river Halys, gathered their forces and pursued them. They overtook them near Ephesus, fought and routed them. Many were killed including Enalcidas captain of the Eretrians. He won many garlands in many of their games and was highly commended in the poetry of Simonides. They who escaped from the battle, scattered into their various cities. The Athenians abandoned the Ionian cause from that time on, although they were earnestly entreated to help the Ionians by Aristagoras. (Herod. l. 5. c. 99-103.)

1061. Onesilus disposed of his older brother Gorgus, king of the Salaminians, and forced him to flee over to the Medes for help. Onesilus caused the whole island of Cyprus to defect from the Medes except for the people of Amathusa. When he was besieging that city, Darius received news of the burning of Sardis by the Athenians. He was very angry with the Athenians and ordered one of his attendants that as often as ever he sat eating, he should remind him three times of it by saying, "Sir, Remember the Athenians." Heedlessly, he sent away Histiaeus, the brother of that Aristagoras from Susa to Meletus who later became the ringleader of the Ionian rebellion against him. (Herod. l. 5. c. 104-106.)

1062. The Ionians sailed into the Hellespont and took Byantium with other cities in those parts. When they sailed from there, they caused many of the cities of Caria to join with them in this war against the Persians. When the city Caunus heard of the burning of Sardis, they joined them when before this had refused to. (Herod. l. 5. c. 103.)

1063. At Clazomenae, which was an island but now joined to the continent of Ionia, by a neck of land, (Strabo. l. 1.) Anaxagoras the philosopher, son of Hegesibulus was born (Olym. 70.) according to Diogenes Laertius in his life, from Apollodorus' Chronicle.

1064. While Onesilus and his army beseiged Amathusa, He received news that Artybius, a captain of the Persians, was heading to Cyprus with a very large army. Onesilus sent to the Ionians for help and they immediately sailed to Cyprus with a large fleet. The Persians left Cilicia and landed in Cyprus. They marched to the city of Salamis and sent the Phoenicians with their ships to take the point of a promontory in the island called, Claves Cyprus, i.e. the keys of Cyprus. A naval and land battle ensued. At sea that day, the Ionians behaved valiantly, especially the Samians and defeated the Phoenicians. On land while the rest were busy fighting, first Stesenor, tyrant of the Curii, betrayed his companions and then presently the men of Salamis who fought in chariots, did likewise. The whole army of the Cypriots were routed and many were killed. Among the dead was Onesilus, the author of this war and Aristocypius, king of the Solians, son of that Philocyphrus. When Solon was at Cyprus, he greatly extolled him in

his poetry more than all the other tyrants. When the Ioninas heard that Onesilus was slain, and the rest of the cities of Cyprus were besieged and that Salamis welcomed back Gorgus their old king, they quickly returned to Ionia. Of all the cities of Cyrpus, Soli held out the longest. After four months, the Persians undermined the wall around the city and took it. Hence the Cypriots paid dearly for their one year of liberty and were reduced again to slavery. (Herod. l. 5. c. 108-116.)

3505 AM, 4215 JP, 499 BC

1065. The Persian leaders, Daurises, Hymaees and Otanes at Sardis who had married the daughters of Darius pursued the Ionians who had helped in the attack against Sardis. After they had routed them near Ephesus and driven them aboard their ships, they divided the rest of the cities among themselves so they could conquer them. (Herod. l. 5. c. 116.) Daurises subdued the lands adjoining to the Hellespont and took in five days the five cities, Dardanus, Abydus, Percote, Lampsacus and Paesus. He was on his way from there to the city Parios when he received news that all Caria had revolted from the king and joined with the Ionians. He abandoned his plan to take Parios and marched with all his army to Caria. (Herod. l. 5. c. 117.) Hymaees subdued the lands about Propontis and took the city of Cios in Mysia. When he heard that Daurises marched from Hellespont to Caria, he left Propontis and marched into Hellespont. (Herod. l. 5. c. 122.) Artaphernes, the governor of Sardis and Otanes the third commander attacked Ionia and part of Aeolia. In Ionia, they took the city of Clazomenae and in Aeolia, the city Cuma. (Herod. l. 5. c. 123.) After this, Anaxagoras with his men met together to decide on a place to flee to. In this meeting, Hecataeus the historian advised them to move to the isle of Leros and fortify it. They should stay there until it was safe to return to Miletus. Aristagoras advised them to sail rather to a place called Myrcinus, a city of the Edons. These people dwelt on the bank of the river Strimon which his own brother Histiaeus had formerly built. Aristagoras committed the government of Miletus to Pythagoras and with a group of volunteers he sailed from there into Trace and took control of the area he had planned to. (Herod. l. 5 c. 124-126.)

1066. When Histiaeus, the Tyrant of Miletus, was sent away from Susa by Darius, he came to Sardis. Artaphernes charged him with being the author of all the unrest and rebellion in Ionia. He escaped by night to the sea coast and sailed over into Chios. The people thought that he had been sent there by Darius to enlist their support against the Greeks and they put him in irons. When they understood that he came to help the Greeks, they quickly set him free. He immediately sent a message to Sardis, by Herminppus of Atarne, to persuade some Persians to revolt. When Artaphernes got wind of this when he captured the messenger, he killed those Persians. When this plot failed, Histiaens had the Chios escort him back to Miletus. The Milesians were glad to be rid of Aristagoras and did not want another tyrant in his place. When Histiaeus tried to secretly get into the city by night, the Mileasians wounded him in the thigh. When he was expelled from there, he returned again to Chios, (Herod. l. 6. c. 1-5.)

3506 AM, 4216 JP, 498 BC

1067. Daurises the Persian led his army against the Carians. They met at a place called Columnae Albae or the White Pillars, near the river Marsyas. Pixodorus the son of Mausolus, a man of Cyndya, who had married the daughter of Sienoses the king of Cilicia, advised then to cross the river Maeander. They should have the river behind them and await the enemy there and fight from this good position. The opposite opinion prevailed that the Persians should fight with the river at their backs. This would cut off all retreat and force the Persians to fight harder.

When the Carians and Persians fought near the river Marsyas, the battle was fierce and long. The Persians lost 2,000 men and the Carians 10,000. The Carians fled to Labranda to the temple of Jupiter and there decided what to do. Should they submit to the Persians or abandon Asia? At this time, the Milesians with their allies came to help them. Thus encouraged, they fought again with the Persians who invaded them. After a longer battle than the previous one, they fled again. They and the Milesians lost very many men. After these great losses, the Carians received more help and fought with the Persians a third time. When they heard that the Persians were sacking their cities, they lay in ambush for them as they were marching to Mylasa. This was planned by Heraclides of Mylasa the son of Ibanollis. They attacked the Persians at night and slaughtered them. The Persian commander, Daurisces and Amorges, Sismaces and Myrsus the son of Gyges, were killed. (Herod. l. 5. c. 118-121.)

1068. Hymees the Persian who led his army into the country of Hellespont, defeated all the Aeolians, who lived in the region of old Troy. He also subdued the Gergithes, the rest of those ancient Teucrians. After this he became sick and died at Troas. (Herod. l. 5. c. 122.)

1069. When Histiaeus the Milesian could not get ships from Chios, he went to Mitilene. Here the Lesbians let him have eight triremes and they sailed with him to Byzantium. Here they intercepted certain ships of the Ionians, who came out of Pontus. These submitted to the leadership of Histiaeus. (Herod. l. 6. c. 5,26.)

1070. Aristagoras, Histiaeus' brother, was with his army at the siege of Mircinus, a city of the Edones. He and his men were slain by the Thracians who lied to him about granting him safe passage from the place. (Herod. l. 5. c. 126.) Thucidides, (l. 4.) reckons from this time that it was 61 years, to the starting of a colony of the Athenians by Agnon the son of Nicias, at Amphipolis. Diod. Sic. in his 12th book, says, was done in the 85th Olympiad. That period of time, we have here followed our relation of the six years (ending the year following) of the rebellion of the Ionians against the Persians.

3507 AM, 4217 JP, 497 BC

1071. All the Persian commanders united in one huge naval and land force to take the city of Miletus. Among the navy the Phoenicians were the best sailors. They were helped by the Cypriots (who were recently subdued by the Persians,) the Cilicians and the Egyptians. (Herod. l. 6. c. 6.) This threat seems to be mentioned by Diogenes Laertius in his life, in those letters which are attributed to Anaximines the Melesian, written to Pythagoras who was living at Crotona. He lived there for 20 years and then went to Metapontus and there lived the rest of his days. (Justin from Trogus l. 20. c. 4.) This was the fourth year of the 78th Olympiad, (as Euseb. has it in his Chron.) which takes up part of this and part of the next year.

1072. The Ionian fleet had 363 ships and the Persians had 600. Aeaces the son of Solyson, the tyrant of Samos and other tyrants of Ionia, who had been expelled by Aristagoras, were now in the Persian army. They tried to draw as many of the countrymen as they could from the Ionian to the Persian side. The naval battle between the Phoenicians and the Ionians happened at Lada, a little island lying opposite Miletus. Of the 60 ships that came from the isle of Samos, 50 cowardly fled home from the battle. Likewise 70 more of the Lesbian ships and others of the Ionians fled. There were 100 ships of the Isle of Chios which fought valiantly until at length having taken many of the enemy's ships and lost many of their own, they returned home with

what they had left. Some were closely pursued by the enemy and ran aground at the promontory of Mycale. They escaped to the shore and after travelling all night on foot, they came safely to Ephesus. Here, the women were celebrating their feast and sacrifices called Thesmophoria, in honour of their goddess Ceres. The men of the city thought that the Chians were thieves who came to spoil them at that time. They attacked them suddenly and slew them. Dionysius, captain of three ships of the Phoenicians, captured three ships of the enemies. He did not sail to Phocaea, which he knew was about to fall to the enemy with the rest of the Ionian territories but sailed directly to Phoenicia. Here he sank a number of cargo ships, and robbed them of their valuable cargo. He then set sail for Sicily. (Herod. l. 6. c. 7-17.)

1073. When the Persians had defeated the Ionians at sea, they attacked the beleagued city of Miletus, both by sea and land. They undermined its walls with all kinds of engines of war and they utterly overthrew and razed it to the ground in the 6th year after Aristagoras began his rebellion against the king of Persia. (Herod. l. 6. c. 18.) Some of the Mileseans who escaped with certain of the Samians, started a colony in Sicily. (Herod. l. 6. c. 22.) The rest were carried away to Susa. Darius inflicted no more punishment on them and settled them in the city of Ampa on the Persian Gulf near the mouth of the Tigris River. The Persians took the plain and low grounds lying near the city of Miletus and gave the mountainous parts to the Carians of Pedasus to possess. (Herod. l. 6. c. 20.)

1074. After the taking of Miletus, the Carians were all quickly captured. Some surrendered willingly and others by compulsion. (Herod. l. 6. c. 25.) When Histiaeus the Milesian heard what happened to his city Miletus, he sailed with the Lesbians who were with him to Chios. He easily subdued them because they were greatly weakened by their heavy losses at Lada. He went from there with a strong party of Ionians and Eolians to Thasos. While he was besieging Thasos, he heard that the Persians were attacking the rest of Ionia. He lifted his siege from Thasos and he immediately sailed to Lesbos with all his forces. When he saw that his men were short of food, he sailed to the province of Atarnis and intended to forage for food there and in the country lying by the river Caicus in the province of Mysia. Harpagus the Persian was in those parts with a very large army. He attacked Histiaeus as he came from his ships at a place called Malena and took him alive and killed most of his men. After Histiaeus was brought prisoner to Sardis, Artaphernes crucified him and sent his head to Darius at Susa. Darius criticised them for not bringing him alive to him. He ordered that his head should be interred, as a man respected by him and the Persian nation. (Herod. l. 6. c. 27-29.)

3508 AM, 4218 JP, 496 BC

1075. The Persian navy wintered near Miletus. They captured the islands bordering on the continent and in less than two years captured Chios, Lesbos, Tenedos, and the rest. (Herod. l. 6. c. 31.)

1076. After the islands were taken, the Persian captains captured the cities of Ionia. When they were subdued, they selected the most beautiful boys and girls from among them and sent them to Darius. They burned the cities and their temples. Hence the Ionians were three times brought into bondage, once by the Lydians and now twice by the Persians. (Herod. l. 6. c. 31, 32.)

1077. Before the Phoenician fleet came, the inhabitants of Byzantium and of Chalcedon, which is opposite it, abandoned their cities and fled to the remotest parts of the Euxin Sea. Here they

built a city called Mesembria. (Herod. l. 6. c. 33.)

3509 AM, 4219 JP, 495 BC

1078. The Phoenician fleet sailed from Ionia and subdued all that lay on their left hand as you go into the Hellespont. What lay on the right hand in Asia was already subdued by the Persians. The fleet took Chersonesus and its cities except the city Cardia where until then Miltiades the son of Cimon, had been tyrant. (Herod. l. 6. c. 33, 34.) When Miltiades sailed from Cardia with five triremes for Athens, the Phoenicians pursued him and took one of his ships containing his son Metiochus. He was sent prisoner to Darius who honourably received him. Darius gave him both house and lands and a Persian woman for a wife. She bore him many children. (Herod. l. 6. c. 41.)

1079. When Artaphernes the governor of Sardis, found the Ionians fighting among themselves, he sent for some of each side to come to him. He made peace with them on certain conditions. He made them to settle their differences by arbitration rather than by killing each other and thus ruining their nation. (Herod. l. 6. c. 42.)

1080. When Artaphernes made peace, he surveyed their country by parasangs, as the Persians called every division and it contained 30 furlongs or 3.75 miles. He assigned a tribute on every such division which was paid yearly to the king. The rate was similar to what they paid formerly to Darius. (Herod. l. 6. c. 42.) That rate was first levied when Darius became king and he imposed it on all his empire (Herod. l. 3. c. 89, 90.) and before he was master of the islands. (Herod. l. 6. c. 96.) According to Herodotus, we observe that to facilitate taxing, the 127 provinces mentioned in Esther, were now by Darius reduced to 20, yet the bounds of that empire were still the same stretching from India to Ethiopia. One side was conquered by Cambyses and the other by Darius. Concerning the revenue from India, Herodotus states:

``Since the Indians were the most populous nation, more than all other men living that we know, they pay far more tribute than any other nation does, that is 360 talents of gold dust and this is the twentieth part or a Satrapie."

1081. Since we find that when Darius was made king, he did not control India, as is evident even by Herodotus himself, (Herod. l. 4. c. 44.), therefore it is likely that when the tax rate was set by Artaphernes in Ionia, a similar tax was done all over the kingdom by the governors of each of the provinces.

1082. It would be considered then, whether that which is said in Es 10:1-3

``After this the king Ahasuerus imposed a tribute upon the land and isles of the sea;"

1083. That King Ahasuerus made all the earth and all the islands of the sea pay tribute refers to this very time. For as Thucidides, (l. 1.) tells us, (and Plato in his Menexenus confirms) that Darius, by the means of his Phoenician fleet, subdued all the islands lying in the Aegean Sea. Diodorus Siculus, (l. 12.) states that they were all lost again by his son Xerxes immediately after his defeat in Greece. It was after the 12th year of his reign that the scripture states that Ahasuerus imposed this tribute upon the isles. For in the war of Xerxes against Greece, all the

islands which lay between the Cyanean Isles and the two forelands, that of Triopium in Cnidia and that other of Sumium in Attica, sent him ships. Diodorus Siculus (l. 12.) states that his successors held none of them all except for Clazomene, which was at that time a poor small island (Thucidides, l. 8.) and Cyprus. This is demonstrated by the tenor of Antalcidas' peace as recorded by Xenophon (l. 5. Hellenic.) This seems to me to be a good argument, that the Ahasuerus mentioned in Esther is none other than this Darius. For this and other such like impositions laid upon the people, the Persians used to call him "a crafty merchant" or "huckster", as Herodotus notes of him. Under Cyrus and Cambyses, his two predecessors, there was no mention of any tribute charged upon the subject but that they only brought the king presents, (Herod. l. 3. c. 89.) Also, we read in the 15th book of the Epitome of Strabo:

``The first that ever brought up paying of tribute, was Darius Lonimanus:"

1084. (mistaking the surname of Artaxerxes the grandchild and giving it to the grandfather)

``for before him, men paid their kings, from what every country yielded, as grain, horses, &c."

1085. And Polyuenus, (Stratagem. l. 7.) states that

``Darius, was the first that ever imposed a tribute upon the people. Nevertheless, to make it more palatable to them, he had his officers set the rate first. When they imposed a very heavy tax, he took off one half of it which they willingly paid and took it for a great favour too from the king's hand"

1086. This story is mentioned also, by Plutarch in his Apothegmes of Kings and Emperors.

3510 AM, 4220 JP, 494 BC

1087. In the beginning of this spring, the king relieved all the commanders and sent away the young gentleman Mardonius, the son of Gobryas and who recently married to the king's daughter Arotozostra. He came to the seaside in Cilicia with a vast well equipped army and navy. He sent his army overland to Hellespont while he took the navy into the parts of Ionia. He put down the Tyrants in each of the cities restored their elected governments. Shortly after this, he subdued the Thasy by his fleet and the Macedonians by his army. His navy sailing from Thasus to Acanthus. While they tried to round the cape of the mount Athos, a mighty tempest destroyed 300 of his ships and over 20,000 men. While Mardonius with his army stayed in Macedonia, the Thracians, called the Brygi, attacked his camp at night. They killed many of his men and wounded Mardonius. When he had subdued Macedonia, he left and returned into Asia.

3511 AM, 4221 JP, 493 BC

1088. The next year, Darius ordered the inhabitants of Thasus, who had been accused of intending a rebel against him, to demolish the walls of their city and to send away all their shipping to Abdera. He then determined to see whether the Greeks would fight or submit to him. He sent ambassadors into Greece with the order to demand earth and water from them. He ordered his towns on the sea coast, to send fighting ships and others to send horses to him. Therefore, many in Greece and in the adjacent isles gave him earth and water. The inhabitants of

the Island of Egina were the first to do this. (Herod. l. 6. c. 46. 48. 49.)

3512 AM, 4222 JP, 492 BC

1089. The Eginetae who were traitors to Greece, were presently attacked by Cleomenes, king of the Spartans. Demaratus, the other Spartan king, was expelled when a disagreement arose between him and Cloemenes. He fled to into Asia to Darius who entertained him magnificently and gave him cities and lands to rule. (Herod. l. 6. c. 49, 50. 61, 67, 70.)

3513 AM, 4223 JP, 491 BC

1090. There was an eclipse of the moon at Babylon in the 31st year of Darius, 257th of Nobonasar, the 3rd day of the month Tybi (April 25th) half an hour before midnight (Ptol. mag. Syntas, l. 4. c. 9.) Darius removed Mardonius from his command because of the poor handling of the navy. He sent others to take charge of the war against the Eretrians and Athenians. These were Datys, a Median and Artaphernes, (whom the Scholiast of Aristophanes calls Artabaxus) commander of the horses, the son of his brother Artaphernes. As they were encamped in a plain of Cilicia near the sea, they repaired all the naval forces and prepared their ships to transport the horses which the tributary cities had provided. With the army and horse on board, they sailed for Ionia (Herod. l. 6. c. 94, 95.) with a fleet of 600 ships. Yet Plato in his Menexenus, counts only 300 ships and 500,000 soldiers. Lysias also confirms this number. in the Epitaph which he made, upon the Corinthian Auxiliaries. However, Emilius Probus, in the life of Miltiades, says, there were in that fleet, 500 ships; 200,000 soldiers and 10,000 horses.

3514c AM, 4224 JP, 490 BC

1091. The Persians sailed from Samos to Naxos and burned all its houses and temples. They spared Delos and went to other the islands. From there they took captive both men to serve them and their children for hostages. When the Casrystii refused to do this, they were besieged until at last they also were forced to surrender their city and themselves to the enemy. (Herod. l. 6. c. 95, 96, 99.)

1092. The Persians took Eretria after seven days siege. After spending a few days in settling things there, they sailed to the land of Attica and destroyed a great part of it. At last by the guidance of Hippias the son of Pisistratus they came to the plain of Marathon. They were defeated by the men of Athens and of Platea, under the command of Miltiades. He had taken command of the Chersonesus in Thracia. The Greeks lost 192 men, the Persians, 6400. (Herod. l. 6. c. 101, 102. 112. 117.)

3514d AM, 4224 JP, 490 BC

1093. The Persians fled to their ships many of which were sunk or captured. In both the fights, the Persians lost 200,000 men. Hippias, a former the Tyrant of Athens, died there, who had been the author of this war. (Justin out of Trogus, l. 2. c. 9.) The whole army of the Persians at this battle consisted of 300,000. (Valer. Mas. l. 5. c. 3.) Plutarch thinks it was less as he states in the beginning of his Parallels. Justin and Orosius following him and say, they were in all 600,000 men: Aemilius Probus in his Militiades, states there were 100,000 solders and 20,000 calvary.

On the Athenian side there were 10,000 and of their auxiliaries out of Platea; 1,000, states Justin with Orosus. Probus assures us, that the Athenians, with the men of Platea totalled but 10,000. This significant victory happened on the 6th day of Boedromion, the 3rd month in the Attio calendar after the summer solstice according to Plutarch in the life of Camillus. When Phanippus was in charge of Athens. Plutarch has it in the Life of Aristides that in the 3rd year of the 72nd Olympiad, 4 years before the death of Darius. Likewise Severns Sulpitius, in his 2nd book of his Sacra Hisoria states the same thing. This was in the 10th year before Xerxes entered into Greece, (as Thuscidides in his 1st book of his history states and Lysias in his Epitaph of the Corinthian Auxiliaries confirms) and 10 full years before the sea fight at Salamis in the same month of Boedromion. (Plato l. 3. de Legibus.)

1094. Datis and Artiphernes returned into Asia taking with them their captives of Eretria to Susa. (Herod. l. 6. c. 119.) According to Ctesias, Datis was slain in the fight at Marathon and the Athenians refused to give the Persians his body.

3515 AM, 4225 JP, 489 BC

1095. When the Eretrian captives were brought to Darius, he had them settled in a part of the Cissian country called Anderica, 210 furlongs (26 miles) from Susa. (Herod. l. 6. c. 119.) This is described in more detail in Philostratus, in the life of Apollonius, (l. 1. c. 17.)

3517d AM, 4227 JP, 487 BC

1096. After Darius had spent 3 years in making greater preparations against Greece than before, in the fourth year the Egyptians revolted. (Herod. l. 7. c. 1.)

3519 AM, 4229 JP, 485 BC

1097. When Darius was now ready to begin his war against the Egyptians, and Athenians, he was required by the laws of the Persians to name his successor in the kingdom.

1098. Artobazanes, whom others call Artemenes, or Ariamenes was his son by Gobryas his daughter. He was born to him before he came to be king and claimed the succession by right of Primogeniture or as the firstborn. Xerxes, who was born after Darius became king by Atossa the daughter of Cyrus who founded the Persian Monarchy, was named to be the next king. (Herod. l. 7. c. 2, 3.) There was friendly rivalry between the two brothers. For more on this, see Justin, from Trogus, (l. 2. c. 10.) and in Plutarch, in the Life of Artaxerxes and in his Apothigmes and in his treatise on brotherly love.

3519c AM, 4229 JP, 485 BC

1099. When Darius had declared Xerxes to be the next king, when he was now ready to take his journey. According to Diod. Sic. (l. 11) he was on his way into Greece in the year after the revolt of the Egyptians. Toward the later end of that year he died after he had reigned for a full 36 years. (Herod. l. 7. c. 4.)

1100. After him came Xerxes, the 4th king of Persia after Cyrus. He trusted in his riches, (as

they were indeed exceeding great) and stirred up his own subjects together with all his allies and friends to make war on the Greeks according to the prophecy of Da 11:2. In was not his original intention but was put up to it by Mardonius, his first cousin from Alevada, the kings of Thessaly of the family of Pisistratus and by Onomacritus, a Sorcerer of Athens. (Herod. l. 7. c. 5, 6.)

3520 AM, 4230 JP, 484 BC

1101. At the beginning of the second year of his reign after the death of Darius, Xerxes made an expedition against the rebellious Egyptians. After he had subdued them, he brought them into a harder state of bondage than they had ever felt under his predecessors. He made his brother Achaemenes, the son of Darius, ruler over them. (Herod. l. 7. c. 7.)

1102. In this year Herodotus, the historian, the son of Lyxus and Eryone was born at Halicarnassius in the province of Caria. He was 53 years old when the Peloponesian war began. (A. Gellius l. 15. c. 23.) affirms from Pamphyla. At that time, Artemelia, the daughter of Lygdamis of Halycarnassus, after the death of her husband, obtained the tyranny which her husband held. This occurred during the schooling of her young son, whose name was Psindelis, as may be gathered from Suidas, in Herodotus. She ruled over the Halicarnassians, the Coi, the Nisirians and Calydonians. After a while she came into Greece with five good fighting ships to help Xerxes in his war. (Herod. l. 7. c. 99.)

3523 AM, 4233 JP, 481 BC

1103. Xerxes gathered together from all of his empire, Egypt, Phoenicia, Cyprus, Cilicia, Pamphylia, Pisidia, Lycia, Caria, Mysia, Troas, Hellespont, Bithynia and Pontus, 1200 ships to meet him at Cuma and Phocaea in Ionia. He set out from Susa with all the troops and cavalry he could muster in the beginning of the 4th year of the 74th Olympiad. However (Diod. Sic. in the beginning of his 11th book,) merges the events of these 2 years into one and states this was done in the first year of the Olympiad. Herodotus, (Herod. l. 7. c. 21.) affirms that this preparation took place 3 whole years before this year but with a note on the previous chapter which cannot be consistent with the exact passing of the time. He says:

``from the subduing of Egypt, he took 4 years in gathering an army and in making his preparations. In the beginning of the 5th year, he began to march with a huge army:"

1104. He left Susa in the beginning of his 5th year, not from the subduing of Egypt but from his becoming king. Hence both Justin from Trogas, (l. 2. c. 10.) and Orosius follow Herodotus incorrectly and assign these five years. Julianus in his first Oration of the praises of Constantius, incorrectly says, that Xeres spent ten years preparing. More ingenuous than all these, (though he is not overly exquisite in his account) is Labianus. He says that between Darius and Xerxes there was ten years spent in the preparation against Greece. Since we have formerly showed from Plato that from the fight at Marathon to the fight at Salamis which was fought in the first year of the 75th Olympiad, (almost a full year after Xerxes left Susa), only ten years elapsed.

1105. At Critalis in Cappadocia, all Xerxes' forces met. From there he passed over the river Halys and came to Celaena, a city in Phrygia. Here Pythius, a Lydian, (Pliny l. 33. c. 10. says he was a Bithynian) the son of Atyis entertained him and his whole army in a most magnificent and sumptuous manner. From here, they passed by Anava, a city of Phrygia and Lough where salt

was made and he came to Colossae in Phrygia. Here the river Lycus disappears underground. From there he came to a town called Cyndra in Phrygia, then to Lydia and then passed by the river Maeander. He passed the city called Callatebus and he finally arrived at Sardis. From here he dispatched his messengers into Greece to demand of them earth and water. That is he required them to surrender to him. (Herod. l. 7. c. 26-32.)

1106. In the mean time, the navy was at Eleus in Chersonesus. From here part of the army dug through the neck of the mount Athos for 12 furlongs (1.5 miles). They and the Bastinadoes were compelled to do this work. The neighbouring inhabitants were compelled to help. Bubares the son of Megabysus and Artachaeus the son of Artaeus, both Persians were appointed to oversee the work. When that neck of land was cut through and the sea let in, the channel was wide enough so that two large ships with their oars extended might pass each other without touching. (Herod. l. 7. c. 22-24.) Another part of the army built a bridge of ships over the Hellespont, where the sea from Abydus to the shore, on the other side, is 7 furlongs (a mile) wide. When the bridge was completed, there arose a fierce storm and destroyed it. Xerxes in a rage caused 300 stripes to be given to the Hellespont and a pair of shackles to be thrown into the sea to bind and fetter it with. He decapitated those who made the bridge and then employed others to work to make the bridge stronger. (Herod. l. 7. c. 33-36.)

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1107. In the beginning of the spring, Xerxes with his whole army left Sardis where they spent the winter and marched toward Abydus. As he was starting his journey, the sun stopped shining. There were no clouds and the air was clear. The day was turned into night. At this incredible sign, Pythius the Lyidan was terrified, (for it was no natural eclipse as the astronomical tables easily show) and besought the king that of his five sons who were in his army, he would leave his oldest out to be a comfort to him in his old age. In a rage, Xerxes had his oldest son cut in two and his whole army marched between the parts of his body. (Herod. l. 7. c. 37-39)

1108. Hermotimus, who was an Halicarnaslaean, was the most influential of all the other eunuchs with Xerxes. When he came into the country of Atarne, in the province of Mysia, he sent for Panionius of the Isle of Chios. He was a slave trader and a eunuch also. His wife and children came with him. He made the father castrate his sons and then had them do the same to their father. Thus Hermotimus was avenged of the wrong done to him. (Herod. l. 8. c. 105,106.)

1109. Xerxes and his army went from Lydia to the River Caiicus and the country of Mysia. From there they came into the country where old Hium or Troy stood. As he slept that night at the foot of the hill Ida, there arose a terrible thunder storm which killed many in his army. After this they came to the River Scamander which they drained dry. It was not able to satisfy the men and animals with water. When Xerxes was there, he went up to see the old habitation of king Priame. There he sacrificed to Minerva of Troy, 1000 oxen. The Magi that attended him offered cakes to the nobles. After this a panic fell on his army at night and he left there in the morning as soon as it was light and came to Abydus. (Heriod. l. 7. c. 42,43.)

1110. Here Xerxes took a fancy to see all his army at once. Therefore he had a luxurious hall built of fair white stone and he sat in the hall. From there he could see his navy at sea and all his army. He wanted to see a sea battle too. After that battle was done, the Phoenicians won the prize. The king took great pleasure in the battle and in the number of his men. He looked at all

the sea of Hellespont covered with his ships and all the shores and plains about Abydus with his soldiers. When he considered the shortness of man's life and that none of all these men would be alive after 100 years, he wept. (Herod. l. 7. c. 44,45.) (Valer. Max. l. 9. c. 13.)

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1111. Xerxes sent his Uncle Arcabanus to be viceroy at Susa and there to take care of his house and the kingdom. He prepared to enter Europe. As soon as the sun was up, he held a golden vial in his hand over the sea. He prayed to the sun that nothing might hinder him in the conquest of Europe, till he had gone to its utmost bounds. When he had said this, he flung both the vial and a golden goblet and a Persian cimitre into the sea. When this was done, he sent his cavalry and foot soldiers to pass over the bridge on the right hand which was toward Pontus. On the left hand which was toward the Aegean Sea, he made all the bag and baggage, servants and carriages to pass over. It took a whole week to cross over. When all this was done, the navy sailed from the Hellspont west to a place called Sarpedon's cape. His army passed through Chersonesus to Agora and turned aside to a place called the Black Bay the mouth of the Black River. It was not able to supply enough water for all his army to drink. When they passed this river, the army marched west to Doriscus. This is the name of a sea coast and of a spacious field in the country of Thracia through which the large river Hebrus flows. Here they camped. (Herod. l. 7. c. 52-59)

1112. When the Navy came to this place, they were haled ashore. Xerxes wanted to count all his navy and army. According to Herodotus, his foot soldiers numbered 170 myriads, or 1,700,000 men. (Herod. l. 7. c. 60) His horses, besides camels and chariots, 8 myriads, or 800,000 horses. (Herod. l. 7. c. 87.) Among the commanders of his army, he mentions two of Darius' sons born by his queen Artistone. (I conceive to have been Esther.) The one he calls Arsames was commander of the Ethiopians from the south of Egypt. (Herod. l. 7. c. 69.) The other he calls Gobryas who was leader of the Maryandent and Ligyes and Syrians. (Herod. l. 7. c. 72.) Diodorus Siculus tallies his foot soldiers at 80 myriads or 800,000 men, less than half of what Herodotus says. Yet the number which Diodorus attributes to the foot soldiers, Cresias assigns to the whole army of all types. viz. 80 myriads besides the chariots. Isocrates in his Paenathenaica says that in his army of foot soldiers was 70 myriads or 700,000 men. Elian (l. 13. c. 3.) of his Various History assigns this to the whole army. Pliny counts them at 788,000 men (l. 33. c. 10) and calls Xerxes, Darius. Justin, from Trogus and Orosius, follow him, (l. 1. c. 10.) and state that Xerxes had of his own subjects, 700,000 men and 300,000 auxiliaries from his friends. Emilius Probus, in the life of Themistocles, says, that his foot soldiers were 700,000 men and his cavalry 400,000.

1113. His naval force had 1207 ships of which the Phoenicians supplied him with 300 including the ones sent by the Syrians in Palestine. (Herod. l. 7. c. 89.) By Palestine he meant all the sea coast of Syria as far as Egypt. (Herod. l. 3. c. 91.) In another place he states it had in old times been Syria Palestine (Herod. l. 3. c. 91.) and that its inhabitants were all circumcised. (Herod. l. 2. c. 104.) The Jews were also part of the Persian Empire. Josephus states that some of his countrymen were in this army against the Greeks. To prove this, he cites those verses of the poet, (Choerilus, l. 1. cont. Apion.)

His camp a nation strange to see, did follow, Who spoke the language of Phoenicia;
And did the hills of Solymi inhabit,
Near to a broad lake which on them doth border:

Whose heads were rounded and on their bald crowns,
Of a horse head the dried skin did wear.

1114. By this, the learned Salmasius also thinks that the Jews were meant in his Linguae Hellenistacae Ossilegio. Although Scaliger, (In notes suis ad fragmenta) and Cunaeus, (l. 2. De Rep. Hebra. c. 18.) and that most learned Bochartus (in Geogra. Sacra Par. 2. l. 1. c. 6.) takes them to be the Soylmi in Pisidia.

1115. Besides these fighting ships, Herodotus tells us that he had 1207 cargo ships, some of 30 oars, others of 50 oars a piece, besides smaller vessels and ships to carry horses for a total of 3000. (Herod. l. 7. c. 97.) Diodor. Sic. says, there were more than 1207 fighting ships, for carrying horses, 850 and 3000 cargo ships of 30 oars a piece. The Poet Eschyius in Persia brings in a messenger reporting the number of those ships in this manner.

I know that Xerxes ships a thousand were;
But full two hundred and seven ships he had,
Exceeding swift ones. So the fame doth go.

1116. Whether he means that the total sum of them was a 1000 and so the 207 swift ships was part of the total or whether both sums added together to give 1207. If so this agrees best with the particular catalogue of the ships which every nation contributed to this expedition as mentioned by Herodotus. It is not clear from the poetry what the exact total should be. Ctesias seems to favour the former opinion and so does Tully in the first of his Orations against Verres. Iscocrates in his Panegyric and Panathenaic Orations, agrees with the latter. Lysius in his Epitaph, says there were about 1200 ships, plus 3000 cargo ships. Justin must be wrong when he says there were 1,000,000 ships. Herodotus determines that about 241,000 troops were in the 1207 ships which came from Asia in this way. He has 200 men in every hold plus 30 passengers from the Persians, Medes and Sacaeans for a total of 36,210 passengers. In the 3000 cargo ships he places 240,000 men and average of about 80 per ship. So the whole navy consisted of 517,610 men. The number of the army was 1,700,000 foot soldiers and 800,000 cavalry. The Arabians who had charge of the camels and the Libyans who tended the wagons totalled about 20,000. The total number in Xerxes' forces would be 2,317,610 plus horses, boys and other servants and besides those who supplied the camp with food. (Herod. l. 7. c. 184.)

1117. Xerxes marched from Doriscus into Greece. As he came to any country, he conscripted all who were fit for fighting. (Herod. l. 7. c. 118.) He added 120 ships to his navy and added 200 more troops per ship for a total increase of the naval forces by 24,000 men. Herodotus thinks that his army increased 30 myriads, or 300,000. Diod. Sic. thinks the increase was less than 200,000. So the total of Xerxes' army in European and Asiatic soldiers amounted to 2,641,610 men. He thinks that the number of boys keeping the horses, servants and sailors in the cargo ships and others, was greater than the number of soldiers. So that if that former sum should be but doubled, the number of those which Xerxes carried by sea to Sepias and by land to Thermopylae would come to 5,283,220 men. This does not include the women cooks and eunuchs for no man can tell the exact number of them. Neither could he exactly number the horses and other beasts of burden and the Indian dogs with their keepers that followed the nobles in the camp for their pleasure. Hence it is no wonder that so many rivers were exhausted from the thirst of so many people. (Herod. l. 7. c. 185-187.) Juneval states in Statyr. 10.

We now believe that many rivers deep,
Did fail the Persian army, at a dinner.

1118. Therefore the less of a wonder that both Isocrates in his Panothenaic oration and Plutarch in his Parallels report that Xerxes took over 5,000,000 men into Greece.

1119. Yet in this huge host, there was not a man as handsome as Xerxes or one that might seem more worthy of that great empire than he. (Herod. l. 7. c. 187.) Like Saul among the children of Israel, 1Sa 10:23,24 so Xerxes might well seem to have been worthy of a crown. Yet, if you speak as a king, says Justin from Trogus, you will find cause to commend his wealth, mentioned before in Da 11:2 rather than by his character, of which he states:

``there was such infinite abundance in his kingdom, that when whole rivers failed the multitude of his army, yet his wealth could never be exhausted. As for himself, he was always seen last in the fight and first in the flight. He was fearful when any danger was but puffed up with pride when there was none."

1120. Leonidus king of Sparta with an army of 4000 Greeks, interposed himself against him and his whole army of 300,000 troops at the pass of Thermopylae in Theslaly. It was called that from the hot springs which were there. In this epitaph by Herodotus we read: (Herod. l. 7. c. 228.)

Here against three hundred thousand Persians,
Four thousand Spartans fought it out and died.

1121. For thirty myriads is 300,000 which are the number stated by Theodoret (l. 10.) was the size the whole army (Diod. Sic. l. 11.) in this very epitaph, p. 26. in the Greek and Latin edition. For, the 30 myriads have 20 myriads, which make 200,000. Yet (p. 5.) he says, that the whole army consisted of a little less, than 100 myriads or 1,000,000 troops. When referring to this fight at Thermopylae, (p. 9.) he says that 500 men held off 100 myriads or 1,000,000 troops. Justin relating the same story from Trogus, (l. 2. c. 11.) states that 600 men, broke into the camp of 500,000, or as in Orosius, 600,000 men. Isocrates in his Archidamus says, that 1000 of them went against 700,000 Persians. Instead of the 1000 mentioned by Isocrates, Justin and Orosius say it was 600 and Diodorus, 500. These are those who were left when the rest of the Greeks were sent away. They held out against the Persians to the last man including their Spartan king Leonidas. Of this number, 300 were Spartans, the rest, Thespians and Thebans. (Herod. l. 7. c. 222, 224.) They slew 20,000 of the enemy. (Herod. l. 8. c. 24.)

1122. While these things happened at Thermopylae, various naval battles occurred about Artemisium, a cape of Eubaea. (Herod. l. 8. c. 15.) Eurybiades, a Lacedemonian, was admiral of the fleet of 271 ships, besides 9 others of 50 oars a piece. 127 were sent by the Athenians and Plataeans. (Herod. l. 8. c. 1.) Yet, Isocrates, in his Areopagitical Oration, says that the Athenians supplied only 60 ships. Emelius Probus states that the whole Greek fleet had 300 ships and that 200 of them were from the Athenians. Themistocles, Herodotus, Diodorus and Probus all say this battle was a draw, neither side winning. Isocrates in his Panegyrical Oration and Elian, (l. 2. c. 25. Varia Histor.) say the Persians were decisively defeated. The day when this battle was fought, is said by Elian, to have been upon the 6th of Thargelion, which was the second month of the spring with the Athenians. This does not agree with Herodotus, who (Herod. l. 8. c. 12.)

says, that this was done in the middle of summer after the end of the spring when the Olympiad games were held in spite of all the trouble in Greece. (Herod. l. 8. c. 26.) This was the 75th Olympiad. Others like Dionysius, Halicarnaslaeus, in his Roman Antiquities, (l. 9.) states that it was at that time that Xerxes made war upon the Greeks.

1123. Four months after crossing the Hellespont with his army, Xerxes came to Athens. He found it abandoned by all its inhabitants. Callias was the ruler of Athens at this time. (Herod. l. 8. c. 51.) In this year, Anaxagoras of Clazomenae, a scholar of Anaximenes the Milesian, at the age of 20 was made public reader of philosophy in Athens according to Laertius from Demerrius Phalercus in his Catalogue of the 50 Rulers of Athens. At this time philosophy was first brought from Ionia to Athens, according to Clemens Alexan. (l. 1. strom.) who states:

``when Xerxes had taken Athens, he took also a multitude of books, which Pisistratus and the Athenians had there stored. He sent them to Persia. The the rest of the city, except the Acropolis, he burned according to A. Gellius." (l. 17. Noct. Attica)

1124. I do not agree with him for Herodotus states plainly that all the Acropolis was burn. (Herod. l. 8. c. 53.) Likewise states Ctesias. Diod. Sic. further affirms that the temple of Minerva which was undoubtedly in the Acropolis, was destroyed.

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1125. The further Xerxes marched into Greece the more nations joined him. The Meleinses, the Dorienses, the Locri, the Baeothians, Caristians, Andrians, Teniaus and various others sent troops. Hence his army and navy were no less at Salamis and Athens than when he first landed at Sepias and came to Thermopylae. (Herod. l. 8. c. 66.) The verses of Eschilus mentioned earlier seem also to imply this where he tells us that at the fight at Salamis there were 1000 or 1207 ships of his. Ctesias says that in that fight the Persians had 1000 ships. Plutarch in his discourse, De glor. Athen. i.e. of the glory of the Athenians, where he says that the victory of Themistocles at Salamis, was gotten with the loss of a 1000 enemy ships. At the naval battle before Salamis, the Greek fleet was far greater than when they fought at Artemisium. They had 380 tall ships of war, of which Sparta sent 16. The Athenians had there 180 (Herod. l. 8. c. 42-44,48,62.) Plutarch agrees with Herodotus about the number of the Athenian ships. (Plutarch, in the Life of Themistocles) (Herod. l. 8. c. 61.) Diod. Sic. (l. 15.) says of the Athenians that they had 200 ships in the battle. Ischylus says, that the whole number of the Greek ships in the fight before Salamis was but 300 besides ten others of an extraordinary size. However Ctesias writes that there were 700 in the Greek fleet. There they lost 40 ships and the Persian's lost 200 besides those which were taken with the men in them. (Diodor, Sic. l. 11.) Ctesias reports that the Persians lots 500 ships during that battle. Artemisia, the queen of Halicarnassus, who came to aid Xerxes, was praised by him for her heroic courage. (Justin. l. 2. c. 12.) Xerxes on this occasion was heard to say:

``That his men had played the women and the women the men, in that service". (Herod. l. 8. c. 88.)

1126. Under the leadership of Eurybiades, the Lacedemonian and the sage and prudent counsel and great prowess of Themistocles the Athenian, the Greeks won as big a victory at Salamis as they did at Marathon. Plutarch contradicts himself as to the time when the battle at Salamis was

fought. For in the Life of Lysander and in his discourse on the glory of the Athenians, he says it was the 16th day of the month Munichon, (which is the first of the months of spring with the Athenians). However, in the Life of Camylus, he says it was on the 20th day of Boedromian, which was their third month in summer. It is true that in the Bay of Saron, also called the Bay of Salamis (Strabo l. 8.) between the two islands of Salamis and Igina, there was a night battle at sea between 10 Lacedemonian ships commanded by Gorgopas and 13 Athenian ships commanded by Eunomus. This was near Zoster a cape of the isthmus of Attica. In the days of Artarxerxes' Memoir, king of Persia, of which Xenophon, in his fifth book of his history of the Greeks, mentions this:

``In a sea battle made by moon light, Gorgopas took 4 tall ships of war and drawing them after him carried them away to Egina. The rest of the Athenian fleet fled home to their port of Piraum,"

1127. It was the 16th day of that lunar month among the Athenians, when Gorgopas attacked that small fleet of the Athenians. It happened to be a full moon, which helped the Athenian fleet sail to safety with the loss only of 4 ships. Therefore the Athenians consecrated that day to Diana and kept it as a holy day to her honour. Hence Plutarch confounded this later sea battle fought at Salamis with that other one fought in the same place against Xerxes in his discourse, "Of the Glory of the Athenians". Through error he wrote of it in this manner:

``They consecrated the 16th day of the month Muichlon to Diana, because upon that day after the victory won by the Greeks, the Goddess appeared full that night."

1128. For that the victory of the Greeks against Xerxes happened about the 20th day of Boedromion, Plutarch says in a treatise of his, "Of days..", quoted by himself in the life of Camillus. It plainly appears in Herodotus that (Herod. l. 8. c. 65.) the main day of that holy day was the 20th of the month Boedromion. On this day the mysterious Pomp of Jacchus was openly shown to the people, according to Plutarch in the Life of Camillus. Themistocles prevented his countrymen from pursuing the enemies after their defeat at Salamis when they fled. He said this:

``Now, let us stay in Greece and take care of ourselves and our families and look to the tillage and sowing of our land, since the enemy is expelled from it. When the spring comes, then will we take time to sail into Hellespont and Ionia."

1129. Hence concludes the argument that the Persians were vanquished at Salamis not in the beginning of the spring but in the latter end of summer.

1130. After the sea battle Xerxes executed certain Phoenicians who were the first that fled and threatened the rest with punishments answerable to their conduct. For fear of this, the Phoenicians returned that day to Atrica. The night after, they sailed to Asia, (Diod. Sic. l. 11. in the 1st year of the 75th Olympiad.) Many other ships, fearing more the rage of the king than the fury of the enemy, slunk away to their homes. (Justin l. 2.c. 12.) Xerxes was terrified by this disaster at sea and committed his sons to Artemesia the queen. She transported them to Ephesus to be with Hermotimus their governor. (Herod. l. 8. c. 103,107.)

1131. Cleombrotus of Sparta, the brother of Leonidas who died at Thermopylae, built a wall across the neck of land which is called Isthmus Corinthiacus. This was to stop Xerxes from

coming by land into Peloponsus. (Herod. l. 8. c. 71.) While he was offering a sacrifice against the Persians, the sun was eclipsed. When this happened, he withdrew his army which was building this fortification and he died shortly after this. He was succeeded by his son Pausanias, as first cousin and tutor of Plistarchus, a child, the son of the dead Leonidas. (Herod. l. 9. c. 10.) The Prutenian account tells us of an eclipse of the sun of 8 digits (2/3 of total) at 1:39 pm that lasted 32 minutes on the 2nd day of October.

1132. To speed Xerxes on his way out of Greece, Themistocles sent a phoney message to him from Salamis that the Greeks planned to send a fleet of ships to Hellespont to destroy his bridge. When he heard this, he made all speed to get out of Europe into Asia. (Herod. l. 8. c. 110. Diod. Sic. l. 11. in the 1st year of the 75th Olympiad and Plut. in the Life of Themistosles.)

1133. Xerxes resolved to leave. He sent his fleet from Phalerus to Hellespont to guard the bridge. He and Mardomius and his army marched speedily towards Thessalie. (Herod. l. 8. c. 107,113,115.)

1134. When Mardonius came with Xerxes into Thessalie, he chose from all his army, 300,000 men. These he kept with him to continue the conquest of Greece. Because the year was far spent, he wintered in Thessalia. (Herod. l. 8. c. 113,114.) Justin from Trogus, (l. 2. c. 13.) and Plutarch in the Life of Aristides agree with Herododus. However, Diod. Sic. states that there remained with him at least 400,000 troops.

1135. In the meantime, the Lacedemonians by the command of the Oracle at Delphi, sent a herald to Xerxes to require reparation from him for the death of their king Leonidas. He answered that Mardonius should pay them their due. After this, he left Mardonius in Thessalie and hurried to the Hellespont. He took a large number of troops for his guard. The rest he left to be brought after him by Hydarnes. (Herod. l. 8. c. 114,115,118.)

1136. The army which he left behind with Mardonius was first hit by famine then a pestilence. So many died that the highways lay strewn with the dead carcases of them. Both birds and beasts of prey followed the army by the smell whereever they went. (Herod. l. 8. c. 115. Justin l. 2. c. 13.)

1137. In Asia, the Archaeanactidae held the kingdom of Bosphorus Cimmerius for 40 years (Diod. Sic. l. 12.) in the 3rd year of the 85th Olympiad. These had their beginning from Archaeanacres of Mitylene whom are said to have built Sigaeum with the stones dug from the ruins of Troy. (Strabo. l. 13.)

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1138. After 45 days, Xerxes came to the Hellespont. (Herod. l. 8. c. 115.) Emil. Probus states it was less time than that in his "Life of Themistocles". He says:

``that upon the way that he took six months in going into Europe, on the same way out, he spent less than 30 days returning to Asia."

1139. When Xerxes found his bridge smashed by the winter storms, out of fear he crossed in a

small fishing boat.

``And truly it was a thing worth the sight and a rare example of human frailty and change of things in this world to see him lie sulking in a small boat. A little before the whole sea seemed too little to contain him. He was destitute of a page to wait upon him whose army the very earth seemed to groan for the burden of it." (Justin l. 2. c. 13.)

1140. When the army which followed him under the command of Hydarves found the bridge smashed, they crossed over in boats to Abydus. On the other side they found much more food than they had on their way. They gorged themselves with food and with change of water, they died by the score. The rest accompanied Xerxes to Sardis. (Herod. l. 8. c. 117.)

1141. While Xerxes was on the way to Sardis, he sent Megabyzus to destroy the temple of Delphi. When he desired to be excused, Mattacus an eunuch did the task and returned to Xerxes. (Ctesius.)

1142. When the news came to Susa by the couriers who were sent that Xerxes had taken Athens, the Persians were so happy that they strewed all the streets with myrtle boughs and burnt frankincense in them. They set themselves wholly to sacrificing and feasting. When the news of his defeat at Salamis came, their attitude changed so that every man rent his garments and filled all places with howlings and lamentations. (Herod. l. 8. c. 99.) Ischylus described this turn of affairs in his "Life in Persia."

1143. When the remaining fleet and sailors had ferried the army from Chersonesus to Abydus, they wintered at Cuma in Eolia, (Herod. l. 8. c. 130.)

1144. Artabazus the son of Pharnabazus accompanied Xerxes with 60,000 soldiers to Hellespont. When he saw that he was safely landed in Asia, he returned and stayed near Pallene after Mardonius had wintered in Macedonia and Thessalia and had not looked after the rest of the army. While Artabazus stayed there, he found that the city of Pntidea with Pallene revolted from Persia and Olynthus was planning to. He besieged Potidea and Olynthus. When he captured Olynthus and killed all its Pottiean inhabitants, he put Critobulus of Torona, a Chalcedonian, in charge of the place. (Herod. l. 8. c. 126,127.)

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1145. When the Persians besieged Potidea for 3 months, a huge tide of the sea broke in upon them over their trenches forcing them to lift the seige. Many perished in that flood. When others fought to swim to safety, the Potideans went in boats and knocked them on the head. Those that escaped, Artabazus took with him into Thessalia to Mardonius. (Herod. l. 8. c. 129.)

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1146. In the beginning of spring, the rest of the Persian fleet which had wintered at Cuma, sailed to the Isle of Samos where others of their navy had wintered. The largest part of this navy were Persian and Median sailors. They were joined shortly after by certain commanders, Mardoutes Fitz Bargeus and Attanites Fitz Artacheus. They staying there with 300 ships to keep all of Ionia

from revolting. This number includes the Ionians that were with them under their command. (Herod. l. 8. c. 130.) However, Diodorus says that there were no less than 400 ships at Samos which awaited any Ionian revolt in this a year of the 75th Olympiad.

1147. The Greek fleet consisted of 110 ships under two commanders, Leotychides king of the Spartans and Xanthippus an Athenian. They sailed to Egina where messengers came to them from Ionia begging them to immediately come and relieve them in Ionia. After a while they sailed as far as to Delos. (Herod. l. 8. c. 131,132.) However, Diodorus tells us, that after thay stayed some days at Egina, they sailed to Delos with 250 ships.

3525c AM, 4235 JP, 479 BC

1148. Xerxes is said to have built both a palace and a citadel at Celene in Phrygia. (Xen, in his Expedition of Cyrus, l. 1.)

1149. Mardonius with his army came to Athens which was not yet reinhabited ten months after it was first taken by Xerxes. Whatever Xerxes left standing, he destroyed and burnt down. From there he marched into the country of Megare, which was the farthest place west that the Persians went in Greece. (Herod. l. 9. c. 3,13,14.)

3525d AM, 4235 JP, 479 BC

1150. While the Greek fleet stayed at Delos, messengers came to them from Samos, asking their help for themselves and the rest of the Greeks who lived in Asia, against the Persians. At a council of war, Leotychides the king of Sparta resolved to liberate all the Greek cities from the Persians. They entered into a league with the Samians who came with their whole fleet to Samos and stayed near the Temple of Juno. They prepared for a naval battle against the Persians. (Herod. l. 8. c. 89,91,95. Diod. Sic. l. 11.)

1151. When the commanders of the Persian navy stayed at Samos, they heard that the Greeks were coming against them. Knowing they were no match for them in a naval battle, they allowed the Phoenician ships to sail off. The rest sailed to Micale, which is a cape in Ionia where the army was. It was left there by Xerxes to keep Ionia under submission. 60000 men were under the command of Tigranes who was the tallest and most handsome man of all the Persians. Near to the temple of Ceres of Eleusis, they drew up their ships and enclosed them with a rampart which they fortified with stones and stakes and anything else they could find there. (Herod. l. 9. c. 95,96.) They sent to Sardis and the other neighbouring places for more soldiers. With these reinforcements, they had 100,000 troops. They prepared for a battle. (Diod. l. 11.)

1152. In an engagement of cavalry between the Greeks and Persians near Erythrae in Beotia, the Persian commander Masistius was killed by the Greeks. The Greeks called him Macisias. Great lamentations were made by the Persians when he died. (Herod. l. 9. c. 20,22,24. and Plutarch, in the Life of Aristide.)

1153. The Greeks under the command of Pausanias the son of Cleombrotus, routed the Persian army of 120,000 at Platea according to Ctesias. Emil. Probus, in his Pausanias, says there were

200,000 soldiers and 20,000 cavalry. Plutarch in the life of Aristides affirms, that there were no fewer than 300,000 men. To this 300,000 Herodotus adds also, about 50,000 Greek mercenaries hired by Mardonius. (Herod. l. 9. c. 31.) Diodorus Siculus, "to the 75th Olympiad", says, that Mardonius had besides the troops left by Xerxes, also from Thracia and Macedonia and other allies over 200,000 soldiers. In total he had over 500,000 in his army. Herodotus and Plutarch affirm that the Athenians had at least 8000 men. The entire Greek army numbered 100,000 men according to Diodorus Siculus, Trogus, Pompelus and Orosius or 110,000 according to Herodotus. (Herod. l. 9. c. 29.) Plutarch says the Greeks lost 1360 men in the battle. (Plutarch, in the Life of Aristides) Diod. Sic. says they lost 10,000 men.

1154. The Persian general of the entire army, Mardonius the son-in-law, (not of Xerxes, as Imil. Probus, in the life of Pausanias) of Darius who was father to Xerxes, (as I showed before in the note on 3510 AM) was slain in this battle. He was hit by a stone flung at him by Aimnestus or Arimnestus, a man of Sparta. (Herod. l. 1. c. 63.) (Plutarch in the life of Aristides) (Pausanias, l. 1.) Ctesias was incorrect when he said that he was only hurt and so escaped for a time. Later he was killed in a hail storm when he was destroying the temple of Apollo. However, Justin from Trogus and from Justin Orosius states that Mardonius, accompanied with a very small company escaped from there as from a shipwreck.

1155. When the Persian army lost their general, they fled to a fortress of theirs made of wood. The Greeks overcame it and killed over 100,000 of them. (Diodorus Siculus,) So that of the 300,000 of them, there were not left 3000 men in addition to the 40000 who fled with Artabazus. (Herod. l. 9. c. 69.)

1156. Leotychides, who commanded the Greek navy came to Mycale to liberate the Ionians from the Persians. With his own army and their help, he obtained there a most memorable victory. He slew over 30,000 Persians besides Mardontes the Persian naval commander and Tigranes the general of the army. The two other commanders of their fleet, Artayntes and Ithramitres fled. The rest that escaped fled to the tops of the cape of Mycale. (Herod. l. 9. c. 97-104.) (Diod. Sic. l. 11.)

1157. Both these fights happened near to the two temples of Ceres of Elensis on the same day of the same month. The one battle was at Platea in Europe, early in the morning and the other at Mycale in Asia later in the afternoon. The news spread swiftly far and wide that in a few hours the news of the victory at Platea came to Mycale the same day before the battle. (Herod. l. 9. c. 99, 130.) (Justin l. 2. c. 14.) However, Diod. Sic. thinks (and that more probably) that Leotychides heard nothing at all of what was done at Platea but cunningly spread such a rumour among his soldiers to encourage them. The day of these two battles (Elim. Var. Hist. l. 2. c. 25.) says, was the 6th of the month Thargeleon, the 2nd month in the spring with the Athenians. Plutarch with more wisdom says it was in the month Boedromion which was the 3rd month in summer. It was either on the 3rd day of it (in the life of Camillius and in his discourse of the glory of the Athenians,) or on the 4th. (the Life of Aristides) This battle at Micale happened in the second year after Xerxes' first entering into Greece. (Herod. l. 7. c.80.)

1158. At this time all Ionia revolted from the Persians, (Herod. l. 9. c. 103.) together with the Eolians and their bordering Islands. (Diod. Sic. l.11.)

1159. The Greeks completely burned the Persian ships and camps. They returned to the Isle of

Samos and consulted together on how to move the Ionian nation out of Asia. Diod. says they planned to move the Eolians to Greece too since they were exposed to the danger of the Persian cruelty. The Athenians feared that the Ionians, who were now an independent colony would intermix with the rest of Greece. They opposed this plan since the Ionians were also Greeks, they could count on Greece for help against the Persians. They desired that the Ionians remain in Asia. (Herod. l. 9. c. 105. Diod. l. 11. in 2nd year of 75th Olympiad.)

1160. They of Greece entered into a league with those of Samos, Chios, Lesobs and the other islands who had joined in this war against the Persians. They confirmed this with a solemn oath to last for ever. They sailed in a group towards Hellespont and on their way came to anchor first at a cape called Lectium. When an opposing wind changed to a favourable one, they passed on to Abydus. When they found the bridges there already broken down which they intended to destroy, Leotychides with his men of Peloponesus returned home. The Athenians under Xanthippus and (as Thucidides says) with their allies from Ionia and Hellespont who had revolted against the Persians, journeyed from Abydus to Chersonesus and there besieged Sestos. Artayctes, a Persian, was a wicked man whom Xerxes had made governor of that province. The town was surrounded by the strongest wall of any other towns in the area. Ocbasus a Persian, who had stored the cables used in the construction of the bridges at Cardia, left that place and came to Sestos also. (Herod. l. 9. c. 105, 113-115.)

1161. Artabuzus the son of Pharnaces, with 40000 men who fled from the battle at Plataea, travelled quickly through the countries of Phocis, Thessalie, and Macedonia, to Thracia. They took the shortest overland route to Byzantium. Many men were left behind in his march. Some were killed by the Thracians, some of hunger and some from the journey. When he arrived at Byzantium, he crossed over to Asia by ship. (Herod. l. 9. c. 65. 69, 76, 88.)

1162. Those who had saved thmselves in the top of the rock at the cape of Micale, retreated to Sardis where Xerxes still was. On that journey Masystes, one of the sons of Darius Hystaspes, had charged Artayntes one of the chief commanders of the fleet at Mycale with cowardess. When Artayntes attacked him with his sword, Xenagoras of Halicarnassus stepped in and stopped the fight and saved Masystes from that attack. For so saving Xerxes' brother's life, he was made governor of Cilicia. (Herod. l. 9. c. 107.)

1163. While Xerxes spent his time at Sardis, he there fell in love with his brother Masystes' wife. When he could not seduce her, he married her daughter Artaynta to his own son Darius hoping to get his will of her the more easily by this act. When the wedding was over, he returned to Susa, (Herod. l. 9. c. 108.) leaving part of his army at Sardis to continue the war against the Greeks. (Diod. Sic. In 2nd year of 75th Olympiad.)

3526 AM, 4236 JP, 478 BC

1164. In his flight, Xerxes burnt the Oracle of Apollo Didymeus, in Branchis, as he did all the other temples in Asia except at Ephesus. After those of Branchis handed over the treasury of their god, they all went along with him, fearing that if they stayed behind, they would have been punished for sacrilege and treason. (Strabo. l. 14. with Solinus c. 40.) Herodotus says that Xerxes left Sardis and went to Susa but Diodorus says he went to Ecbatane. Ctesias writes that he went from Babylon to Persia. Arrian in his book of Alexanders' Acts, affirms that after he came to Babylon, he demolished the temple of Belus and all other consecrated places including

the Sepulchre of Belus. Strabo (l. 16.) says that he took away the statue of Belus made of solid gold twelve cubits high. When the priests opposed it and would not allow it to be removed, he slew them. (Herod. l. 1. c. 183.)

1165. While the Athenians besieged Sestos, the autumn was approaching and they had still not taken it and planned to abandon the seige. However, the people within were so driven with famine that they were boiling their bedcords for food. Artayctes and Oebasus with many of the Persians climbed over the walls by night and fled. When the inhabitants knew this early the next morning, they surrendered to the Athenians. (Herod. l. 9. c. 116, 117.)

1166. A great number of prisoners were taken at Sestos and Byzantium by the Athenians and their confederates in the army. The confederates of their own accord, offered to refer the division of the prey to Cimon, a young Athenian gentleman. He set all the persons on the one hand and all the clothes and ornaments which they wore on the other. He gave them first choice saying the Athenians would take what was left. Herophytus of Samos persuded them to take the clothes and ornaments instead of the people. Later, the friends and kinsmen of the prisoners, came from Phrygia and Lydia and redeemed those prisoners at a high price. With the money, Cimon maintained the fleet four whole months and brought much silver and gold into the treasury at Athens. This act gave him a reputation of wisdom with the Athenians. They received so much money by the bargain, they laughed at their fellows who had formerly laughed at them. (Plutarch in the Life of Cimon and Polyanus, l. 1. Straug.)

1167. When Oebasus had escaped into Thracia, the Thracians, called Absynthii, captured him and sacrificed him to their god Plestorus. His companions were killed by various ways. Artayntes and his followers were captured at Egos Potamus and carried prisoner to Sestos. By the sea side, where Xerxes had made his bridge, or as others say, on a hill near the city Madytus, there they set up gibbets and hung them there after they stoned his own son to death before his eyes. When this was done, the Athenians returned into Greece. In addition to the money, they took the cables and ornaments of the bridges, which were made over the Hellespont. They planned to hang them as trophies in their temples. (Herod. l. 9. c. 118-120.) Xanthippus left a garrison in Sestos and dismissed all strangers. He with his own companies returned to Athens. So the war of the Medes, as they call it, came to an end after it had lasted a full two years. (Diod. Sic. l. 11. in the 75th Olympiad.)

3526 AM, 4236 JP, 478 BC

1168. Bagapates the eunuch died after he had sat by the tomb of Darius for 7 years. (Ctesias)

1169. Megabysus accused his wife Amyris, Xerxes' daughter, of adultery. She very sharply blamed his daughter for it. (Ctesias) All the while, he committed both adultery and incest. Xerxes turned his lewd affection from his brother Masystes' wife, to their daughter Artaynta, whom he had now made his own daughter-in-law. He lay with her continually at Susa. (Herod. l. 9. c. 107,108.)

3527 AM, 4237 JP, 477 BC

1170. Pausanias the son of Cleombrotus was sent as general of the Greeks from Lacedemonia to free the Greek cities that were still held by the the Persians. He had 20 ships from Peloponesus

and 30 more from Athens (Diodor. says 50 ships) commanded by Aristides. They sailed to Cyprus and liberated many cities held by Persians. (Thucid. l. 1. Diodor, Sic. in the 4th year of the 75th Olympiad.)

1171. When Xerxes was celebrating his coronation day, he gave his queen Ametris any wish she wanted. She asked for Masystes' wife, Xerxes brother. She had her breasts, nose, ears, lips and tongue cut off and so sent her home again. Masystes conspired with his own children to steal away to the province of Bactria. He wanted to make himself governor and incite Bactria and the Saca to rebel against the king. He was intercepted on the way by Xerxes' soldiers and he, his children and all that were in his company were killed. (Herod. l. 9. c. 108-112.) The governmant of Bactria was given to Hystaspes, the son of Xerxes. (Diod. Sic. in the 4th year of the 78th Olympiad.)

3528 AM, 4238 JP, 476 BC

1172. When Pausanias returned from Cyprus, he captured Byzantium. On his own authority, he sent the Persians whom he had captured (some were close friends and kinsmen of Xerxes) home safely to Xerxes. He let on that they had escaped. All this business was negotiated by Gongylus an Eretrian. He also used him to carry letters to Xerxes that expressed his desire to marry Xerxes' daughter. In return he promised to bring Sparta and all Greece, under his subjection. Xerxes was glad for this news. He replied to him by Artabazus the son of Pharnaces. He said it would be easier to communicate his counsels with Pausanias when they were closer. Therefore he gave him the government of the province of Daseylis and recalled Magabates who was governor there before. With these hopes, Pausanias grew more insolent than before and began to live like a Persian and behaved imperiosly towards those who were in league with that state. Most of them, especially the Ionians and others who had been recenty liberated from their slavery under the Persians, defected to the Athenians and desired to serve under them. (Thucid. l. 1.)

3529 AM, 4239 JP, 475 BC

1173. When Pausanias was accused by the Spartans, he was recalled from Byzantium. He was found guilty and condemned for some small misdemeanours but acquitted of treason against the state. Nevertheless, he was removed from the government of Hellespont. On his own without asking permission he hired a ship under the pretence of aiding in the war effort for the Greeks in those parts. He wanted to advance his own interests with Xerxes. When the Athenians would not allow him to stay in Byzantium, he returned not to Sparta but stayed at Colonae in Troas. He was again accused at Sparta that he consorted with the Persians and that he was up to no good while he was in those parts. When he was accused at Sparta, he was sent for again by the Ephori. When he arrived, they threw him into prison but after a hearing he was acquitted again. (Thucid. l. 1.)

3530 AM, 4240 JP, 474 BC

1174. In Greece because of the hatred to Pausanias, the common dislike of the Lacedemonians was transferred to the Athenians. Under a pretence of revenging the wrong done to the various countries by the common enemy, the Athenians made a tax of money and ships that each city should contribute against the Persians. The cities in Greece and the Greek cites in Asia readily

agreed to this for the common safety of all. The first tax amounted to 460 (not as Diodorus has it, 560) talents. It was stored in the Isle of Delos which was the common treasury of all Greece. (Thucid, l. 1. Diod. l. 11. Justin l. 16. c. 3. Plutarch and Emil. Probus, in the life of Aristides.)

1175. When Pausanias was exposed by Argilius, his homosexual lover, to whom he had committed his last letters to be sent to Artabazus, the Ephori starved him to death. (Thusic. l. 1. Diod. l. 11. Emil. Prob. in the Life of Pausanias.)

3531 AM, 4241 JP, 473 BC

1176. Artabazus, an Hyrcanian, was captain of the guard and was most trusted and had more authority with Xerxes, as his father Artasyras had previously with Darius. He conspired with Mithridares an eunuch, chamberlain to the king, (Cresias calls him Spamitres of Aspamiters) who was his close friend and kinsman. He was let into the bedchamber with his seven young robust sons at night and they slew Xerxes as he lay in his bed. In the middle of the night they went speedily to Artaxerxes and told him that Darius, (who was the eldest of the three sons of Xerxes) had killed his father so he would be king sooner. (Elian. l. 13. c. 3. relates this as if it were indeed the truth) By this lie, he persuaded Artaxerxes to have the king's guard kill his brother Darius. (Ctesias, Diod. Justin l. 3. c. 1.)

1177. By Artabanus' plot, Artaxerxes was the next king. (Ctesias) He was a man of a mild disposition and full of magnanimity to all. He was surnamed Longimanus because his right hand was longer than his left. (Plutarch in the beginning of the life of Artaxerxes.) The 7 first months of his reign are attributed to Artabanus. (Euseb. in his Chron.) It seems for that period of time, he ruled all things in Artaxerxes' name. Diodorus intimates that Artabanus was presently executed for his murder of Xerxes and Darius. Yet there was some time elapsed before this happened as appears by the more complete accounts of this by Ctesias and Justin.

3531 AM, 4241 JP, 473 BC

1178. Themistocles of Athens was suspected of the conspiracy with Pausanias for the betraying of Greece into the hands of the Persians. They searched for him and had they found him they would have killed him. Therefore he fled from Greece and came to Pydna, a town beside the Thermaic Bay of Macedonia. There he found a merchant ship going into Ionia and went aboard. A tempest carried the ship into the middle of the Athenian forces which besieged Naxos. The captain of the ship who was well paid by Themistocles, lay a whole night and a day at anchor beyond the Athenian fleet. When the tempest was over, he came safely to Ephesus. (Thucid. l. 1. Emil. Prob. in the life of Themistocles. Polyan. l. 1. Stratag.) Plutarch reports that he came to Cuma and found many sea captains wanting to capture him, especially Ergoteles and Theodorus. Xerxes had promised 200 talents to whoever would bring him his head. Therefore, he quietly left the area and came to a little town called Etas in Eolia. He hid for a few days in the house of one Nicogenes, a very wealthy man in those parts who was very familiar with several of the king's most trusted attendants. Diodorus calls him Lysitheis and says further, that he was a man of so very great wealth that when Xerxes passed that way he feasted both him and all his army in a very magnificent manner. By this good host's means, he was put into a covered wagon, such as the kings and other great men's harlots used among the Persians. He came safely into Persia according to both Plutarch and Thucidides. However, Thucidides only says, that he went the way from the sea side into Persia in the company of a certain Persian. Herodotus tells us that

from Ephesus to Sardis is a 3 day's journey and from there to Susa, 3 months. (Herod. l. 5. c. 50,53,54.)

1179. Artabanus planned to kill Artaxerxes, as he had done to his father and brother. He told his plan to Megabyzus, whom he knew to be unhappy for the jealousy of his wife's supposed unfaithfulness. She was Amytis the sister to Artaxerxes. They swore secrecy to each other, but Megabysus presently went and disclosed the matter to the king who put Artabanus to death. Then also came to light, his hand in the death of Xerxes and his son Darius. Aspamitres, or Spamitres the eunuch, who was involved with him in this, was cruelly executed by certain racks and other engines in a boat. (This is described more fully by Plutarch, in the life of Artaxerxes) (Ctesias.) For Megabysus, Justin puts Becabasus, as consort with Artabanus in this plot and sets out the manner of Artabanus' death thusly:

``Artaxerxes, fearing the number of Artabanus' children, commanded all the army to be ready in the field the next day. He planned to review his troops, the number of them and also how every man could stand to his arms. When Artbanus was there present in his armour, Artaxerxes said, that his own armour was a little short for him and that he would change with Artabanus. When Artabanus at the command of the king, had taken off his armour, Artaxerxes ran his naked body through with his sword,"

1180. From the size of his armour, we may learn that Artaxerxes, was not at this time a child as Justin claims, but that he was a man and old enough that the Scripture tells us, that in the 7th year of his kingdom, he was a father of several sons. Ezr 7:23

1181. After Artabanus' death, there was a battle fought between his friends and the other Persians in which three of his sons were slain. Megabysus on the Persian side was seriously wounded. This grieved Artaxerxes, his sisters, Amytis the wife of Megabysus' wife and Rhodogyne and his mother Amestris. Megabyzus recovered due to the great skill of Apollonis, a doctor from the Isle of Coos. After this Bactria revolted from Artaxerxes and a different Artabanus was made governor there. Between Artabanus and them a field was selected where they parted on even terms. (Ctesias) Yet those words in the Greek are ambiguous. For either it may be meant, as I have here expressed it, according to the interpretation of it made by Hen. Stephanus. He says that there was another Artabanus made governor of Bactria instead of the former, or that there was at this time another Artabanus who was governor of that province not the same person whom the king killed. If we take the latter sense, then this revolt of the Bactrians must refer to a later time but if the first, then to the present time. For at this time, Hystaspes, Xerxes' son, was governor of Bactria according to Diodor. Sic. He was the middle brother between Darius and Artaxerxes according to Ctesias. It seems reasonable that when Hystaspes saw his younger brother Artaxerxes preferred before him in the kingdom, he would incite not only the Bactrians whom he governed but also all his other friends, to recover his right of the kingdom.

1182. Eusebius in his Chron. notes, that in the 4th year of this 76th Olympiad, (upon which we now are) Themistocles fled to the Persians. This agrees with the account of Thucidides. He places the coming of Themistocles to Artaxerxes, between the siege of Naxos and that famous victory over the Persians at the mouth of the river Eurymedon by Cimon the Athenian. He makes the beginning of the reign of Artaxerxes to happen at the same time for he says that Themistocles sent letters to Artaxerxes when he was recently crowned king. He desired his favour and offered him his service against the Greeks. From this we may fully discern that the

true beginning of Artaxerxes' reign was almost a full nine years earlier than it is commonly said to have been.

(Since this was written in 1650 new evidence has been found confirming Ussher's date.

``The date commonly given for this is B.C. 445; but Ussher gave 454, and Hengstenberg and others contend that this is the true date. Hengstenberg shows in his "Christiology" how the mistake arose. Vitringa rectified the date, and Krüger, by independent enquiry, also proved the old date was wrong. Some hieroglyphic inscriptions in Egypt have shown that Artaxerxes was associated with his father in the twelfth year of the reign of Xerxes, and this information confirms the date given by Ussher and others." (article Seventy Weeks, p. 708, Concise Bible Dictionary, Bible Truth Publishers, 59 Industrial Road, Addison, Illinois, 60101)

Ussher correctly identifies the starting date for Artaxerxes reign at 473 BC. From this we can correctly calculate the start of Daniels 70 weeks of years. Those who use the date of 464 BC are forced to bend the Bible to fit with this incorrect date. One of the most common methods is to fudge the date of the death of Christ and to assume the that a prophetic year was only 360 days long. Nowhere does the Bible state this and at no time in recorded history did any people use a year of exactly 360 days. This is merely another attempt to bend the Bible to fit the opinions of men. The start of Artaxerxes reign is confirmed by three authorities, the Bible, Eusebius in his Chronicles and by Thucidides who was born about 4 years after this time. A threefold cord is not easily broken. Editor.)

1183. Plutarch from Phanias reports that Themistocles was brought into Artaxerxes favour by Artabanus, a colonel. According to Eratosthenes, he obtained this favour from the colonel by the means of his harlot who was from Eretria. He does not explain which Artabanus this was, whether he was the one slain by Artaxerxes or that Artabanus that Xerxes entrusted government of his kingdom 7 years earlier when he went to Greece. For if he meant the first, then Themistocles must have come to Artaxerxes within the first 7 months of being crowned king according to Euseb. If someone else then the time he came to the king might have happened in any other month of that year. This would agree well with Thucidides, where he says:

``he was brought to Artaxerxes, when he was newly crowned king."

1184. If was the right of the office of the colonel or chiliarch, being the second officer in the kingdom, to bring those who were to be admitted into the presence of the king. (Emilius Probus, in the life of Conon) (Elian, l. 1.) (Vartius Histor. c. 21.)

1185. When Themistocles was thus graciously received by the king, a new danger presented itself. Mandane a daughter of Darius Hystaspes, lost all her children in the naval battle before Salamis. She sought revenge upon Themistocles for this. When she could not prevail with the king, or her friends and great men in the court, she stirred up the common people. When they all rushed into the court, Artaxerxes told them fairly, that he would refer the whole matter to the judgment of his lords. So by appointing a time for a hearing, he saved Themistocles from the people's hands. (Diod. Sic. l. 11.)

3532 AM, 4242 JP, 472 BC

1186. In the second battle, a strong wind in their favour helped the Persians defeat and again subject the Bactrians to Artaxerxes. (Ctesias.)

1187. Themistocles spent a whole year in learning the Persian language, laws and customs of the country. When he came to trial, he cleared himself of all the charges and endeared himself to the king as no other Greek had done before him. Artaxerxes took him on hunting trips and had him attend his private delights and recreations at home. He was admitted to the presence of Amestris the king's mother and conversed familiarly with her. He bestowed on him also, a Persian wife of noble parentage, excellent for beauty, and goodness of disposition. He had servants to wait on him and cupboards of dishes of all sorts and all other things. These were for his needs and entertainment. (Thucidides, l. 1. Diodorus Siculus, l. 11. Plutarch in the Life of Themistocles.)

1188. When Demaratus the Lacedemonian, who returned from Greece with Xerxes, displeased the king greatly when he rode into Sardis in his chariot wearing his turban upright on his head in a way reserved only for kings. Themistocles interceded for him and Artaxerxes wrath was pacified so that they became friends again. (Plutarch in Them. with Seneca l. 6. de Benesi c. 31.)

1189. When Themistocles was made governor of the province of Magnesia, he returned into Asia. (Thucid. l. 1.)

1190. On his return, he escaped an ambush planned by Epyxius, a Persian governor of the Upper Phrygia and the Pisidians. He was warned in a dream of it by Dinaymena, the mother of the gods when he was resting at noon. As a memorial, he built her a temple at Magnesia and made his own daughter Muesiptolema to be a consecrated priestess to her. (Plutarch in Themistocles) Some say it was his wife. (Strabo, l. 14.)

1191. So that Themistocles might appear in Asia with the greater honour, the king gave him besides the government of the province of Magnesia, the very city of Magnesia on the Meander River. This city paid the king yearly fifty talents. This paid the food for his table. Lampsacus in Hellespont supplied him with money to buy him wine for his meal. Myus, at the mouth of Meander paid for his second course. Neanthes Cyzioenus and Phanias and Atheneus, (l. 1. c. 27.) listed two more cities in the country of Troas, that is Percotes and Palescepsis to supply him with clothes and carpets. (Thucid. 1. Diod. l. 11. Plut. and Emil. Prob. in the life of Themistocles.)

3533 AM, 4243 JP, 471 BC

1192. Cimon the son of Miltiades, who was general in the battle at Marathon, was now made general by the Athenians against the Persians. He set out from the Pyreum at Athens with 200 fighting ships bound for Caria. Ships from Ionia and other parts joined him to increase the size of the fleet to 300 ships. The coastal towns which were founded by the Greeks revolted from the Persians to him. The rest which were inhabited by the natives of the country and held by the Persian garrisons, he attacked and conquered. When he finished his work in Caria, he sailed into Lycia and did in like manner there. When they submitted to the Athenian government, he demanded ships of them and greatly increased his navy. (Diod. l. 11.)

1193. The Persians conscripted into the army what men they could from the other dominions of the kings. For naval forces, they sent to the Phoenicians, Cyprians and Cilians. The chief

commander of all the Persian fleet was Tithraustes, a bastard son of Xerxes. (Diod. l. 11) Ephorus says that he was admiral of the fleet and Pherendates commander by land. Callisthenes says that Ariomandes the son of Gobryas commanded the army. (Plut. in Cimone.)

3534 AM, 4244 JP, 470 BC

1194. After the Athenians had subdued Naxos, (Thucidides, l. 1.) they and their confederates under the conduct of their general Cimon, in only one day, defeated the Persians both in a naval battle sea-fight not far from the Isle of Cyprus and also in a battle on land at the mouth of the river Eurymedon in Pamphylia. This was in the 3rd year of the 77th Olympiad. (Diod. Sic. l. 11.) He was of the opinion, (and so was Justin, l. 2. in sine,) that Xerxes was yet living contrary to what Thucidides states, who of these lived closest to that time. Therefore Eusebius is right when he says this great victory was in the 4th year of Artaxerxes. He also notes:

``Cimon obtained this victory by sea and land against the Persians, near the River Eurymedon and so the war with the Medes ended."

1195. For from the beginning of Artaxerxes' reign (as we have put it according to Thucidedes' account) his 4th year was the same as the 3rd year of the 77th Olympiad mentioned here by Diodorus. Eusebius puts the first year of his reign with the first year of the 79th Olympiad. Hence he must of necessity have placed his 4th year with the 4th year of the same Olympiad. The best way is to set down this whole matter in the same order as we find it in Diodor and Plutarch, thusly.

1196. When Cimon had heard that the king's captains had taken up their station with a great army by land and a fleet by sea in the coast of Pamphylia, he stayed at sea so that they might not come within the Chelidonian Islands. He went with 200 ships from Cnidus and Triopium to the Greek city of Phaselites. When they would not allow his navy into their port nor defect from the Persians, he burned their country and assaulted their city. Nevertheless, at the intercession of those of Chios, who were in the fleet, peace was made on the condition that they should pay ten talents and follow Cimon in the war against the Persians. (Plut. in the life of Cimon.)

1197. When Cimon understood that the Persian fleet sailed about the coast of Cyprus, he presently set sail towards them with 250 ships against 340 of theirs. (Diod. Sic.) Though Ephorus says that the Persians were 350 and Phanodemus 600 strong. Yet these did nothing worthy of so great a navy. They that were next to the land abandoned their ships and fled to land to the army that was arranged in battle array there. The rest were attacked by Cimon, taken and killed. (Plutarch) Thucidides says that they took all 200 of the Phoenician ships and sank them. Emil. Probus (in the life of Cimon) says that he overcame and took all the fleet of the Cyprians and Phoenicians to the number of 200 ships. Diodorus states that the Athenians sank many of their ships and took 100 ships with their crew as prisoners. When the soldiers were fled from the ships into Cyprus, they took those ships without any prisoners. These verses recall this victory which the Athenians made and offered to their god. They are found both in Diodorus and also in Aristides' Platonic Oration.

For these when soldiers all were killed at land,
An hundred ships of the Phoenicians took,
All full of men.

1198. Plutarch in his little discourse of the Athenian glory, says that Cimon brought from Eurymedon about 100 Phoenician ships of war. Diodorus affirms that he took not only more than 100 but also 340 ships, that is, the whole Persian navy and 20,000 men.

1199. Cimon was not satisfied with this victory at sea. He attacked the land army of the Persians in Asia which he saw ranged on the shore near the mouth of the river Eurymedon. To better achieve victory, he dressed all his soldiers in the Persian clothes which he had taken. The Persians thought these were their navy and welcomed them. Therefore, Cimon, as soon as it was night, (and it was very dark without the moon shining) landed his men. They attacked the enemies camp and killed all they met. Pherendates, one of the two chief commanders and the king's brother's son was killed as he lay in his pavilion. The enemy was soon put to flight. (Diodorus) Commenting on this stratagem, Polyenus, (l. 1.) mentions but mistakenly says that Cimon landed his men in Cyprus and not in Pamphilia. Likewise does Julius Frontinus, in the end of his 4th book, where Conon is found written instead of Cimon.

1200. Cimon captured 80 Phoenician ships near Hydus which were not in the battle nor had even heard of it.

3535 AM, 4245 JP, 469 BC

1201. Cimon sailed from Athens with 4 ships and captured 13 Persian ships in the Chersonese of Thracia. He expelled the Persians and Thracians and took possession of the place for the Athenians. In all Asia from Ionia to Pamphylia, the Persian army was driven out. (Plut. in the Life of Cimon.) Pericles assumed the leadership of Athens. He set out with 50 ships and Ephialtes with 30 more. They sailed beyond the Chelidonian Islands in the sea of Pamphylia, never saw a Persian ship all the way, according to Plutarch from Calisthenes. Isocrates, in his Panathenaic, says, that neither a Persian war ship went closer to Greece than the port Phaselis nor any company of them by land crossed over the river Halys. However, Diod. writes that when the Persians saw the increase of the Athenian power, they started building ships faster than ever.

3537b AM, 4247 JP, 467 BC

1202. Ezra the priest, a scribe or a lawyer skilled in the law of Moses, obtained permission from Artaxerxes the king and his seven counsellors to resettle the Jewish state and to reform the religion at Jerusalem. By this grant, it was again made lawful for all the willing Jews to return. They could send or carry with them any gold or silver that either the king and his nobles or the Jews would offer to their God. There were also thereby given all sorts of furnishings for the Lord's house. The treasurers beyond the river were ordered to supply them with all other needs from the king's treasury. All who worked in the temple would be free from tribute. All the people were allowed to live according to their own laws. Ezr 7:11-26

3537c AM, 4247 JP, 467 BC

1203. In the 7th year of Artaxerxes, the first day of the first month, Ezra, with a great number of Jews, left Babylon for Israel. Ezr 7:6,7,9 8:1-14,30

3537d AM, 4247 JP, 467 BC

1204. On the 12th day of the 1st month, they left from the river Ahava and on the 10th day of the 5th month, in the 7th year of Artaxerxes' reign, they arrived at Jerusalem. They rested there for 3 days. Ezr 7:8,9 8:30,32

1205. On the 4th day of the 5th month, the gold and silver which they had brought was weighed and with the other furnishings, were put in the house of the Lord. Those who returned offered their sacrifices to God. When this was done, the king's edicts were given to the governors and rulers beyond the river who showed much favour to the people and the house of the Lord. Ezr 8:33-36

3538a AM, 4247 JP, 467 BC

1206. When Ezra knew that the Israelites had intermarried with the heathen he mourned and fasted. He publicly made intersession to God, to avert his wrath on them. Ezr 9:1-15 When many of the people sorrowed for this, Shecaniah advised Ezra to direct the people that they would vow to God to put away their heathen wives and the children whom they had by them. This was done. Ezr 10:1-17

1207. Those who returned from captivity, were ordered to appear at Jerusalem within 3 days. Those that did not would be punished. Therefore all the men of Judah and Benjamin gathered in the court of the temple, on the 20th day of the 9th month. They trembled over the seriousness of the matter and because of the inclement weather. Ezra commanded every male to separate himself from his heathen wife. This they agreed to and desired that judges might be appointed to see that the orders were followed. Two priests and two Levites were appointed to help carry this out. Ezr 10:7-15

3538b AM, 4248 JP, 466 BC

1208. This examination was held from the 1st day of the 10th month to the 1st of the 1st month. In two months the matter of the heathen wives was settled. Ezr 10:16,17

3538d AM, 4248 JP, 466 BC

1209. Themistocles died a natural death at Magnesia. Others say he poisoned himself voluntarily when he saw that he could not subdue Greece as he had promised the king. (Thuc. l. 1.) Cicero says in his Laelius, that he killed himself 20 years after the death of Coriolan. According to Dionysius Halicarnassaeus, that would be in the 3rd year of the 78th Olympiad. That year has this note by Eusebius in his Chron.

``Themistocles, whom his own worth had made the conqueror, his own country's wrong made him the general of the Persians. However, so that he might keep himself from attacking it, he appointed a sacrifice at which he drank a bowl full of the bull's blood. Hence he fell as a noble sacrifice of piety, dead before the altar. So memorable was his departure from this life that it had this effect that Greece would never need another Themistocles after him."

1210. Concerning his death, Tully in his Burtus, makes Pompo Atticus to state it this way:

``For as you now tell us a tale of Coriolan, so Clitarchus and Stratocles do the same of Themistocles. Thucidides, who was an Athenian of noble rank and an excellent man, lived not long after him. He says only that he died and that he was buried privately in some place in Attica and that there was some suspicion that he poisoned himself. Concerning him these men write that when he had sacrificed a bull, he drank the blood of it in a basin and died in that place:"

1211. Though indeed before the writing of this History by Thucidides, the Athenians themselves had heard it from Aristophanes, in Equitibus. He wrote this in Athens the 7th year of the Peloponesian war, when Stratocles was ruler of Athens. He states that Themistocles died from the drinking of bull's blood.

3540a AM, 4249 JP, 465 BC

1212. The 20th Jubilee.

3544 AM, 4254 JP, 460 BC

1213. Inaros, the son of Psammericus king of Libya (not a Lydian as Ctesias has it) journeyed from Marca a city bordering on Pharus caused much of Egypt to defect from Artaxerxes. He was proclaimed king by them and sent for the Athenians at Cyprus. These were engaged in a war with 200 ships, some of their own and the rest from their allies. (Thusid. l. 1.)

1214. When Artaxerxes heard of the Egyptian revolt, he gathered an army and a navy from all his dominions. He spared no pains nor cost in doing this. (Diodorus Siculus, 2nd year, 79th Olympiad) This is 2 years earlier than the more precise account given by Thucidides.

1215. Artaxerxes planned to head this army into Egypt but his friends persuaded him otherwise. He sent his brother Achemenes to head that expedition with 400,000 soldiers and 80 ships. (Ctesius) Diodorus agrees with him that he sent Achemenes as general in this Egyptian war but he says that he was the son of Darius and Artxerxes was his great uncle and he had only 300,000 troops. He means by this that it was Achemenes the son of Darius Hystaspis and Atossa, to whom Xerxes had given the government of Egypt after Xerxes had conquered it. (Herod. l. 7. c. 7, 97.)

3545 AM, 4255 JP, 459 BC

1216. When Achemenes (also called Achemenides) came into Egypt, he refreshed his army at the Nile River after the long march and prepared for battle. Those on the other side gathered what forces they could from Egypt and Libya and waited for the Athenians to arrive. (Diod. Sic.)

1217. The Athenians came from sea and entering the mouth of the Nile. They quickly made themselves masters of the river. (Thucid.) Inaros, together with Charamitis, who was admiral of a fleet of 40 Athenian ships defeated the Persians. Of the 50 Persian ships, they took 20 with all their men and sank the other 30. (Ctesias) But Diodorus Siculus tells us, that the entire Athenian

fleet of 200 ships at Cyprus came to Egypt, not 40 ships only, as Ctesias said.

1218. Inaros with his own Egyptian troops and Athenian reinforcements, fought a battle with the Persians on land. By their sheer numbers, the Persians were winning. When the Athenians came and forced their one wing of troops to retire, many Persians were killed. The rest of the Persian army fled and many were slaughtered. (Diodor.) Of the 400,000 men who Achemenes brought into the battle, he and 100,000 of his troops were killed. He died of a wound which he received from Inaros' own hand and his body was sent to Artaxerxes. (Ctesias) Herodotus mentions (Herod. l. 3. c. 12. l. 7. c. 7.) that Achamenes a son of Darius and of other Persians were slain by Inaros a Libyan, son of Psammitichus at Papremes.

1219. The Athenians routed the Persians and took two thirds of Memphis. They attacked the other part called the White Wall, where the Persians and Medes had fled. (Thucid. and Diod.)

3546 AM, 4256 JP, 458 BC

1220. When Artaxerxes heard of this great defeat, he sent Megabasus a Persian to Sparta with money to pay the Peloponesians to attack the Athenians. He thought that this would draw the Athenians from Egypt. The Lacedemonians would not take his money nor yield to any of his plans. When the king realised this, he called Megabazus home again with the money that was left. He commanded Megabyzus, the son of Zopyrus to make provisions to go to Egypt. (Thucid. and Diod.) Megabysus was formerly a general in Xerxes' army. (Herod. l. 7. c. 82.) He married Xerxes' daughter, Amytis. (Ctesias) He was the son of Zopyrus who recovered Babylon for Darius, the son of Hystaspes, according to Herodotus at the very end of his third book.

3547 AM, 4257 JP, 457 BC

1221. Artabazus and Megabyzus were made commanders for the war in Egypt. They had an army of 300,000 troops. (Diod.) Ctesias says they only had 200,000.

1222. When they came into Cilicia and Phoenicia, the commanders stayed for a time to allow the army a rest after so long a march. Meanwhile, they ordered the Cilicians, Cyprians and Phoenicians to provide the navy. They of Thrice provided 300 ships, fully manned and equipped for war. (Diod.) Oriscus was the admiral of the fleet. (Ctesias.)

1223. They spent almost a whole year in training the troops for war. The Athenians continued to besiege the fort of the White Wall in Memphis. The Persians manfully defended it and the Athenians saw no possibility of taking it by a direct attack. However, they besieged it for all this year. (Diod.)

3548 AM, 4258 JP, 456 BC

1224. When the Persian commanders in Asia had trained their troops, they marched from there through Syria and Phoenicia. Their navy of 300 ships sailed along the coast as they went. When they came to Memphis, (Diod.) their army of 200,000 was joined by 300,000 troops left by Achemenes in Egypt. They fought a fierce battle with the Egyptians and many died on each side. More Egyptians were killed than Persians. Megabyzus wounded Inaros in the thigh who

fled into the stronghold, called Byblus, on the Isle of Prosopitis in the river of Nile. He was joined by the surviving Greeks but the Greek general Charamites was killed in this battle. All Egypt except that fort of Byblus defected to Megabysus.(Ctesias.)

1225. When Megabysus had driven both Egyptians and Greeks from the field of battle and out of Memphis, he besieged them in the little Isle of Prosopitis for 18 months. (Thucid. l. 1.)

3550a AM, 4259 JP, 455 BC

1226. In the 20th year of the reign of Artaxerxes, in the 9th month called Chisleu, Nehemiah was at Susa, the winter quarters of the Persian kings. (Athenaus, Despnosoph. 12.) When he received news how the wall of Jerusalem was still broken down and the gates burnt with fire, he mourned, fasted and prayed to God. He asked that God would forgive the people's sins and give him grace in the eyes of the king. Neh 1:1-11

3550c AM, 4260 JP, 454 BC

1227. In the same 20th year of the king, in the month Nisan, Nehemiah's turn came to serve as cupbearer to the king. Both the king and queen, (whom I suppose to be her whom Ctesias calls Damaspia) noticed his sorrowful appearance. He presented his request to them and obtained permission from the king to be the governor of Judah and to rebuild Jerusalem. Neh 2:1-6 This event marks the start of Daniel's 70 weeks. Da 9:24,25 (For starting date of Artaxeres reign, see note on 3531 AM <<1190>>. Editor.)

1228. Nehemiah with a commission and supplies from the king came to Jerusalem in spite of the opposition from the governors Sanballat the Horonite of Moab and of Tobiah the Ammonite. He began the work and replied to them who laughed at him for undertaking so foolish an undertaking. Neh 2:7-20

1229. The Persian commanders in Egypt made the river dry which flowed around the Isle of Prosopitis by diverting the water into another course. This left the Athenian ships aground and joined the Isle of Prosopitis to the mainland. As soon as the Egyptians saw the Athenian ships aground, they surrendered and made peace with the Persians. When the Athenians were deserted by the Egyptians, they burned their ships so they would not fall into the hands of the enemy. The Persians crossed the dry channel and took the island. When they saw the valour of the Athenians and remembering the losses they had received by them previously, they allowed the 6000 of them to return home with their possessions. (Thucid. Diod. Ctesias.)

1230. The fortunes of the Athenians in Egypt, where they had spent 6 years in war came to naught. Egypt returned under the control of Artaxerxes except for Amyrtaeus, who was king of those who lived in the low countries of Egypt. They could not take him because of the vastness of the low country and its inhabitants were most warlike. (Thucid. l. 1.)

3550d AM, 4260 JP, 454 BC

1231. Eliashib, the son of Joiakim, the son of Jehu (or Jehoshua) the high priest and the rest of the Jews, started to build the wall of Jerusalem, Neh 3:1-32 on the 4th day of the 5th month Ab.

1232. Sanballat and Tobiah with the Samaritans and other enemies of the Jews, first laughed at this new work. When they saw the wall half up, they stopped mocking and consulted how to destroy the builders. When Nehemiah knew this, he first prayed to God and then ordered his men to be ready for a battle. Thus he thwarted the plans of their enemies.Neh 4:1-23

1233. When Nehemiah heard the outcries of the people, he ordered them to be freed, the slaves from their bondage and the debtor from their debt. Those who had mortgaged their lands or goods were to be freed from their debt. He set a good example by releasing his debts and all engagements of lands or goods made to him and freed the poor of public taxes. He gave liberally to those in need. Neh 5:1-19

1234. Nehemiah was not only in danger from Sanballat and other enemies abroad but also from false prophets and false brethren at home. They tried to hinder the work as much as the others did. In spite of these difficulties, the wall was finished in 52 days, on the 25th day of the 6th month called Elul. Neh 6:1-19

1235. The dedication of the wall was performed with much celebration and great joy. Neh 12:27-43

1236. Nehemiah took care of the various offices belonging to the house of the Lord. He appointed governors over the city and ordered its guards. He called the congregation together and numbered those who had returned from the captivity. He selected a number of people to live in the city with the rest of its inhabitants. Everyone according to his ability, made their various offerings to God, Neh 7:1-73

1237. When 50 Greek ships were sent to Egypt to relieve those who were there for so long, they knew nothing of what had happened to their country men. They anchored at Mendesium which is a mouth of Nile. They were attacked by the Persians from the land and the Phoenicians by sea. Most of them were killed. A few escaped to carry news to Greece. Of that great army which was there before, only a few returned into Greece again. Most were lost as they passed through the deserts of Libya to get to Cyrene. This was the sad end which came to that great expedition of the Athenians in Egypt. (Thucid. l. 1.)

3551a AM, 4260 JP, 454 BC

1238. In the feast of trumpets, in the 1st day of the 7th month, all the Jews came together at Jerusalem. The law of God was read by Ezra and expounded to them. When they heard it, they were all greatly grieved and wept. They were encouraged by Nehemiah, Ezra and the Levites to keep that feast with joy. Neh 8:1-12

1239. On the 2nd day of the same month, the elders of the families, the priests and Levites consulted with Ezra concerning questions arising from the reading of the law. They were encouraged to keep the feast of tabernacles Neh 8:13-15 outside in the fields in booths made of boughs as stated in the law. Le 23:40

1240. On the 15th to the 21st day, the feast of Tabernacles was celebrated with great care and devotion. For 7 days together, the law of God was read and the 8th day also was kept very solemnly according to the law. Le 23:36

``Neither was there the like feast of Tabernacles kept from the days of Joshua, the son of Nun, to that time and there was great joy made." Neh 8:17,18

1241. Of this the Jews in their Greater Chronicle, (c. 30) speak in this manner:

``It may be said that he compares this the return of the children of Israel into the land in the days of Joshua. For as in the days of Joshua they were bound to tithes, to the year of Shemite, or Remission and to Jubilees and to the hallowing of their walled towns. So now in their return in the time of Ezra, they were in like manner obliged to keep the law of tithes of the years of Shemite or Releasings, of Jubilees and to the hallowing of their walled cities. They rejoiced greatly before the Lord."

1242. On the 24th of this month, the Israelites who returned, separated themselves from all strangers, made public profession of their repentance. Neh 9:1-38 They renewed their covenant with God and bound themselves to observe the law of God, his worship, Neh 10:1-39 and the law, Le 25:4 De 15:1 of the sabbath and the sabbatical year. Neh 10:31

1243. The chief heads of the people feasted at Jerusalem. The rest cast lots, according to which every tenth man would live in Jerusalem. Neh 11:1-36 1Ch 9:1-44

3551a AM, 4260 JP, 454 BC

1244. Megabyzus left Sartamah as governor of Egypt and returned to Artaxerxes with Inaros and some other Greeks. He gave them his word that they would not be harmed. Artaxerxes carefully observed this though he was incensed against Inaros for having slain his brother Achemenes. When his mother Amestris (called Amytis by Ctesias) desired vengeance on Inaros, the Greeks and Megabyzus, the king refused her request. (Ctesias)

3554 AM, 4264 JP, 450 BC

1245. The Athenians sent Cimon their general with a fleet of 200 ships of their own and their confederates into Cyprus. 60 went to Egypt to Amyrtaeus who was still in Egypt. The rest besieged Citium, a city in Cyprus. (Thucid. l. 1.) At this time Artabazus and Megabyzus commanded the Persian forces. Artabazus had his fleet of 300 ships around Cyprus. Megabyzus with the army of 300,000 troops stayed in Cilicia. (Diod. Sic. l. 12. in the 3rd year of 82nd Olympiad)

1246. Cimon sent messengers to the oracle at the temple of Ammon to ask about some secret matter. (Plutarch in the Life of Cimon)

3555 AM, 4265 JP, 449 BC

1247. In the siege of Citium in Cyprus, (as Thucidides says) Cimon died either of a natural

disease, (as Emil. Probus has it) or, as others say, of a wound which he received in battle. When he was about to die, he advised those that were about him to conceal his death and to return home as fast as they could. It happened that this secret was well kept and all the Greek army returned home safely under the conduct (as Phanedemus speaks) of Cimon who had been dead a whole month. Those who were sent to consult the oracle, received the answer that Cimon was already with him. When they returned to Egypt and they understood that Cimon died at that very time when the oracle answered them. (Plutarch in the Life of Cimon.)

1248. When the Greek army returned from Egypt, they who besieged Citium in Cyprus, were short of supplies. They lifted their siege and sailed to Salamis in the same island. Here they fought with the Phoenicians, Cyprians and Cilicians, by sea and land. In the naval battle, they sunk many enemy ships and captured a 100 with all the soldiers and sailors still in them. The rest they pursued as far as Phoenicia. The Persians with the remaining ships, fled into Cilicia where Megabyzus was with the army. The Athenians sailed there as fast as possible and landed their men on the open shore and attacked the enemy. In this fight, Anaxicrates who commanded the fleet, behaved himself most courageously and died a most noble and heroic death. They defeated the Persians and slew many of the enemy. They returned to their ships and sailed home with those returning from Egypt. (Diod. Sic. in the 3rd and 4th year of the 82nd Olympiad,) as he stands corrected from Thucidides. Elian writes that the Athenians lost in Egypt 200 ships and in Cyprus 150 with all their equipment. (Elian. Variar. Histor. l. 5. c. 10.)

1249. When Artaxerxes heard of the loss of his men in Cyprus, he sought advice from his council concerning this war. It was resolved that it was for the good of the kingdom that peace should be made with the Greeks. Therefore the king wrote letters to the captains and commanders in Cyprus that they make peace with the Greeks on any terms. Hereupon Artabazus and Megabyzus sent messengers to Athens to seek peace. When the Athenians had consented to their conditions, they sent commissioners to represent them having full power and authority. The leader of the group was Callias, the son of Hipponicus. (Diod. in the 4th year of the 82nd Olympiad.) At this time, the men of Argos sent their messengers to Susa to know if Artaxerxes would honour the league they had made with his father Xerxes, or if he considered them enemies. Artaxerxes answered that the league continued and that he considered no city more friendly to him than Argos. (Herodotus, l. 7. c. 152.)

1250. The peace between the Athenians and their confederates on the one side and the Persians on the other was concluded with these conditions:

``That no Persian governor would at any time come within three days journey of the sea and that there would be no warship from either side be found between Phaselis and the Cyantan Isles:"

1251. Or as Plutarch expresses it,

``That the king would not have any warships in all the sea between the Cyancan and the Cheldonian Islands."

1252. When the king and his council of war had subscribed to these articles, then the Athenians took an oath that they would not invade any of the king's provinces. (Diod. in the 4th year of the 82nd Olympiad)

1253. Plutarch (in the life of Cimon) says that they built an altar in memory of this peace and that they gave many honours on Callias who had been the architect of it.

3556 AM, 4266 JP, 448 BC

1254. Artaxerxes wearied for 5 years with his mother's nagging, gave Inaros the Egyptian king and the Greeks that came with him into her hand. The queen had the body of Inaros to be so racked and stretched out and wrenched several ways. He hung on three different crosses at one time. She had the 50 Greeks (for she could catch no more) decapitated. (Ctesius) Thucidides says that Inaros king of Libya was taken by treachery and crucified. Herodotus tells us, that his son Thammyras by the favour of the Persians, held the government of Egypt which his father had held before him. (Herod. l. 3. c. 5.)

1255. Megabyzus was greatly grieved by the death of Inaros and those Greeks. He asked permission to go to his own government in Syria. He had secretly sent the rest of the Greeks there. He following them there and as soon as he came to Syria he revolted from the king and gathered an army of 150,000 men. (Ctesias)

3557 AM, 4267 JP, 447 BC

1256. Osiris was sent against Megabyzus with an army of 200,000 men. In the battle, Osiris wounded Megabyzus with a dart in the thigh two inches deep. Likewise, he wounded Osiris with a dart first in the thigh and then in the shoulder. As Osiris fell from his horse, Megabyzus caught him about by the middle and saved him. Many of the Persians fell and the two sons of Megabyzus, Zopyrus and Artipsyus fought valiantly that day. Megabyzus won and carefully returned Osiris to Artaxerxes who demanded his return. (Ctesias.)

3558 AM, 4268 JP, 446 BC

1257. Another army was sent against Megabyzus. The general was Menostanes, or Menostates, son to Artarius, governor of Babylon and brother to king Artaxerxes. In the battle, Megabyzus wounded Menostanes in the shoulder and in the head. Neither of those wounds were mortal, but when it happened, he and all his army fled and Megabyzus had a most glorious victory. (Ctesias)

1258. Artarius, Artoxares the eunuch, a Paphlagonian and Amestris, the queen mother, persuaded Megabyzus to come to terms with the king. After much effort, Artarius, Amytis' wife and Artoxares, who was now 20 years of age and Petisas, the son of Osiris, prevailed with him to come to the king. When he came, the king sent him word that he freely pardoned him all his past offences. A little later when the king was hunting, a lion set upon him. When Megabyzus saw the lion raised upon his hind feet, slew him with his spear. The king was angry with him because he had done it before the king could. He commanded that Megabyzus be decapitated. The intercession of Amestris, Amyris and others, spared his life and he was sent away and confined to the island of Cirta in the Read Sea (sic). Artoxares the eunuch for having spoken too freely with the king on the behalf of Megabyzus, was banished into Armenia. (Ctesias.)

3559 AM, 4269 JP, 445 BC

1259. When Herodotus read his books at Athens before the council there, he was much honoured for them, according to Euseb. in his Chron. There Scaliger notes that Herodotus wrote his books before his going into Great Greece (Southern Italy) not in Great Greece itself as some think following Pliny on this. We shall see more in the next year. But I observe that in these books mention is made often of the Peloponesian war, both in (the 7th book c. 137. and in the 9th book c. 72.) In the former reference, a thing is related that was done in the 2nd year of that war. In the later, a thing that happened in the 19th year of it at Decelaea. This is 22 years after the time consigned by Euseb. to the reading of his book at Athens. See more on this in the year 3596 and 3597.

3560 AM, 4270 JP, 444 BC

1260. In the first year of the 84th Olympiad, when Praxiteles was the governor of Athens, 12 years before the Peloponesian war began, the Athenians sent a colony into Great Greece (Southern Italy) to rebuild the decayed city of Thurii. Lysias, a youth of 15 years of age was one of the leaders in this group (Plutarch and Dionysus Halicarnassaeus in the life of Lysians the Orator) along with Herodotus who was 41 years old. Although he was born at Halicarnassus in Caria, he obtained the surname of Thurius after this because of his part in reestablishing Thurii. (Strabo, l. 14) The 84th Olympiad happened on the 310th year from the founding of Rome, according to Varro's account. In this year Pliny says that Herodotus compiled his History in Thurii in Italy, (Pliny l. 12. c. 4.) as mentioned in the previous year.

3562 AM, 4272 JP, 442 BC

1261. In this year all wars ceased throughout Asia, Greece, Sicily, Italy, Gaul, Spain and almost the entire world. (Diod. Sic. 3rd year of the 84th Olympiad.)

1262. After Nehemiah had governed Judah for 12 years, that is from the 20th year of the reign of Artaxerxes to the 32nd of the same, he returned to the king. (Ne 5:14, 13:6)

1263. In his absence Eliashib the priest, who was over the chamber of the house of God and had made an alliance with Tobiah, prepared a room for him in the court of the temple. In this place the gifts and tithes were formerly kept. The son of Joiada, the son of Eliashib the high priest, (who was a different man from Eliashib of whom I just mentioned) became son-in-law to Sanballat the Horonite after he married his daughter. When Nehemiah returned to Jerusalem with a new commission, he quickly redressed and severely punished these and other wrong doings. (Ne 13:1-31)

3563 AM, 4273 JP, 441 BC

1264. After Megabyzus had lived 5 years in exile, he fled from the Island where he was confined and feigning himself to be a "pisagas", (i.e. leper in the Persian language and one to whom no man might approach) he came home to his wife Amytis. By her and Amestris, the king's mother, he was at last reconciled to the king. He sat at the king's table as before and died at age 76. The king grieved very much for him. (Ctesias.)

3564 AM, 4274 JP, 440 BC

1265. In this year, the Samians and Milesians went to war over the ownership of the city of Priene. This was the beginning of the 6th year, (according to Thucidides) of the 30 years of peace and the league between the Athenians and Lacedemonians. It was in the middle of the 4th year of the 84th Olympiad according to Diodorus. Priene was a city in Caria, which the Samians and Milesians each claimed. The Milesians were too weak to defeat the Samians. They drew to their side some Samians who were unhappy with things in their country. They went to Athens and complained of the behaviour of the citizens of Samos. The Athenians sent for them to lay down their arms and negotiate the matter at Athens. When the Samians refused to do this, Pericles prevailed to have war declared against them. He did this as a favour to his prostitute Aspasia, that famous courtesan whom he doted on not so much for her beauty as for her wit. She was the daughter of Axiochus of Milesia. The Athenians sent a fleet of 40 ships under the command of Pericles and easily took the city of Samos. He changed the government from an aristocracy to a democratic one.

1266. After Pericles returned from Samos, there arose in Samos a terrible sedition. Some wanted a democratic government and others wanted the old aristocracy. Those who disliked the democratic form, conspired with the chief men of the city and sent to Asia to Pissuthnes, the son of Hystalpes the governor of Sardis. When they had made a league with him, he gave them a band of 700 soldiers. They returned in the still of the night to the Samos and were joined by others of their consorts. They surprised and captured the town. They declared themselves enemies to the Athenians and took the whole garrison of them with the captain and officers. They sent them to Pissuthnes as a gift. They immediately marched against Miletus. The inhabitants of Byzantium were also allies with them against the Athenians.

1267. When the Athenians heard of the revolt of Samos, they sent 60 ships. 16 went towards Caria to attack the Phoenician fleet in those parts and into Chios and Lesbos to take on allies from there. The other 44 vessels continued with Pericles as the admiral and his 9 colleagues. The Samians recalled their 20 ships which they had sent full of soldiers to assault Miletus. They were joined by 50 more ships. They fought with the 44 ships of the Athenians near an island called Tragia and were defeated. From there the Athenians with 40 more ships from home and 25 more from Chios and Lesbos, went and landed with their forces on the Isle of Samos. They captured the island and made a triple ditch about the city by land. They besieged the city with their ships.

1268. A few days later Pericles learned by letters from Caria and Caunus, that the Phoenician fleet was coming towards him to relieve Samos. He left part of his army to maintain the siege and took 60 ships from the navy. He went as fast as he could to meet the Phoenician navy. Stesagoras went with him with 5 ships from Samos.

1269. The Samians took advantage of the absence of Pericles. Under the command of Melislus, the son of Ithogenes an outstanding philosopher, they attacked the Athenian camp which was neither fenced nor manned as it ought to have been. When they sunk the ships which kept the island and defeated and routed the army, they freely traded and brought in supplies for 14 days.

1270. When Pericles heard what had happened to his men at Samos, he hurried back as fast as he could with a larger fleet. Thucidides, Agnon and Phormio joined him with 40 ships. Tlepolemus and Anticles brought 20 more ships from Athens. Chios and Mitylene sent him 30 ships. With these great forces, he attacked and defeated Melislus. He besieged the town by land

and sea as before and harassed them with frequent assaults on every side. Some say that those engines of battery, as Rams and Vines and Galleries were first invented here by one Artemon of Clazomena. Ephorus the historian confuses him with Artemon Periphresus of whom Anacreon the poet in his poetry mentions. (recited by Athenaeus l. 12.) (Thucid. l. 1.) (Diod. Sic. in the 4th year of 84th Olympiad) (Plutarch in the life of Pericles,)

1271. After a 9 month siege, the Samians surrendered. The town was immediately destroyed and they gave hostages for their fidelity in time to come. They gave up all their ships. They paid for the expense of the war and made an instalment payment then. Those of Byzantium submitted to the Athenian government as before. (Thucid. l. 1.)

3566 AM, 4276 JP, 438 BC

1272. Spartacus succeeded Archaeanactides in the kingdom of Bosphorus Cimmerius. (Diod. the 3rd year of the 85th Olympiad.)

3571 AM, 4281 JP, 433 BC

1273. Spartacus died after reigning 17 years. (Diod. Sic. in the 4th year of the 86th Olympiad) In the 3rd year of the 85th Olympiad, he states that he reigned 17 years. The interval between these two Olympic years assigned by him the one to the beginning, the other to the end of his reign only make up 5 or at most both parts being included only 6 years of his reign. After him came Seleucus.

3572 AM, 4282 JP, 432 BC

1274. At Athens in the year when Apseudes was over the government and in the last year almost ended in the 86th Olympiad, Metone observed the summer solstice to be upon the 21st day of the Egyptian month, Phamenoth (or the 27th day of June, according to the Julian calendar) in the morning. (Ptolemy, in his Mag. Syntax l. 3. c. 2.) From this he formulated the Cyclus Punaris, or the circle of the moon which we call the Golden Number of 19 years. (Diod. Sic. the 4th year of the 85th Olympiad) He deduced the beginning of this cycle from the next new moon following that solstice on the 15th day of July, according to the Julian calendar.

3573 AM, 4283 JP, 431 BC

1275. Arcesilaus was killed by his subjects the Cyrenians. He was the 8th king in that state and the man who in the 3rd year of the 73rd Olympiad, won the 31st Pythian race with his chariot. He was made famous for that by Pindarus, in his 4th and 5th Ode. When his son would have succeeded, he was disallowed by the Cyrenians. Thereupon he sailed into the Hesperides or western islands and there died. So that kingdom of Cyrenia which had stood for 200 years came to an end. It had four kings of the name of Battus and four of the name of Archelaus. These interchangeably succeeded each other in the kingdom according to the oracle at Delphi as reported by Herod. (Herod. l. 4. c. 163.) (Scholiast. Pind. in Od. 4. Pythion.)

1276. Toward the end of the 1st year of the 87th Olympiad, when there were only two months remaining in the rule of Pythodorus of Athens in the beginning of the spring, the Peloponesian

war started between the Lacedemonians and the Athenians. The nations living along the coast of Asia, sided with the Athenians, All the Carians, the Dores, the Ionians, those of Hellespont, and all the adjoining islanders supported Athens except for the two islands of Melos and Thera. Both sides sent their embassies to Artaxerxes asking for help. (Thucid. l. 2.)

1277. At the beginning of this war lived 3 famous historians, Hellanicus of the age of 65, Herodotus at 53 and Thucidides at 40. (A. Gellius, in his 15th book. c. 23. states this from Pamphylia, l. 11.) Thucidides wrote the entire history of this war to its 21st year. He carefully wrote what happened by the winters and summers. He began every summer from the first of the spring and every winter from the first of autumn.

1278. In the first summer of this war, there was a total eclipse of the sun that was so dark, the stars appeared in the sky. (Thucid. l. 2.) This caused great fear among all men as a sad and great omen in the world. When Pericles saw the captain of the ship he was on, troubled by the eclipse, he put his cloak over his eyes. He asked him whether he was afraid at that or whether he thought it portended any great event or not. When he said no, then Pericles replied what was the difference between this covering of the sun and that except that the eclipsed area was much larger than my cloak? (Plutarch in the life of Pericles) He discussed with him the causes of the eclipses of the sun and moon and their motions by which they moved, according as he had learned from his teacher Anaxagoras. He persuaded his fellow citizens not to trouble themselves with a vain and needless fear. (Valer. Max. l. 8. c. 11.) This eclipse happened on August 3rd at 5 o'clock in the afternoon at Athens. About 80% or 10 digits of the sun was covered.

3574 AM, 4284 JP, 430 BC

1279. A dreadful plague started first in Ethiopia and spread from there into Libya and Egypt and especially into the regions of the Persian dominion. It raged unchecked in the city of Athens in the 2nd year of this war. (Thucid. l. 2.) From a historical perspective, he documents the nature of this plague. He was sick with it and often in company with those who were sick. Hippocrates as a physician who lived in Athens and was used in the curing of various persons afflicted with the plague. He describes the plague from a medical view point. (l. 3. Epidem. Sect. 3.) Lucretius, who lived many years after, describes this in his poetry.

1280. A sedition happened in a town of the Colophonians, called Notium. When Itamenes and his Median soldiers were called in by one of the sides, they came and possessed the strongest part of the town. (Thucid. l. 3.)

1281. In the later end of this summer, Aristeas, the son of Adimantus a Corinthian and the ambassadors of the Lacedemonians, Aneristus and Nicolaus, and Patrodemus and Timagoras of Tegrea and Polis of Argos, journeyed into Asia toward Artaxerxes to ask of him aid of men and money for the war. They went by Thrace and came to its king, Sitalces, the son of Tereas. They planned to pass over the Hellespont and to go to Pharnaces, the son of Pharnatacus, hoping to have him convoy them to safely to Artaxerxes. They were betrayed by Saducus, the son of Sitalces the king and Nymphodorus of Abdera, the son of Pytheus. They were all taken to Athens. The Athenians without any hearing killed them the same day they arrived and threw their bodies into a ditch. (Thucid. l. 2. with Herod. l. 7, c. 137.)

3575a AM, 4284 JP, 430 BC

1282. The following winter the Athenians sent 6 ships to Caria under the command of Melesandrus. They intended to gather money from those parts and to rid the seas of pirates. These were from Peloponesus and preyed on poor merchants ships with their cargo which they traded along the coast of Phaselis, Phenice and other ports of the continent. Melesandrus with his Athenians and other confederates did not stay at sea. They went ashore in Licia and were defeated by the enemy. He and most of his army were killed. (Thucid. l. 2.)

1283. Seleucus, the king of Bosphorus Cimmerius, died after ruling for 4 years. (Diod. 4th of the 86th Olympiad.) After him Spartacus the 2nd reigned for 22 years.

3576 AM, 4286 JP, 428 BC

1284. Pericles died in the 4th year of 87th Olympiad, (Diod. l. 12.) 2 years and 6 months after the beginning of the Peloponesian war which he was the main cause of. (Thucid. l. 2.) He was senior statesman had continued as a prince of the Athenian state for 40 years. (Cic. l. 3. de oratore and Plutarch in the life of Pericles.)

1285. In the year Anaxagoras of Clazomenae died. He was Pericles' teacher and was born in the 70th Olympiad and died in the 1st year of the 88th Olympiad, according to Laetius in his life from Apollodorus' Chron. However, there it is incorrectly stated as Olympiad 78. He adds that the men of Lampsacus bestowed on him an honourable burial with this epitaph, as recorded also by Elian, (l. 8. Var. Histor. c. ult.) on his tomb.

Great Anaxagoras lies here in mould,
Who did all secrets of the heavens unfold.

3577 AM, 4287 JP, 427 BC

1286. In the winter season of the 4th year of the Peloponesian war, the Athenians sent 12 ships commanded by Lysicles with four commissioners to collect their tribute from their confederate cities. Lysicles went from place to place to gather money. When he was leaving Myus through Caria, the Carians and Anaeitae ambushed and killed him and most of his army. (Thucid. l. 3.)

1287. When Alcides, the commander of the Lacedemonian fleet, came to the cape of Myonesus in the country of the Teii, he killed most of the Greeks whom he had taken prisoners from Asia. When he came to Ephesus, some messengers from the Samians who were of the Anaeitae, rebuked him. They said he was wrong to deliver the Greek nation from servitude if he purposed to destroy people who never bare arms against him nor were his enemies. Their only crime was being forced to pay tribute to the Athenians. He then spared the rest and let them go.

1288. A new broil arose between the old citizens which dwelt in the lower town of Notium and those which had recently fled there. When these saw the power of the Arcadians and other barbarians as Pissuthnes which the governor of Lydia had sent. They made a wall around the upper town for a fortification against the lower town. They made a league with the Colophonians who lived in the upper town and sided with the Medes making one accord with them. The other side sent for Pachetes, a captain of the Athenians to come and help them. When he came, he defeated Hippias. Pissuthnes the captain of the Arcadians in the fort was asked to

leave the fort for a talk. They promised him that if they could not agree, he could return safely to the fort again. When he came, Pachetes took and committed him to safe custody without manacles or fetters. He attacked and captured the fort. Everyone in the fort was killed, both Arcadians and Barbarians. Lastly, to keep his word with Hippias he let him return safely to the fort. As soon as he came to the fort, they laid hold on him again and shot him to death with arrows. So Pachetes restored Botium to the Colophonians, except to those who had sided with the Medes. Afterward the Athenians sent a colony there and governed the place according to their own laws. They gathered as many of the Colophonians from all parts as they could find to live there. (Thucid. l. 3. Polya. Stratag. l. 3.)

3579c AM, 4289 JP, 425 BC

1289. Artaxerxes sent Artaphernes, a Persian ambassador, with a letter written in the Assyrian language to Lacedemon. Among other things he said that he did not know what they wanted from him for they had sent so many ambassadors to him. None of them agreed with each other. Therefore if they would have him understand what they wanted, they should send some men of their own to him. (Thucid. l. 4.)

3579c AM, 4289 JP, 425 BC

1290. In the interim, Artaxerxes died and his son Xerxes succeeded him for only one year. (Diod. Sic. the 4th year of the 88th Olympiad) His mother Damaspia died the same day that her husband Artaxerxes (as the sequel shows) did. Bagorazus the eunuch carried the bodies of both the father and mother into Persia. (Ctesias.)

3580a AM, 4289 JP, 425 BC

1291. In the winter of the 7th year of the Peloponesian war, Aristides, the son of Archippus, one of the captains who were sent from Athens to gather the tribute of their confederates captured Artaphernes the Persian ambassador as he was going to Lacedemon. This was at a place called Etone on the river Strimon. He brought him as a prisoner to Athens whom the Athenians presently sent back to Ephesus accompanied with an ambassador. When they came there and heard that Artaxerxes had recently died, they returned home again. (Thucid. l. 4.)

3580b AM, 4290 JP, 424 BC

1292. In the beginning of the next summer (the beginning of spring), Thucidedes says there was a partial eclipse of the sun, beginning on the first day of spring, on the 21st day of March, according to the Julian Calendar. This was toward the end of the 4th year of the 88th Olympiad, in the morning. The sun was more than half eclipsed, according to the Prutenian account.

1293. The exiles from Mitylene after their city was taken by the Athenians joined with the exiles from Lesbos. They hired some others from Peloponesus and went and took Rhaetium. After they received money from them, they spared the city. From there they went to Antandrus and it was betrayed into their hands. Their initial purpose was to liberate Mitylenian cities in Actea now controlled by Athens and in particular, Antandrus. They fortified it. Using timber from the hill Ida, they planned to build ships. They hoped to take over the city of Lesbos and other cities in

Eolia. (Thucid. l. 4.)

3580c AM, 4290 JP, 424 BC

1294. At the same time, Aristides and Demodocus also called Symmachus, the captains of the Athenian Navy were in the Hellespont gathering their tribute. Lamachus, their third captain, was gone with 10 ships into Pontus. When they heard that the Mitylenians purposed to fortify Antandrus, they gathered an army of their confederates and set sail for Mitylene. When the enemy sallied out from there, they defeated them in the field and captured the town. When Lamachus who was gone into Pontus, came to the mouth of the river Caleces, (Diodorus calls it Cachetes) in Heracleotis, he left his ships at anchor and spoiled all the country about Heraclea. These cities favoured Persia and had refused to pay tribute to Athens. After a heavy rain, the swollen river current drove their ships on the rocky shore. He lost his whole fleet and a large part of his army besides. He could not return home by sea and dared not return by land with so small a company through so many fierce and warlike nations. The Heraclea, used this occasion to befriend these nations rather than to be revenged of them. They used the tribute for Athens to influence friends and buy provisions for their return trip home. Lamachus, with the company which he had left went overland through the country of the Thracians, who dwelt on the Asian side and came safely to Chalcedon. (Thucid. l. 4. Diodor. l. 12. Justin l. 16. c. 3.)

3580d AM, 4290 JP, 424 BC

1295. When Xerxes was roaring drunk on a festival day, he was killed in his chamber when he was sleeping. His brother Secundianus, born of Aloguna, a Babylonish woman and Pharnacyas an eunuch, murdered him. (Ctesias.)

1296. Secundianus had for a long time borne a grudge to Bagoras the eunuch. He picked a quarrel with him for burying his father's body without his advise and ordered that he be stoned to death. His army took offence at this even though he gave them much money. From that time on the army hated him for murdering his brother. (Ctesias.)

3581a AM, 4290 JP, 424 BC

1297. Secundianus sent for his brother Ochus whom his father Artaxerxes had made governor of Hyrcania. He refused to come. He sent word he would come but he did not. This he did often. Finally he gathered a mighty army and intended to take over the kingdom. Arbarius who was general of the cavalry to Secundianus, defected to Ochus. Arxanes, the governor of Egypt, also defected. Artoxares came in person from Armenia and asked if he planned to make himself king. (Ctesias.)

3581b AM, 4291 JP, 423 BC

1298. Ochus was made king and called himself after that time Darius. By the advice of both Parysatis, his wife and his sister, he first tried to win over his brother Secundianus. Menosthanes, who was the greatest man with him among all his eunuchs, urged Secundianus not to believe his words nor have any treaty with faithless men. However, Secundianus came to a treaty and was captured there and died when thrown into a heap of ashes. (Ctesias) Concerning

this type of punishment, see note on 3485b AM and /APC 2Ma 13:5,6.

1299. When Secundianus, or Sogdianus, was dead, then Ochus reigned alone and was known by the name of Darius Nothus. This happened toward the end of the first year of the 89th Olympiad. (Thucid. l. 8.) (Diod. Sic. 3rd year 89th Olympiad)

3582 AM, 4292 JP, 422 BC

1300. When the men of Delos were driven out of their country by the Athenians, Pharnaces gave them Adramyttium in Asia to live in. (Thucid. l. 5. Diod. Sic. 3rd year 89th Olympiad.)

3583 AM, 4293 JP, 421 BC

1301. The Athenians, by command of the oracle at Delphi, restored those of Delos to their island again. (Thucid. l. 5.)

3588 AM, 4298 JP, 416 BC

1302. Those of Byzantium and Chalcedon were joined by the Thracians and passed with a great army into Bithynia. When they had wasted the country and forced many of the smaller towns, they used unmeasurable cruelties toward them. When they had gathered an huge multitude of men, women and children, they butchered everyone of them. (Diod. 1st year of 91st. Olympiad.)

3589a AM, 4298 JP, 416 BC

1303. Jubilee 21 was the last one seen by the prophets of the Old Testament. For in Ne 12:22 is not to be understood of Darius but of this Darius Nothus in whose time Ne 12:22 signifies, that Johananes, called also Johannes and Jonathan, obtained the high priesthood after his father Joiada, (whom Josephus calls Judas). Jadduas' son, who succeeded his father in the priesthood, was born then also. These things Nehemiah mentions only in passing. His book ends with the time of Artaxerxes Longimanus, the father of this Darius, of whom Josephus (l. 1. cont. Aplons) says:

``From the death of Moses to Artaxerxes, king of Persia who succeeded Xerxes, the prophets wrote 13 books. From Artaxerxes to our time, all things indeed have been likewise committed to writing but not held in the same esteem as the former because the succession of the prophets one after another has been uncertain."

1304. Euseb. in Chron. in the 32nd year of Artaxerxes, with whom the continued history of Nehemiah ended, states:

``Hitherto, the divine Scriptures of the Hebrews contain the annals of the times. Those things which were done among them after this time, we must derive from the books of the Maccabees and from the writings of Josephus and Africanus. He wrote a general history of things done among them down to the Roman times."

1305. Malachi, the last of the prophets, was contemporary with Nehemiah. This we gather from the following. He nowhere exhorts the people to build the temple as Haggai and Zechariah did. Since the Temple was now built, he reproved those disorders among the Jews which Nehemiah at his second return with a new commission did also. These are, the marriage with foreign women, Mal 2:11 withholding of tithes, Mal 3:8 and abuses in the worship of God. Mal 1:13 2:8 Now they were no longer to expect a continual succession of prophets as before. Therefore Malachi in the last words of his prophecy exhorts them that they should hold fast to the law of Moses until Christ that great prophet of the church should appear whose with his forerunner John the Baptist.

``in the spirit and power of Elias, to turn the hearts of the fathers to their children and the rebels to the wisdom of the just,Mal 4:5 Lu 1:17 Mt 11:14 17:12 to which has reference to Jerome (l. 13. of his comment upon Isaiah chapter 49.) After Haggai and Zechariah and Malachi, I see no other prophet till John the Baptist. See /APC 1Ma 4:46 9:27 and (August. de Cicit. Dei l. 17. c. 24.)

1306. We read in the book of Pirke Abbeth, that the men of the Great Synagogue succeeded the prophets. However, the Jews in later times count even Haggai, Zechariah and Malachi, among them and make Ezra the president of this Great Synagogue.

3590 AM, 4300 JP, 414 BC

1307. Pissuthnes the governor of Lydia, revolted from Darius. Therefore Tissaphernes, Spitladares and Pharmises were sent against him. Pissuthnes went to meet them. He had with him Lycon an Athenian with the Greeks under his command. The king's commanders bribed Lycon and his Greeks to abandon Pissuthnes. Then they drew in Pissuthnes with the promise of safely an brought him to the king, which they did. The king ordered, "Away with him to the ash heap" and gave his government to Tislaphernes. Lycon had cities and countries given to him for a reward for his treachery. (Ctesias.)

1308. Eusebius in his Chron. notes that Egypt rebelled from the Persians and that Amyrtaius Saites reigned there for 6 years. This seems to be the same Amirtaeus who Herodotus writes of, (Herod. l. 1. c. 140. l. 3. c. 15.) where he shows that he did the Persians much damage.

3591 AM, 4301 JP, 413 BC

1309. In the 19th summer of the Peloponesian war, when Nicias would have withdrawn his army at night from before the walls of Syracuse in Sicily, there appeared an eclipse of the Moon about ten o'clock at night in the month Metagiton. This was on the 27th of August, according to the Julian Calender. At the sight of this, he was so terrified that he did not withdraw at that time. By delaying he and his whole army perished. (Thucid. l. 7. Polyb. l. 9. Diod. Sic. year 4. of 91. Olympiad, Plin. l. 2. c. 12. Plutarch in the life of Nicias and in his book, De Superstition.)

1310. The next winter, Tissaphernes of Lydia and Pharnabazus of Hellespont, two governors of Darius whose countries bordered the sea coast in the lesser Asia, sought to recover the old tribute from the Greek cities lying within their control. Recently the Athenians had forbidden them to pay tribute to the king. They dealt with them underhandedly to make them defect from the Athenians. They solicited the Peloponesians in general to make a new war on Athens and

had the Lacedemonians in particular become allies of the Persian king. When the Athenians power was thus weakened in Asia on whom Pissuthnes had founded all his hopes, Tissaphernes sought by all means how to capture Amorges a bastard son of Pissuthnes who had taken up arms in Casia. He was commanded to send him alive or dead to the king. When he found that the citizens of Chios and Erythrae were ready to revolt from the Athenians, he sent his messenger with theirs to Lacedemon to negotiate the matter by the common agreement. (Thucid. l. 9.)

1311. At the same time Calligetus of Megara and Timagoras of Cyzicum who were both banished from their country, came to Lacedemon. They were sent by Pharnabazus who had entertained them during the time of their exile. They went in the name of the inhabitants of Cyzicum, to got ships to carry them into the Hellespont. When the messengers of Pharnabazus and Tislaphernes each made their request separately, the Lacedemonians were divided as to what to do. Some advised that Ionia and Chios should be helped first, others the Hellespont. Alcibiades helped decide the matter. He was a condemned man at Athens who lived in Sparta, in a house with Endius, one of the Ephore who was a friend of his father. Therefore they made an agreement with the Chii and Erythraeans and ordered 40 ships to be sent to help them. Calligetus and Timagoras, who were there on the behalf of Pharnabazus and the men of Cyzicum, contributed nothing toward this fleet for Chios. They withheld the 25 talents which they had brought with them to hire ships for themselves because they planned to prepare a fleet of their own. (Thucid. l. 8.)

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1312. In the 20th summer of the Peloponesian war, Alcibiades an Athenian, and Chalcideus a Lacedemonian were sent by Endius and the rest of the Ephori with 5 ships into Ionia. They planned to try to make the Greek cities defect from the Athenian side. The Clazomenae went to the mainland and built a strong fort there so they would have a safe place to go if their island was attacked. Similarly, did the other islands that revolted from the Athenians. They built forts and prepared for war. (Thucid. l. 8.)

1313. Strombichides, the commander of the Athenians came with 8 ships to Samos. Another ship joined him here and they sailed to Teus. They persuaded them not to defect from the Athenians. Chalcidcus came there also with 23 ships and some foot soldiers from the Clazomenians and Erythreans. The Teians at first refused to receive the soldiers but when they saw the Athenians had fled, they took them in. These waited for the return of the Chalcideus from pursuing the Athenians. When they did not return, they threw down the wall which the Athenians had made on the land side with the help of those who were under the command of Tages Tissaphernes. When Chalcideus and Alcibiades had pursued Strombichides as far as Samos, more ships from Chios joined them and they sailed to Miletus. By the means of Alcibiades, who had an important acquaintance with the noble men there, they persuaded them also to defect from the Athenians. When the Athenians followed them there, they were kept out by the Milesians. They retreated to an island called Lada opposite Miletus. (Thucid. l. 8.)

1314. Therefore, the Chii sailed with 10 ships to the city, Anaea in Caria to learn the status of Miletus and to induce other cities to defect from the Athenians. They were called back by Chalcideus because Amorges the son of Pissuthnes was approaching with his army. They came to a small town Diosbierou in Ionia. When they saw a fleet of 16 Athenian ships that were sent from there under the command of Diomedon to join with Thrasicles, they dispersed themselves. One ship went to Ephesus, the rest to Teus. Four were captured by the Athenians but all the men

on them had escaped to shore. The rest of the ships came safely to Teus. After this when the Athenians were gone to Samos, the Chii pursued their purpose with the remainder of their fleet and forces and drew over to their side cities of Lebedus and Eras in Ionia. (Thucid. l. 8.)

1315. After the foot soldiers of the Chii departed from Teus, Tissaphernes came there with his army and pulled down what was left of the walls of Teus and went away. No sooner was he gone then Diomedon, with 10 Athenian ships came there and was received by the Teians also. He went to Eras and when he was unable to capture it, he went his way. (Thucid. l. 8.)

1316. When the Athenians had taken the fort which the Clazomenians had built on the continent, they forced them to return to their island. The leaders of the revolt were sent to Daphnus. The Clazomenians again submitted to the Athenians. (Thucid. l. 8.)

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1317. That same summer, the Athenians with 20 ships, which were at Lada opposite Miletus, landed at Panormus. They attacked Chalcideus, the Lacedemonian and killed him and all that were with him. They returned from there 3 days later and erected a monument in memory of what they had done. Because this was done by those who did not control the country, the Milesians demolished it. (Thucid. l. 8.)

1318. In the end of the summer, the Athenians with 1500 soldiers and 1000 men from Argos and many of their other confederates sailed to Samos with 48 ships commanded by Phrynichus and Onomacles and Saronidas. From there they sailed for Miletus and positioned their army before the city. 800 Milesian soldiers attacked them, Alcibiades, with those whom Chalcideus had brought from Peloponesus and certain soldiers. These came from a foreign nation which followed Tissaphernes and were commanded by Tissaphernes. The Argivi which led the van in the wing where they were, trusting too much in their valour and were routed by the Milesians. The Ionians were held in contempt by the Argivi. They lost 300 men but eventually the Athenians won the battle. They set up a monument in the field and besieged the city on that peninsula. When news came that a fleet from Sicily and Peloponesus was heading that way, they followed the advice of Phrynicus and withdrew to Samos. (Thucid. l. 8.)

1319. When the fleet came with the ships of Chios which had formerly been beaten by Chalcideus, they were asked by Tissaphernes to attack Jasos. Here lived Amorges the bastard son of Pisluthnes, (who had revolted form the king). The Peloponesians under the command of Astyochus the admiral to whom Theramenes a Lacedemonian had brought that fleet and the Syracusans (who were very courageous under their general Hermocrates) suddenly attacked the Jasians and took the city. The Jasians incorrectly thought that these were friends. The Peloponesians took Amorges alive and gave him to Tissaphernes to be sent to Darius, if he pleased. They sacked the city of Jasos, which through a long peace was quite prosperous and took much spoil. The mercenaries hired by Amorges were spared because most of them were Peloponesians. They enlisted them for their own service. The town was handed over to Tissaphernes with all its people. Everyone was redeemed by paying half a crown. They returned to Miletus and they accompanied overland Paedaritus, who was sent by the Lacedemonians as governor for Chios and the mercenaries of Amorges. They went as far as Erythrae and left Philippus, governor of Miletus. (Thucid. l. 8.)

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1320. The next winter after Tissaphernes had put a garrison in Jasos, he came to Miletus and there according to a promise made at Lacedemon paid them and their mercenaries their wages. This was an Athenian drachma for each one. He bargained with them for the same wage for future service.

1321. Astyochus the admiral of the Lacedemonian fleet with 10 ships of Lacedemon and as many of Chios sailed to Clazomenae when the seige of the city Pteleum failed. There he ordered all who favoured the Athenians to leave and live at Daphnus. Tamos the governor of Ionia gave similar orders. When they refused, he attacked the unwalled town. He was unsuccessful and left. He encountered a violent storm at sea. He came safely to Phocaea and Cuma but the rest of his ships were driven ashore on the isles lying opposite Clazomenae, Marathusa, Pela and Drymissa. They stayed here for 8 days because of the storm. They spoiled the goods which the Clazomenians had transported there for fear of the war. The rest of the goods they put on board their ships and carried them to Astyochus at Phocaea and Cuma. (Thucid. l. 8.)

1322. The same winter Hippocrates of Lacedemon set sail for Cnidus from Peloponesus with 10 Thurian ships under the command of Dorieus and two others commissioned with him, one of Laconica and another of Syracuse. Cnidus had revolted from Tissaphernes. When the Milesians heard this, they sent to Hippocrates and asked him to leave one half of his ships at a garrison at Cnidus and to go with the rest and raid ships laden with cargo from Egypt. These ships lay at Priopium which is a cape of Cnidea. When the Athenians heard of this, they went from Samos and surprised the six ships which lay at Trippium to guard those places. However, the sailors escaped, and the Athenians found only empty ships. They came to Cnidus and almost took it by surprise when they attacked it. It was an unwalled town. They decided to wait and attack again the next day. The Cnidians cast up some earth works about the town that night. Also they were joined by those who were forced ashore at Triopium. When they saw it would be harder than ever to take the town, they plundered the country and returned to Samos. (Thucid. l. 8.)

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1323. When the Spartans evaluated the league between Chalcideus and Tissaphernes, they thought it a bit unfair to them. They drew up another one between the Lacedemonians and their confederates on the one side and Darius, his sons and Tissaphernes on the other. This was in clearer terms than the former one and was subscribed in the presence of Theramenes of Lacedemon. When Theramenes gave the command of the navy to Astyoctus, be boarded a little boat and left. (Thucid. l. 8.)

1324. Pharnabasus, the governor for the king in Hellespont, had previously sent Calligetus of Megara and Timagoras of Cyzicum to Sparta asking for ships. This was granted. 27 ships were sent under the command of Antisthenes, a Lacedemonian, in the middle of winter from Peloponesus into Ionia. The Lacedemonians also sent 11 commissioners of theirs (one was Lycas, the son of Arcesilaus) to advise Astyochus in the management of this war. After they came to Miletus, they were ordered to send some or all of these 27 ships to Pharnabazus in the Hellespont. Clearchus would be made commander of this fleet. If they saw cause, they could put Antishenes in charge of the navy instead of Astyochus. He was under suspicion by Pedaritus who had letters against him. These commissioners sailed from Malea, a port in Peloponesus and

first came to the island of Melus. They sailed widely around it to avoid the enemy and landed at Caunus in Asia. (Thucid. l. 8.)

1325. When Astyochus came to Cnidus, he quickly left it to meet the Athenian fleet which waited for the Peloponesian ships coming from Caunius. The Athenians won the first battle here but when they lost the second one they retired and came to Halicarnassus. The victorious Peloponesians returned to Cnidus. After this the Athenians sailed to an island called Sima where they were soundly defeated. They dared not attack the Lacedemonian navy which lay at Cnidus but took only some tackle and baggage from Sima. When they attacked Lorymae on the continent, they returned again to Samos. (Thucid. l. 8.)

1326. When all the Peloponesian navy of 94 ships met at Cnidus, the 11 commissioners discussed with Tissaphernes matters already transacted. They looked for any fault in it and planned how the war for the future might be carried on for the best advantage on both sides. Lichas said that in view of what had happened, that neither of the two leagues which were made with Theramenes were as they should be. They could not tolerate that the king should hold onto all those countries which he or his ancestors had held previously. He said for this reason that all the islands, all Thessaly, Locri and all Baeothia must again be under the king's authority. The Lacedemonians, instead of freeing the Greek cities would enslave them to the power of the Persians more than ever. Therefore, they should form of a new league between them or abandon this one and never ask nor receive stipend more of the king of Persia according to the previous leagues. Tissaphernes grew angry, tore up the treaty and went his way. (Thucid. l. 8.)

1327. Letters came from the Peloponesians to Astiochus that he should remove Alcibiades as admiral. He was under suspicion and he was a professed enemy of Agis the king of Lacedemon. When Alcibiades heard about this, he fled secretly to Tissaphernes, he persuaded him not to pay so much for the Peloponesian navy but rather hold matters in a balance. This way neither the Athenians or the Spartans would win the war. When each side had been exhausted by warfare, they would more easily be brought under the king's control. Pisander with ten ambassadors from Athens entreated Tissaphernes and Alcibiades for terms that would benefit both states. However, Alcibiades in the name of Tissaphernes made such demands, they thought to abandon all discussion and do nothing even though they yielded to many of them. He demanded that they should surrender into the king's hands all Ionia and its adjacent islands. When they agreed, he then demanded that the king could make as many ships as he pleased and sail them where he pleased whenever he wanted to. When the Athenians knew that these demands were intolerable and they were being abused by Alcibiades, they broke off the talks in a rage and returned to Samos. (Thucid. l. 8)

3593b AM, 4303 JP, 411 BC

1328. Toward the end of this winter, Tissaphernes went to Caunus and planned to recall the Lacedemonian commissioners back to Miletus and pay them lest the Spartans become his enemies too. When they came he paid them all their arrears and made a third league with them. It stated:

``In the 13th year of the reign of Darius, when Alexipidas was Ephorus, i.e. agreements were made, in the field of Maander, between the Lacedemonians and their confederates on the one side and Tissaphernes and Hieramenes and the sons of Pharnacus on the other, concerning the

affairs of the king and of the Lacedemonians and their confederates. It stated that whatever country in Asia is the king's that let him hold it still and of his own countries let him dispose as he will, &c."

1329. But concerning the payment of their yearly stipend it was thus agreed:

``That Tissaphernes should pay the fleet that was there, till the king's ships came. After they were come then the Lacedemonians and their confederates would maintain their navy if they wished. If they would rather have a stipend for it, then Tissaphernes should furnish it, but on the condition that at the end of the war they should refund all the money which they had received," (Thucid. l. 8.)

1330. From this we may gather the full meaning of what Justin, (l. 5. 1.) more concisely stated:

``Darius the king of Persians, making a league with the Lacedemonians by Tissaphernes, his governor of Lydia, promised to bear all the charge of the war."

1331. In the very beginning of the next summer which began the 21st year of the Poloponesian war, Decylidas, a Lacedemonian was sent from Miletus overland with a small company into Hellespont. He was to stir up the city of Abydus which was a colony of the Milesians to rebel against the Athenians. First this city, then two days later Lampsacus defected from Athens to Decylides and Pharnabazus.

1332. When Strombychides heard this news, he sailed from Chios to Lesbos with 24 Athenian ships. When the Lesbians attacked him, he routed them and took the unwalled town on the first assault. When he settled matters there, he went to Abydus. When they repulsed his attack, he sailed to Sestos and placed a strong garrison there to defend all of the Hellespont. (Thucid. l. 8.)

1333. The whole navy of the Athenians came together at Samos, they entered a covenant with the Samians to join in restoring the democratic state in Athens and to abolish the newly appointed junta of 400. They bound themselves with a solemn oath to do this and appointed Thrasibulus and Thraiyllus as captains for this purpose. They consulted about calling home Alcibiades hoping by his means to make Tissaphernes stop supporting the Lacedemonian party and to gain the king's favour for their side. (Thucid. l. 8.)

1334. Among the seamen of the Peloponesians who were at Miletus, there was a general dislike for Tissaphernes and Astyachus. When the Spartans were a strong naval force and the Athenians weak, he would never fight with the Athenians nor to this day would. Although he knew of the divisions among the Athenians, he would not help the Lacedemonian navy. Tissaphernes was disliked for he did not send for the navy of the Phoenicians as he promised. Nor did he pay them their wages except when he pleased and then only a portion and not the full amount. Therefore they wanted the matter decided in battle. Astyochus and his confederates commanded the Milesians to march overland to the cape of Micale while they went by sea with the whole fleet of 112 ships to the same place. When the Athenians whose 82 ships were anchored at Glauca near Micale saw the fleet coming, they weighed anchor and sailed as fast as they could to Samos. When Strombichides with his fleet heard of this, he hastened to come from Hellespont to help the Athenians. The Peloponesians withdrew and returned to Miletus. The Athenians now had 108 ships, all strong and well equipped. They followed them home to Miletus. They landed

and arranged their army in the open field. When the Peloponesians would not come, they sailed back to Samos without attacking anything. After this the Peloponesians saw they were no match for the Athenian navy. Neither could they pay so many seamen, especially when Tissaphernes, was so churlish in sending in their payment according to agreement. They sent Clearchus away with 40 of their ships into Hellespont to Pharnabasus who earnestly desired their coming and promised to pay them very liberally (Thucid. l. 8.)

3593c AM, 4303 JP, 411 BC

1335. When Thrasybulus left Tissaphernes, he brought back Alcibiades with him to Samos. The army made him one of their chief commanders and committed everything under his direction. When he was made commander of the Athenian army, he sailed back to Tissaphernes so that he might tell him everything. He handled matters so cunningly to his own advantage so that he could make the Athenians afraid of Tissaphernes and Tissaphernes of them at his pleasure. (Thucid. l. 8.)

1336. This had a disastrous effect on the morale of the Peloponesians who were anchored at Miletus. They hated Tissaphernes more than ever so that they began to mutiny again against him and Astyochus. They now charged him with collusion with Tissaphernes for his own personal advantage. The sailors from Syracuse and Thurii demanded in a very saucy and mutinous manner that Astyochus pay them. When he replied roughly and threatened to imprison Doricus the commander of the Thurian squadron for supporting his sailors, they rioted and rushed upon him. (The Greek scholiast of Thucidides, understand that Hermocrates, commander of the Syracuse squadron is meant, not Doricus.) He would have been killed had he not fled to a nearby altar. The Milesians got secretly into the fort which Tissaphernes had built and expelled the garrison of soldiers and took over the fort. This action was well received by the rest except for Lychas the Lacedemonian. He said that the Milesians and the rest under the king's authority ought to obey Tissaphernes so long as he governed so moderately as he did and until the war would be over. (Thucid. l. 8.)

1337. While they were busy in this altercation, Pindarus arrived who was sent from Lacedemon to succeed Astyochus in the command of the navy. After Astyochus had given him command, he sailed home to Lacedemon. Tissaphernes sent Gauletes, his messenger along with him. Although he was born in Caria he spoke both the Greek and Persian language. He was to charge the Milesians for the surprise attack on his citadel and to clear him from those false accusations which the Milesians and Hermocrates of Syracuse had made. Tissaphernes knew that the Milesians would accuse him for conspiring with Alcibiades against the Lacedemonians.

1338. Tissaphernes saw that the Peloponesians were against him. Among other things they did not like when he allowed Alcibiades to return to his own people again since he now openly favoured the Athenians. Tissaphernes went to Aspendus where the Phoenician fleet of 147 ships had come. To clear himself, he took Lichas the Lacedemonian along with him, leaving his agent Tamos with them to ensure the wages were paid to the Peloponesian navy. Moreover the Peloponesians at the request of Tissaphernes, sent Philippus a Lacedemonian, with two ships to Aspendus to see the Phoenician fleet. When Alcibiades learned that Tissaphernes was at Aspendus, he came with 13 ships to Caunus first and then to Phaselis. Everywhere he promised his friends many supplies and all kinds of help. When he returned to Samos, he informed them that he had so arranged matters so that the Phoenician fleet would not assist the Peloponesians and Tissaphernes had now become more friendly to the Athenians than ever. It was true that

Tissaphernes met with the Phoenicians at Aspendus, but would not let any ship go to the Peloponesians. He put them off with this weak excuse that not as many ships came to him as the king had commanded. However his purpose was to hold both parties of the Greeks in suspense. By siding with neither he hoped to make them destroy each other. (Thucid. l. 8.)

1339. The junta of 400 at Athens was dissolved and replaced by 5000. The new government ratified the recalling of Alcibiades home into his country. (Thucid. l. 8.) By the same order he was joined in his commission by Thrasybulus and Theramenes although they were absent at the time. Hence by the valour and virtue of the new government, the Athenian state was in a short time, greatly reformed and brought into a better order than ever before. (Emil. Prob. in the life of Aleibiades.)

1340. While the Peloponesians waited at Miletum, none of those whom Tissaphernes had left behind when he went for Aspendus took care to pay the navy. Neither did Tissaphernes himself pay them nor did the fleet come which he had promised. Both Philippus, who was sent with Tissaphernes to Aspendus and Hipposcrates from Phaselis wrote to Mindarus, who had the charge of the navy that he should not expect any ships or anything else of value from Tissaphernes. On the contrary, Pharnabazus, who served the king in these parts of Hellespont, showed them all the favour and friendship that they could imagine. For he solicited their coming and of his own accord incited all the Greek cities within his province, to defect from the Athenians (which Tissaphernes would have seemed to do too) hoping thereby to increase his own power. Mindarus was bothered by this news and made ready instantly 72 ships. He gave the word that they should leave suddenly so that the Athenians at Samos would not find out. He left Miletus and sailed straight to Hellespont. When Thrasyllus heard of this, he followed him from Samos with 55 ships. (Thucid. l. 8.)

1341. Mindarus and the Syracuse squadron had a fierce naval battle with Thrasyllus and Thrasybulus at the cape of Cynos-sema (a place known by old Hecubae's tomb). The Athenians won losing only 15 ships but captured 21 of the enemies' ships. For more details see: (Thucid. l. 8., Diod. Sic. 2nd year of 92nd Olympiad.)

1342. The Athenians repaired their fleet as best they could. On the 4th day after this fight they sailed from Sestos to Cyzicum which had revolted from them. When they saw 8 ships at Harpagium and Priapus which came from Byzantium, they attacked them. When they had beaten those who defended the ships from the shore, they captured the ships for their own use. They sailed to the unwalled town of Cyzicum and captured it and extorted a large sum of money from them. (Thucid. l. 8.)

3593d AM, 4303 JP, 411 BC

1343. Alcibiades sailed from Samos with 22 ships and exacted large sums of money from those of Halycarnasius. He destroyed the country of Cos and fortified the town of Cos with a wall. Since winter was now approaching, he returned with much spoil to Samos. (Thucid. l. 8., Diod. 2nd year of 92nd Olympiad)

1344. Astacus a Persian and lieutenant to Tissaphernes conceived a secret deadly hatred against the men of Delos. These were driven out of their old habitation and dwelt at Atramytrium. When he came that way, he sent for all the chief men among them as friends and confederates to come

and serve the king in his wars. At the time when they were altogether eating dinner, he surrounded them with his soldiers and they killed everyone with their darts. (Thucid. l. 8.)

1345. Those of Antandrus in Eolia feared lest Astacus would do the same to them. They also disliked the heavy taxes which he imposed on them. Therefore, they sent for some Peloponesian soldiers from Abydus. They brought them secretly over Mount Ida into their city and expelled the garrison of Astacus from the citadel. (Thucid. l. 8.)

1346. Tissaphernes returned from Aspendus into Ionia and was greatly disturbed by this last attempt of Antandrus and with others of Miletus and Cnidus. There the inhabitants expelled his garrisons also. He thought himself wronged by the Poloponesians. Therefore, he feared worse things from them and was troubled lest Pharnabazus in a shorter time and with far less cost should seem to have done more against the Athenians than he had done. Therefore he planned to go in person to the Poloponesians in Hellespont to reason with them concerning their expelling his garrison from Antandrus and to clear himself from the charges against him concerning the Phoenician fleet and other matters. As soon as he was come to Ephesus, he sacrificed to Diana. (Thucid. l. 8. in fi.) Here ends the History of Thucidides which Theopompus continues for 17 more years and Xenophon for 48 years after that. (Diod. 2nd year of 92nd Olympiad.) The writings of Theopompus are lost but the latter we do have partially preserved for us. Besides the poem of his history, we lack the first two years of it. That is from the end of the summer of the 21st year of the Peloponesian war where Thucidides left off, to the end of the 23rd summer of the same war.

3594 AM, 4304 JP, 410 BC

1347. Concerning the 300 ships sent back to Phoenicia, Tissaphernes cleared himself with the Lacedemonians by saying that he had received news that the coast of Phoenicia was in danger of attack by the Arabians and the king of Egypt (meaning king Amyrteus) (as Diod. Sic. has it, 3rd year of the 93rd Olympiad.) However, Thucidides states that there only came 147 ships to Aspendus from Phoenicia and that they were all sent back again by Tissaphernes contrary to his promise.

3595c AM, 4305 JP, 409 BC

1348. There was another naval battle between the Lacedemonians and Athenians at Cynos-sema. This was described by Theopompus, as a certain nameless Greek writer says, in the life of Thucidides.

3595d AM, 4305 JP, 409 BC

1349. Thymochares came to Athens with a small fleet of ships. There was another naval battle between the Lacedemonians and Athenians. The Lacedemonians under the command of Hegesandridus won. (Xen. in the beginning of his History of the Greeks. l. 1.)

1350. Not long after this in the beginning of winter, Dorieus, the admiral of the Thurian fleet from Italy sailed with 14 ships from Rhodes to the Hellespont to meet Mindarus. He was at Abydus for a meeting of all the friends and confederates of the Peloponesian nation. When

Dorieus had sailed as far as Sigeum, a port in Troas, the Athenian navy at Sestos found out about his trip and destination. They sailed toward him with 20 ships. When Dorieus heard of their coming, he fled from there and beached his ships on the Rhaetaean shore. When he landed his men, with the help of the men of Dardania, they warded off an Athenian attack. When the Athenians saw that they could not prevail, they sailed back to Madytus to join the rest of their army. Mindarus who at that time happened to be at old Troy sacrificing to Minerva, saw this battle. He raced with 84 ships to the cape of Dardania to meet Dorieus and to save his ships. He also found the army of Pharnabazus ready to help the Lacedemonian navy against their enemies. The Athenian fleet of 74 ships came close to the shore of Abydus and there started a naval battle. Mindarus commanded 97 ships besides those of Dorieus. He placed the Syracusians in the left wing and he took the right wing. On the other side, Thrasybulus had the right wing and Thrasyllus the left. The fight lasted from morning to evening, neither side winning. Suddenly Alcibiades came sailing in with 18 fresh ships from Samos headed towards the Hellespont. When the Lacedemonians saw this, they fled towards Abydus. The Athenians chased them and captured 10 of their ships. A violent storm arose which prevented the Athenians from finishing off their enemies. The Peloponesians all escaped safely to shore and fled to the army of Pharnabazus that was there. During the battle, Pharnabazus rode his horse into the sea up to its saddle-skirts and fought. He commanded his army to do likewise. The Peloponesians locked their ships close together into one mass and fought against their enemies from the decks close to the shore. When the night was drawing on, the Athenians returned to Samos with 30 empty ships which they had captured and there own fleet including the damaged ships. The next morning as soon as it was light, they gathered what spoils they could from the wrecked ships of their enemies. They erected a monument to the event and then left 40 ships to guard the Hellespont. The rest of the fleet was assigned to various destinations. Some gathered their tribute money. One of their chief captains, Thrasyllus, sailed back to Athens to let them know what a victory they had. He desired a supply of men and shipping for the carrying on of the war in those parts. (Xenoph. Hellen. l. 1. Diod. Sic. l. 13. Plutarch in the Life of Alcibiades.)

1351. About the first watch of the night, Mindarus went back to the seaside, and gave orders for repairing his ships which were damaged in the battle. He sent in all haste to Lacedemon for fresh supplies both by land and sea. While this was happening he planned to join his army with Pharnabazus to capture the tributary cities of the Athenians, that were in Asia. (Diod. Sic. l. 13.)

3596a AM, 4305 JP, 409 BC

1352. In the mean time, Tissaphernes came into the Hellespont. Alcibiades planned to magnify himself after so glorious a victory over the Lacedemonians. He came to Tissapernes with rich presents and a princely train. Tissaphernes was in ill repute with the Lacedemonians and feared lest some accusation would be made against him to Darius. He laid hold on Alcibiades and put him in irons at Sardis. He pretended that this was the king's command and to show that he counted the Athenians as enemies. Within a month, he escaped with a fellow prisoner, Manitheus of Caria. He got horses and they escaped by night to Clazomenae. They let on that it was with the consent of Tissaphernes. (Xenoph. Hellen. l. 1. Plutarch in Alcibia.)

3596b AM, 4306 JP, 408 BC

1353. Toward the end of winter, Mindarus with 60 ships went to Cyzicum and joined with the army of Pharnabus. They captured Cyzicum by force. 86 ships under the command of Alcibiades, Thrasybulus and Theramenes attacked him. Mindarus was first routed at sea and

then in a second fight on land in which Mindarus fought bravely and was killed. When the troops from Syracuse saw no means of escape, they set their own ships on fire. The rest of the fleet was captured by the Athenians who sailed them all to Proecannesus. This fight is more fully described (by Xenoph. Hellen. l. 1. by Diod. Sic. l. 13. by Plutarch in the Life of Alcibiades and by Polyanin, Stratag. l. 1.)

1354. The next day, the Athenians sailed from Proeconnesus to Cyzicum and they were received into the city which was abandoned by Pharnabazus and the Peloponesians. (Xenoph.) There they erected two monuments, the one for their victory at sea at the isle of Polydorus and the other for that on land where they first put the enemies to flight. (Diod. Sic.)

1355. Alcibiades stayed at Cyzicum 20 days. When he had extracted a vast sum of money from them, he departed without doing them any harm and returned to Proeconnesus. (Xenoph.)

1356. The commanders of the Athenians which remained behind at Cyzicum, came at length to Chalcedon, There they walled Chrysopolis and made it a place to gather tolls from every ship that passed by from Pontus. (Xenphon Hellen. l. 1. Polyb. l. 4. p. 312. Diod. Sic. 4th year of 92nd Olympiad) They left a garrison and a fleet of 30 ships there under the command of Theramenes and Eubulus. This was to keep the town, to watch what ships came in and out at the mouth of Pontus and to do what mischief they could to the enemy. (Xenoph.)

1357. The Athenians intercepted letters written concisely from Hippocrates, the lieutenant of Mindarus to Lacedemon to the Ephori concerning the loss they had sustained at Cyzicum. It said:

``All is lost. Mindarus is dead. Our men starve. We know not what to do." (Xenoph. and Plutarch.)

1358. The Lacedemonians sued for peace which was opposed by those who made a living from the war. (Justin. l. 5. c. 4.) For though the moderates of the Athenians were inclined to peace yet those who made their living by it chose to continue the war. Cleophon was one of the principal leaders of this latter group. He had spoken many proper things. Diod. Sic. elegantly expresses it:

``He made the people proud by recounting to them the greatness of their good successes, as if fortune did not bestow her favours in the war by turns."

1359. Cleophon with his fiery speeches stirred up the people to a carry on the war, though to his own shame later. He made lyres and it was common knowledge that he had been a slave and kept in irons. Later by various devices came to live in Athens. At this time, he won the people over to him by his munificence and grew so bold as to openly profess:

``that he would with his own hand cut off that man's head whomever he were, that would offer to speak any more of a peace"

1360. This is according to Eschines in his Oration, De false legation, i.e. of a false embassy.

1361. The Peloponesians and their confederates from Syracuse and as many as had escaped

alive from the fight, went to Pharnabazus. He courteously entertained and comforted them. (Diod. Sic. l. 13) He said they should not be discouraged by the loss of a few wooden ships since the king had more than enough wood in his kingdom to build more ships. The main thing was that the men were safe. He gave every man a new suit of clothes and two months pay in advance. He armed the sailors and placed garrisons all along the sea coast of his government. He assembled all the commanders of cities, and captains of every ship and ordered them to build as many new ships at Antandrus, as they had lost. He paid for this and allowed them to use timber from the mount Ida. When this was done, he sent to relieve Chalcedon. (Xenoph. Hellen. l. 1.)

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1362. While this navy was being built, the men of Syracuse joined with the inhabitants of Antandrus and built a wall around the town. They greatly fortified the place. In return the Antandrians gave the Syracusians free use of their city. (Xenoph. Hellen. l. 1.)

1363. The captains of these troops from Syracuse were exiled by their country men at home. Their general Hermocrates, accused Tissaphernes at Lacedemon and they believed him and also the testimony of Astyochus. Hermocrates returned to Pharnabazus and without even asking he received from him a large sum of money. When he procured men and ships, he returned into his own country. (Xenoph. Hellen. l. 1. with Diod. Sic. 4th year of 92nd Olympiad.)

1364. Parasippidas was condemned to be exiled to Sparta, because it was thought that by his plotting with Tissaphernes, he had procured all that favoured the Lacedemonian party. In a riot at the isle of Thasus he was expelled. Cratesippidas was sent to replace him and take charge of the navy at Chios. (Xenoph. Hellen. l. 1.)

1365. With 25 ships he wasted his time about the coast of Ionia and did nothing worth the speaking of for a long time. Later when he was paid by the exiles from Chios, he brought them home again. He routed out the 600 of the opposing faction. These lived at Atarneum, the most fortified place on the continent opposite Chios and made daily attacks on them from there. (Diod. Sic. 4th year of the 92nd Olymiad)

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1366. In the 93rd Olympiad, Eubotas the Cyrenian won the prize in running. Archippus was the Ephorus at Lacedemon. Euctemon was the Archon at Athens. There was a new game introduced in the Olympics. It was a race by a team of mules pulling a coach, called EugwqizÃ or sugwqiz, (Xenoph. Hellen. l. 1.) (Diod. Sic. l. 13.) (Pausan. l. 1.) (Eliac. Julius Africanus in Catalog. Stadionicarum) Africanus adds that in the same Olymnpiad, Polydamantes the Seotussian won the prize at wrestling. He was the same man whom Darius Nothus sent for by messengers with large gifts for him to come to him at Susa. When he came he slew three of the king's guard, who were called the Immortal Guard. (Herod. l. 7. c. 83.) These rushed in on him all at once according to Pausan in his later book Eliator. In the same book, he mentions Eubotas, surnamed Stadionicus, who when the Oracle of Ammon had foretold that he should win the prize at running, had his own statue made before hand. When he did win the prize, he dedicated his statue in testimony of this all in one day.

1367. In this year, the Medes who had defected from Darius the king of the Persians, submitted

to him again. (Xenoph. Hellen. l. 1.) Herodotus in the beginning of his History, (c. 130.) relates how the Medes revolted from Darius. They were defeated and again brought under his control. Because he makes mention of the war at Decelaea, (Herod. l. 9. c. 71.) which was waged 5 years earlier and of Amyraeus' son reigning after him, (Herod. l. 3. c. 15.) (of whom I shall speak more in the year following), I gather that he either wrote or at least revised his History in the very later end of the Peloponesian war.

1368. In the beginning of the summer, Thrasyllus at Athens, took command of the ships committed to his charge with 5000 sailors. These were all armed as targeteers and he was to join with those other targeteers at Samos. When he had stayed there 3 days, he sailed to the coast of Pygega in Ionia. He first wasted the country in that area. He came at last with his army before the wall of the town. When some reinforcements came from Miletus, they attacked the lightly armed Athenians who were busy gathering the spoil from the country. The rest of the Athenians came to relieve their troops, and killed most of the Milesians. They gathered 200 of their bucklers from the slain and erected a monument with them. The next day they sailed to Notium and there took on supplies. They sailed to Colophas which presently yielded to them. The next night they entered into Lydia when their grain was almost ripe. They set many villages on fire. While they were scattered here and there and minded nothing but their plundering, Stages, a Persian, (the same Tages, as it should seem, which I mentioned before in the year of the world, 3592 from Thucidides) attacked them with his horse and took one prisoner, and slew seven of them. (Xenoph. Hellen. l. 1.)

1369. When Tissaphernes understood that Thrasyllus was ready to set sail for Ephesus to attack it by surprise, he gathered all the troops he could find. He sent about messengers into all parts, to order men to come in and defend Diana of the Ephesians. When Thrasyllus had spent 17 days in Lydia, he set sail for Ephesus. He landed his foot soldiers at Coressus, but the cavalry, targeteers and all the other soldiers, he landed on shore near a bog on the other side of the town. As soon as it was light, they approached the town in two companies. The troops in the town with the reinforcements Tissaphernes had sent them first attacked the foot solders who were at Coressus. They had routed them and pursued them to the seaside killing 100 men. After this they returned quickly and attacked those who were located near the bog. When they routed the Athenians and killed 300 of them, they erected one monument there and another at Coressus. Concerning their reinforcements, they highly rewarded the companies from Syracuse and Selinuntia because they behaved most valiantly. They promised freedom from taxes for ever to those that were expelled from their home city. (Xenoph. Hellen. l. 1.) Plutarch also in the Life of Alcibiades mentions a brass monument set up to mock the Athenian nation.

1370. After a truce was made, the Athenians received the bodies of their slain and buried them at Notium. They sailed away to Lesbos and Hellespont. When they anchored at Methymna, a city of Lesbos, they spied 25 ships of the Syracusians with whom they fought at Ephesus. They attacked them and took 4 ships with all the men in them and routed the rest. They pursued them as far as Ephesus. Thrasyllus sent all the prisoners which he had taken to Athens, except for Alcibiades an Athenian, first cousin to Alcibiades and a banished man. These two were executed. They sailed for Sestus where the army was. From Sestus the whole army went to Lampsacus for the winter which they reckon from the beginning of autumn. When Alcibiades at Lampsacus wanted to create one large army, his soldiers refused to be mixed with those who had served under Thrasyllus. They said:

``We who have ever been conquerors, to be counted with those that were beaten and routed but

the other day." (Xen. Hellen. 1.)

3597a AM, 4306 JP, 408 BC

1371. When Alcibiades and Thrasyllus troops had wintered together at Lampsacus, (Diodorus writes, "Labdacus") had fortified the area. They went to besiege Abydus. Pharnabazus came with a very great army to relieve it. He fought with the Athenians and was routed. Alcibiades chased Pharnabazus with his cavalry and 120 foot soldiers following him. He did not stop the chase until late in the night. After this victory, the whole army became friends and mixed with each other. They returned triumphantly into their camp from where they set out.

1372. The next day Alcibiades set up a monument and went and wasted Pharnabazus' province with fire and sword without any opposition. All the priests which he took, he let go free without a ransom. (Plutarch in Life of Alcibiades)

1373. When the Lacedemonians were upset with Tissaphernes, they sent Boeotius and other ambassadors with him to Darius. Boeotius easily obtained from Darius all that they ever wanted. (Xen. Hellen. l. 1. 7.)

1374. In the same winter Alcibiades and Thrasyllus armies attacked various countries that belonged to Darius on the continent and reeked havock there. (Xen. Hellen. l. 1. 7.)

3597b AM, 4307 JP, 407 BC

1375. Darius put his 16 year old son Cyrus the younger in charge of all the sea coast. He was born after his father became king. (Ctesias affirms this and Plutarch also in the Life of Artaxerxes.) He had the title of satrap or governor of all those countries. He headed the army that was in the plain of Castolus in Lydia. He was ordered to join with the Lacedemonians in fighting the Athenians. (Xen. Hellen. l. 1. 7.) (Expedit. Cyri. l. 1. in instio.) Justin (Justin, l. 5. c. 5.) from Trogus, says,

``Darius king of Persia made his younger son Cyrus governor of all Ionia and Lydia. It was he who restored the Lacedemonians to former strength."

1376. Diodorus expressly states that Darius sent his son Cyrus to this very end, that in pursuing the war against the Athenians, he should relieve and help the Lacedemonians. (1st year of the 93rd Olympiad.) He also correctly states that Cyrus was made commander of all the governors by the sea coast (2nd year of the 94th Olympiad.) and (in the 2nd year of the same Olympiad) that he was made commander-in-chief, over all the provinces lying on the sea coast. It is obvious that both Tissaphernes and Pharnabazus though both satraps and governors of their provinces were both under his command.

1377. We read in Euseb. Chron. that after Amyrtaeus of Sois, Nepherites the king of a new dynasty succeeded him in the kingdom of Egypt. However we find, (Diod. Sic. 1st year Olympiad 95) that next before Nephereus or Nepherites, Psammitichus reigned in Egypt. He was descended of the family of that old Psammetichus whom Manetho places in the 26th Dynasty who was also of the Sais. {*Manetho, 1:169} So that a man may well doubt, whether

this was not Pausiris the son of Amyrtaeus, who by the help of the Persians recovered his father's kingdom, as Herodotus states. (Herod. l. 3. c. 5.) Concerning the number of this and other Egyptian kings' reigns, we have already discussed in our Egyptian Chronology.

3597c AM, 4307 JP, 407 BC

1378. In the beginning of the spring when Pantacles was Ephorus in Sparta and Antigenes Archon in Athens had held office for a year, the Athenians with all the forces they could gather, sailed into Proeconnesus. They left there and camped before Chalcedon. (Xenoph. Hellen. l. 1.) Diodor. says that they went to Theramenes, who at that time lay before Chalcedon with 70 ships and 5000 men. (Diod. Sic. year 4. Olympiad 92.)

1379. When the inhabitants of Chalcedon heard of the approach of the Athenian army, they sent away all their goods to the Thracians of Bithynia who were their neighbours. When Alcibiades heard of this, he went with all his cavalry and a part of his foot soldiers and demanded all those goods from them. He threatened force if they refused to deliver them. When he received these goods, he made peace with the Bithynians and returned to his camp before Chalcedon. He built a wooden wall before the city across the neck of land from sea to sea. When Hippocrates the Lacedemonian commander saw this, he gathered all his forces and fought with Thrasyllus. The battle was drawn for a great while until Alcibiades came in with his forces, both of cavalry and footmen. Hippocrates was killed and his men fled back into the city. While the fight continued, Pharnabazus and all his army came another way outside the wooden wall. He fought unsuccessfully to break through to rescue Hippocrates. He retired to Heracleum or the Temple of Hercules, which was in the territory of Chalcedon where his own camp was well entrenched. (Xenoph. Hellen. l. 1. and Plutarch in the Life of Alcibiadis.)

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1380. After this Alcibiades and Chersonesus went into the Hellespont to gather tribute. The rest of the commanders, (though Diodorus says, only Theramenes) came to an agreement with Pharnabazus concerning Chalcedon. He would give them 20 talents and would convoy the Athenian ambassadors safely to the king. By solemn oath they covenanted with each other that the men of Chalcedon would pay the Athenians the same tribute as they did before with all arrears. In the mean time, the Athenians would not bother Chalcedon, until the return of their ambassadors from the king and the return Alcibiades. They sent two commissioners from Chalcedon and Pharnabazus sent two more from Crysopolis. They swore to keep this covenant and pledged their support to each other. (Xenoph.)

1381. When these things were done, Pharnabazus returned and wanted the ambassadors who were to go to the king, to meet him at Cyzicum. The names of the ambassadors were Dorothius, Philodices, Theogenes, Euryptolemus, Mautitheus and Cleostratus and Pyrolochus both from the Argivans. Passipedas and other ambassadors from the Lacedemonians also went. These all journeyed to the king. Hermocrates, who was banished from Syracuse and his brother Proxenus went with the group. (Xenoph.)

1382. While Pharnabazus was escorting the ambassadors to the king, Clearchus, a Lacedemonian commander, came to him from across the sea. He wanted money to pay their army and to assemble the ships into a fleet that were scattered, some at Antandrus, some in

Hellespont and some in other places. He hoped to cause trouble for the confederate states of the Athenians. He hoped to draw off their forces from Byzantium. In his absence, Byzantium was betrayed and surrendered to the Athenians. (Xenop.)

1383. As these Athenian ambassadors were on their way to the king, they met Boeotius and the rest of the Lacedemonian ambassadors returning from the king. Cyrus was with them on his way to become governor of all the sea coasts of those parts. When they saw him they asked if they might safely continue their journey to the king and if not that they be allowed to return home safely. However, Cyrus ordered Pharnabazus either to turn over the ambassadors to him or to send them home again. Since Pharnabazus did not want the Athenians to know what was planned against them, he stalled for time. Sometimes he told them that he would take them to the king and sometimes that he would send them home again. So he delayed for three years (or rather, indeed of three months) and in the end by Cyrus' consent, he sent them home. (Xenop.)

1384. Alcibiades took 20 ships from Samos and sailed into the Bay of Ceramus in Caria. He gathered 100 talents and pillaged no less than 200 ships which he had either searched or sunk. He returned to Athens where he was declared general of all their armies with full and absolute power of command and received 200 talents from of the treasury of the city, (according to Lysias, in his oration, against his son Alcibiades.) He raised an army of 1500 foot soldiers and 150 cavalry with 100 ships. (Xephon, Hellen. 1. Diod. Sic. l. 13. Justin. l. 5. c. 4,5. Plutarch and Emil. Probus, in the Life of Alcibiades.)

1385. Satyrus the son of Spartacus, ruled the kingdom of Bosphorus Cimmerius for 14 years. (Diod. Sic. year 4 Olympiad 96.)

1386. The Lacedemonians replaced Cratesipidas their admiral when his term expired, by Lysander. When he came to Rhodes, he gathered the fleet there and sailed to the Isle of Cos and Miletus. From there he went to Ephesus with 70 ships and stayed there until Cyrus came to Sardis. (Xenoph. Hellen. l. 1.) Ephesus welcomed him and the Lacedemonians. They were grieved by the loss of trade caused by the Persians. The Persian governors stayed most often at Miletus and attracted all the trade from them to that city. Therefore Lysander made Ephesus his residence and ordered all merchant ships to unload there. He made docks and had all ships for the navy built there. In a short time he filled their port with ships and their city with commerce and wealth. (Plutarch, in the Life of Lysander.)

1387. When Lysander knew that Cyrus came to Sardis, he and the rest of the commissioners from Sparta went there to him. He charged Tissaphernes very heavily. When the king ordered him to support the Lacedemonians to rid the sea of the Athenians, he on the contrary by Alcibiades' subordinate grew remiss. He kept back their pay from the mariners and utterly destroyed the Lacedemonian navy. Cyrus was more than willing to receive any information against Tissaphernes who was not a good fellow. Lysander befriended Cyrus. The more Lysander pressed Cyrus to do things, the bolder Cyrus was to promise that all would be done. Cyrus added that it was his father's command that it should be so and assured him that there would be no want either of effort or money on his part. For that purpose, he raised the pay of the mariners and sea soldiers from 3 soles by the day to 4. He paid the whole army all that was in arrears and advanced a whole month's pay. He paid to Lysander 10000 darics for that purpose. By this, he put heart and courage into his seamen more than ever and left the Athenian fleet almost without sailors for the most of their ships. Because of greed for better pay, they left the Athenians and went to Lysander. Those who stayed grew idle and careless in the service and

mutinous and troublesome daily to their commanders. (Xenoph, Hellen. l. 1. Diodor. l. 13. and Plut. in the Life Lysander.)

1388. When the Athenians heard this they were discouraged and through Tissaphernes, they sent ambassadors to Cyrus. Cyrus refused to see them even though Tissaphernes himself spoke for them. He told Cyrus that what he did, he did upon the advice of Alcibiades. His counsel was to hold the Greeks in balance and let neither side beat the other. Allow them to continue the war and by this to consume one another to nothing. (Id. ibid.) Although the Poloponesians were supported by the Persian purse, yet the Athenians held out for 3 whole years against them. (Thucid. l. 2.) Who can wonder that the Athenian state was defeated and came to nought since the power of all the east helped in their destruction. (Justin. l. 5. c. 1.)

1389. Lysander returned to Ephesus and he rested for a while. In that time, 90 of his damaged ships were refurbished. (Xephon. Hellen. 1.) He sent for the leaders from every nearby city and made an alliance with them. He assured them that if everything in this war went as he hoped, he would make everyone of them a prince with his own city. They were so enthused that every man was ready to do more than Lysander could reasonably require from them. He had more provisions for the war effort than he could have imagined. (Diod. l. 13.)

1390. When Alcibiades had heard that Thrasybulus was gone out of Hellespont to fortify Phocaea, he sailed to him. He left the fleet in the meantime, under the charge of Antiochus with a strict command that he should in no wise stir or fight with Lysander in his absence. However, Antiochus planned to sail to Ephesus with his own vessel and one other from Notium, as Xenophon and Plutarch state. (Diodorus says, that he selected 10 of his best ships.) He skirted along under the very noses of Lysander's ships. First, Lysander set out with a small company of ships and pursued him. When more and more ships came to help Antiochus, Lysander drew out his whole fleet and the Athenians did the same from Notium and other places. They arrived there in a disorderly way. They quickly lost 15 ships and the rest fled to saftey. Antiochus was killed in the fight. Lysander erected a monument at Notium and returned with the ships which he had taken to Ephesus. The remaining ships of the Athenians went to Samos. When Alcibiades heard what had happened, he went with his whole fleet before the port of Ephesus and there ranged it in battle array. Lysander did not stir for he had far fewer ships than the Athenians. Alcibiades returned to Samos again. (Xenoph. Helllen. l. 1. Diodor. l. 13. Plut. in the Lives of Alcibiades and Lysander.)

1391. Alcibiades sailed from Samos to Cuma. He made many false charges against them and after he took many of them prisoners, he brought them aboard his ships. The Cumeans rallied and attacked their enemies. Alcibiades was able to hold them off until the rest of those in that area came to their aid. Alcibiades returned the prisoners and was forced to flee to his ships for safety. This bothered him so he sent for more troops to Mitylene. He drew his men forth in a battalion before the walls of Cuma and dared them to come out to battle. When no man stirred, he led his men back to Mitylene after he first ravaged the surrounding country.

1392. The Cumeans sent to Athens and made their case against Alcibiades for plundering a confederate city and the surrounding area which had not offended the Athenians. When this case was made, others also complained about his conduct and misdeeds. A garrison in Samos, which did not like him, stole over to Athens and informed against him. They publicly charged him before the whole assembly of the people that he was dishonest and had secret communications with the Lacedemonians. They said he had private correspondence with Pharnabazus who

assured him that if the Lacedemonians won, he would be made ruler of Athens. (Diod. l. 13.)

3598a AM, 4307 JP, 407 BC

1393. The Cumeans on the one side and Thrasybulus on behalf of the armies on the other, accused Alcibiades of many wrong doings in his administration. Colon with 9 assistant commissioners were sent to replace Alcibiades as general of the army. When he heard of this, he sailed secretly to his own lands and citadels in the Chersonesus of Thrace, (Diodor. l. 13 Xenoph. Hellen. l. 1. Plutarch in the Life of Alcibiades)

3598b AM, 4308 JP, 406 BC

1394. Lysander sent for men having leadership qualities from the nearby cities and asked them to make as many friends as he could and help him. He assured them as before that as soon as the Athenians were defeated, he would replace the democratic governments in all those cities and make each one of them a ruler in his own city. (Plut. in the Life of Lysander.)

3598c AM, 4308 JP, 406 BC

1395. The moon was eclipsed 3 hours after sunset (Xenoph. Hellen. l. 1.) on the 15th of April, according to the Julian Calendar. This is verified by the astronomical calculations.

1396. When Pityas was Ephorus at Sparta and Callias, Archon at Athens, Lysander's year of command expired. Callicratidas was sent to be admiral of the navy. Although Lysander hated him, he surrendered the command of the ships but he returned the money he had received from Cyrus for the navy, to Cyrus at Sardis. He told Callicratidas to go ask Cyrus if he could have it and see how he could get money to pay the navy. This forced Callicratidas to go to Lydia to Cyrus and get money for the navy. Since he was not well known, he quickly grew impatient waiting to see Cyrus. He was put off from day to day. He said the Greeks had come to a low estate if they must now stand begging for pay from a company of barbarians. He delivered his request and left. (Xenoph. Hellen. l. 1. and Plut. in the Life of Lysander.)

1397. Callicratidas sailed to Miletus and got the money from them for the navy. He sailed to Chios and took the citadel of Delphinium which was held by 500 Athenians and destroyed it. After he got more money there for the sailors, he went to Teos. He slipped into the town by night and sacked it. He came to Lesbos, where he took Methymna the chief city of the island. Conon, the Athenian, hurried to their rescue but arrived too late. When he came and found the situation hopeless, he began to sail away. Callicratidas chased him with his fleet of 170 ships. He attacked and defeated him. Conon lost 30 ships and fled with the 40 that were left to Mitylene. Callicratidas followed him there and blockaded him by sea and land. While he besieged Mitylene, Cyrus sent the money to him, he asked for. (Xenoph. Hellen. l. 1. Diod. Sic. l. 13.)

1398. The Athenian navy of 150 ships sailed to Mitylene to break the blockade. Callicratidas, left Eteonicus with 50 ships to continue the siege and he sailed with 120 ships to the Arginuse Islands which were between Malea, the bay of Lesbos and Cape Catanis in Asia. He attacked the Athenians and was killed. The Athenians won the battle but lost 25 ships and most of the crew.

A few were saved by swimming to shore. The Peloponesians lost 77 ships and fled to Chios. Most of the remaining fleet retired into the countries of Curna and Phocea. (Xenoph. Hellen. l. 1. Diod. Sic. l. 13.) This battle at the Arginuse Islands happened when Callias was Archon at Athens, the 3rd year of the 93rd Olympiad. This is confirmed by Xenophon and Diodorus. Atheneus affirms this in his 5th book, Delphosoph.

3599 AM, 4309 JP, 405 BC

1399. Cyrus killed his two first cousins, Autobezaces and Mitreus, the sons of his father Darius' sister. When they met him, they had not pulled in their hands within their sleeves. This honour was reserved for the king only. Hieramenes and his wife, the parents, as it seems, of those who were killed heard about this. They told Darius that it was a shame for him to ignore so foul a deed by his son. Therefore, Darius sent for his son to come to him pretending that he was sick. Darius was in his camp at Thamneria in the country of the Medes where he went with his army against the Cadusians, a bordering nation which had recently revolted from him. (Xenophon Hellen. l. 2.)

1400. The Lacedemonians who were scattered in the countries of Eolia and Ionia, met together at Ephesus. They sent messengers to Lacedemon to let them know how things went with them in Asia and to request that they might again have Lysander for their general. He had proved his worth in the previous year. Cyrus also joined with them in this request. Their law stated that the same man could not be twice admiral of their fleet. Therefore they gave the title of admiral to Aracus but committed the whole management of the war to Lysander as a lieutenant to Aracus. Lysander came to Ephesus and sent to Eteonicus to come to him with his ships from Chios. He was to gather from Peloponesus and other lands all the ships that he could. Lysander repaired those which he had and built new ones in the port at Antandrus. (Xenophon. Hellen. l. 2. Diodorus in the 3rd and 4th years of the 93rd Olympiad. Plutarch in the Life of Lysander.)

1401. Lysander journeyed to Cyrus and desired money from him as before. He got it after much difficulty. Cyrus made it appear to him that because he was so generous to him in the past, he was short of funds. Lysander immediately appointed sea captains over every ship and paid every ship and sailor his due. (Xenoph. Hellen. l. 2.)

1402. When the Carthaginians captured Gela in Sicily, they took the huge brass statue of Apollo, which was in his temple in the suburbs of the city, back to Tyre. (Diod. year 4. Olympiad 93.)

1403. When Cyrus received his father's message, he sent for Lysander to come unto him at Sardis. He did not want him to fight the Athenians at sea until he had a far larger fleet than he had now. He promised that when he returned he would bring with him a very great navy from Phoenicia Cilicia and other surrounding areas. He committed the care of all the cities of his government to Lysander. All tributes that belonged to him, he assigned to Lysander. What was left over he said Lysander could keep for himself. (Xenoph. Hellen. l. 2. Diod. Sic. year 4. Olympiad 93. Plutarch in the Life of Lysander.)

1404. Cyrus journeyed to his father and took Tissaphernes as a friend along with him and 300 Greek foot soldiers under the command of Xenophon of Arcadia. (Xenophon de Expedit. Cyri, l. 1. p. 243, 254.)

1405. When Cyrus was gone, Lysander paid his army and went with his fleet to Ceramium a bay in Caria. He attacked the town Cedreas which was a confederate of the Athenians and captured it the next day. He sacked it and enslaved its inhabitants who were no better than a kind of half barbarous people. (Xenoph. Hellen. l. 2.) However Diodorus (year 4. Olympiad 93.) states:

``Lysander, with a great number of ships attacked Thasus, a city of Caria and confederate of the Athenians. He took it by force, and cut the throats of the 800 men there. He sold the women and children as slaves and levelled the city to the ground."

1406. He writes "Thasians" instead of "Cedrenians." These were the inhabitants of the isle of Thasus. These lived far off from there. After the defeat of the Athenians at Egos Potamos and the final ruin of Athens, the Thasians were not taken by force by Lysander but surprised by a ruse of his. This we may easily learn from a broken passage of (Emil. Probus, in the Life of Lysander,) and the complete account of the matter by (Polyenus, l. 1. Stratagem.)

3599d AM, 4309 JP, 405 BC

1407. At Miletus, a man overturned the democratic government there with the help of Lysander. In the Feast of Bacchus, they cut the throats of 40 of those those who opposed them in their own homes. Afterward in a crowded market, they seized 300 more of the richest people and cut off their heads. About 1000 of the important people who feared for their lives, fled to Pharnabazus, the Persian governor in those parts. He entertained them very kindly and gave every one of them a statue of gold. He gave them a citadel in Claudia called Clauda to live in. (I think this may be the island of Clauda mentioned in Ac 27:16.) (Dior. year 4. Olympiad 93.)

1408. The Athenians set sail from Samos and came to Chios and Ephesus. When they had wasted the king's countries in these areas, they prepared for a sea battle. Meanwhile Lysander sailed with his fleet from Rhodes and left Ionia on the right hand and went to Hellespont. He planned to blockade that strait and destroy all cities in those parts that had revolted from him. (Xenoph. Hellen. l. 2.)

1409. Lysander sailed from Abydus with his fleet to Lampsacus, a confederate city of the Athenians. He was met by the men from Abydus who came by land and others under the command of Thorax, a Lacedemonian captain. They attacked the city, captured and sacked it. It was rich, full of grain, wine and other provisions. He sent away the Athenian garrison. According to his word, he allowed all freemen there to enjoy their liberty. When he had given its spoil to his soldiers, he left the place to its inhabitants. (Plutarch. in the life of Lysander.)

1410. The Athenian navy of 180 ships, was wholly surprised and taken by Lysander at Egos Potamos, in the strait of Hellespont. Barely 10 ships escaped with 3000 soldiers and their commanders. (Plutarch. in the life of Lysander.)

1411. Conon their admiral, saw the Athenian cause was now hopeless. He did not want to return to Athens for fear of the cruelty of his country men. He escaped with 9 ships only to Cape Abarinders in Lampsacus. He took from there some main masts of Lysander's ships and sailed away to to his good acquaintence, Euagoras, king of Cyprus. He sent a small ship to Athens to tell them what had happened to him at Egos Potomos. (Plutarch. in the life of Lysander, with

Isocrat. in his Euagoras, Aristot. l. 2., Rhetor. Justin l. 5. c. 6. and Aristid. in Oratio. Rhodiaca.)

1412. Lysander had rifled their camp and carried away the ships, prisoners and spoils and everything else. He found the Triumphant Songs to Lampsacus for pipe and flute. The same day he sent Theopompus who had been a Milesian pirate, to Lacedon with the news of this victory. He went in the best ship with pennants and streamers flying and all other magnificent attire. Philocles the captain took 3 days to complete the journey. They had 3000 Athenian prisoners with them who had their throats cut except for Adimantus. (Xenoph. Diodor. Plutarch.)

1413. When Lysander had set all things in order at Lampsacus, he sailed to Byzantium and Chalcedon. Both cities opened their gates to him and sent away the Athenian garrisons in both places giving his word for safe conduct. When they who had formerly betrayed Byzantium to Alcibiades got away, they first went into Pontus and from there to Athens where they were all made free citizens. Lysander placed Sthenelaus, a Lacedemonian as governor of both Byzantium and Chalcedon. He returned to Lampsacus to repair his navy. (Xen. Hellen. l. 2.)

1414. Lysander expelled from every city any who favoured the Athenians and destroyed the democraties and all other forms of government he found. He left them only, Harmostae as they were called in Sparta or Moderators to govern them. Each city was divided into ten wards. He appointed ten men to rule the city. He only chose those who were formally loyal to him or would sware allegence to him. Thus he created a Decemvirate or a government of ten men in every city. These were all loyal to him and did his bidding. (Plut. and Emil. Prob. in the life of Lysander.)

1415. After Lysander had spent a little time in this, he sent word to Sparta that he was ready to sail with 200 ships. Together with Agis and Pausanias, the Spartan kings, he immediately came to besiege Athens, hoping to take it in a short time. When he found that they defended themselves beyond his expectation, he returned into Asia. There he abolished all deomocraties and established everywhere his Decemvirates or government by ten men. He killed many and forced the rest to flee for their lives. At Miletus he helped his friends destroy the democratie there. They had joined an opposing party. He most cunningly managed the matter so that he delivered no less than 800 of the democratic party to be murdered by those which stood for an aristocracy in that city. (Plutarch. in the life of Lysander.)

3600c AM, 4310 JP, 404 BC

1416. The Athenians were besieged by sea and land by the Lacedemonians. They surrendered under certain conditions. However, on the 16th day of Munichion the Attic month (the 24th of April, according to the Julian Calender) as Plutarch in his life reports, they were told that they had broken the articles because they had not demolished their walls within the 10 day time limit. Hence, it is gathered, that that peace tready was made upon the 6th of their month Munichion, that is on April 14. Thus ended the Peloponesian war after 27 years of fighting. (Thucidides in his 5th book)

1417. Shortly after this peace, Darius king of all Asia died after he had reigned for 19 years. His oldest son, Artaxerxes reigned for 43 years after him. (Diodor. Sic. year 4 Olympiad 93.) However, Ctesias who was physician to Artaxerxes, says, that Darius Ochus died at Babylon. He was succeeded by Arsacus or Arsaces who was born to him by Parysatis before he became

king. When he became king, he changed his name to Artaxerxes. From respect the greatness of that king, he was surnamed Mnemon. To which also, as I conceive refers that account of (Athenaus, l. 12. Deipnosoph.) where he says that when Ochus was dying, he was asked by his oldest son by what wisdom and policy he had guided the state for so many years. He wanted to learn from the king the correct way to rule the kingdom. The old king replied that he had done it by always doing right to both God and man. Darius Ochus was often urged by his wife Parylatis, who loved her younger son Cyrus more than the older to follow the example of Darius Hystaspes. He left his first son that was born after he became king, the kingdom not the first born son who was born before this. However he would not listen to her. By his last will, he gave the kingdom to his oldest son Artaxerxes and to his younger son Cyrus all those cities and territories which he had at that time under his government in Asia. (Plutarch in the life of Artaxerxes. Justin. l. 5. c. 11.)

1418. As soon as Artaxerxes came to the throne, his wife Statyra persuaded him to take Vadiastes, who had murdered Terituchmes, her brother and husband to Amistris, who was Artaxerxes' own sister. He had his tongue to be drawn backward out of his mouth and be cut off and he was killed. He made Mitredates or Mithridates' son, (who had preserved the city Zaris for the son of Terituchmes), satrap or governor in his place. (Ctesias)

1419. Artaxerxes went to Pasargada, where according to the custom, he was to take off his robe and to put on the robe which old Cyrus had worn before he became king. He was inaugurated according to the ancient regal ceremonies by the priests of Persia. Tissaphernes brought him the priest, who had instructed his brother Cyrus in his childhood, according to the custom of his country and taught him the principles of the art of magic. He was trusted by Artaxerxes when he accused Cyrus of plotting against the king. When Artaxerxes was taking off his own robes, he attacked his brother and planned to murder him in the very temple. (Plutarch. in the life of Artax.)

1420. Artaxerxes had his brother held for he planned to have him executed. He put him in gold chains out of the respect of his royal blood. When he was to be killed, his mother caught him about the middle and then threw her hair around his neck and tied him with her hair. After many tears and lamentations she secured his pardon and position back. He was sent again to his command in Lydia and the other sea towns in Asia. (Plutarch. in the life of Artax., Xenoph. in Expediso. Cyri. l. 1. Justin. l. 4. c. Ult., Ctesias.)

1421. Alcibiades feared the power of the Lacedemonians who commanded all the sea and land. He left that part of Bithynia which belonged to the Thracians and carried with him a great quantity of silver and gold. However, he left much more behind in the citadel where he had been. As soon as the Thracians knew about his wealth, they planned to catch him and take his money. They missed him for he stole secretly away to Pharnabazus in Phrygia. He was so taken and enamoured with Alcibiades' gentle behaviour that no man was so close to him as Alcibiades was. Hence he gave him the citadel of Grynium in Phrygia. He made 50 talents a year in tribute from the place. (Plut. and Emil. Prob. in the life of Alcibiades.)

1422. The Lysandrian feast and games were instituted in honour of Lysander. When Antimachus and Niceratus contested in Poetry, Lysander gave the garland to Niceratus. Antimachus was so disappointed that he burnt his own poem. The youth, Plato, cheered him and told him that ignorance harmed only the ignorant themselves, as blindness did the blind. (Plut. in the life of Lysander, with Diod. Sic. 4th. year 93rd Olympiad, from Apollodorus.)

3600d AM, 4310 JP, 404 BC

1423. In the next Olympiad after the capture of Athens by Lysander, Crocinas a Thessalian won the prize in running. This was the 94th Olympiad. Xenephon (Xeneph. Hellen. 2.) states that there was an eclipse of the sun which the astronomical calculations show happened on the morning of September 3.

3601a AM, 4310 JP, 404 BC

1424. When Cyrus returned safely into Lydia, he remembered how his brother had shackled him and began to plan how he might avoid future problems with his brother and how he might make himself king. Therefore he gathered as many Greek soldiers as possible and made various excuses to gather a great army from many nations. He planned a surprise attack on his brother. (Xenoph. Exped. Cyr. l. 1. Plutarch in the Life of Artaxerxes.) He sent Lysander a gift of a ship made all of gold and ivory, 2 cubits (a yard) high. He congratulated him with this gift for the great sea victory he had. Lysander put the present in the treasury of Brasidas and Acanthians. (Plutarch in his Lysander) Lysander came to him at Sardis to deliver a present from all the confederate cities. Among these things was perhaps that jewel or necklace, which Elian. (Var. Histor. l. 12. c. 1.) says, was sent to him from Scopas the younger from Thessaly. Cyrus welcomed him and showed him his orchard which he had laid out and planted himself. He entertained Lysander with a discourse on husbandry as recorded by Xenophon in his Oesonimies, in the person of Socrates.

1425. Among the Persians, Satabarzanes accused Orontes for keeping company with Parysatis, the king's mother. His other wife had always been faithful to him. Therefore Orontes was executed. Parysatis grew unhappy with her son and had Mithridatis that son of Terituchnes' son to be poisoned. (Ctesias.)

1426. When Alcibiades learned that Cyrus intended to make a war against his brother with the Lacedemonian's support, he planned to go quickly to Artaxerxes. He wanted to be the first to expose this treason and hoped to get some reward for himself as Themistocles had done before him. He also wanted the king's help to free his country of Athens from their Lacedemonian bondage. Meanwhile, Critias, one of those 30 tyrants, whom Lysander had set over the Athenians to rule them, told Lysander to have Alcibiades killed or all that he did at Athens would be undone. Lysander did nothing until a cipher was brought him from Lacedemon ordering him to kill Alcibiades. Lysander sent to Pharnabazus to let him know that unless he immediately gave him Alcibides either dead or alive, the league between the king and the Lacedemonians would be broken and war would break out again. Pharnabazus sent Susamithres' uncle and Magaeus, (whom Emil. Probus calls Bagoas) to murder Alcibiades while he was in a certain place in Phrygia called Melissa near the mountain of Elophois. He was preparing for his journey toward the king.

1427. The people of the country whom they had hired to kill him, dared not attempt it directly. In the dead of the night they put a great pile of wood around the house where he was sleeping and set it on fire. When Alcibiades escaped they shot arrows at him which killed him. They carried his head to Pharnabazus. His sweet heart wrapped the rest of his body in her own gown. (A little before he had dreamed that he was wrapped in it.) She buried the body in the same fire

which the house was burned with and gave him as honourable a funeral as she could afford. (Ephorus l. 17. cited by Diod. year 1. Olym. 94. Aristot. Histor. Animal. l. 6. c. 29. Cic. l. 1. de Divina. Valer. Max. l. 1. c. 7. Justin. l. 5. c. 8. Athen. Deipnosaph. l. 13. Plutarch and Emil. Prob. in their lives of Alcibiades.)

3601b AM, 4311 JP, 403 BC

1428. Clearchus a Lacedemonian was a tyrant of Byzantium. He was overthrown by his own people under the leadership of Panthoedas. He stole away by night and came into Ionia. He learned that Cyrus planned to attack his brother. He befriended Cyrus and was made general of all his forces. Cyrus found that he was a proud, courageous and daring man. He gave him 10000 dracmas. He raised forces and marching from Chersonsus and attacked the Thracians that bordered northward upon Hellespont. Because it seemed to the advantage of the Greeks, therefore the cities of Hellespont contributed willingly to the support of the army. So that these forces were maintained secretly for the service of Cyrus. (Xenophon de Expedit. Cyri. l. 1. Diodor. year 2. Olympiad 94.)

3601c AM, 4311 JP, 403 BC

1429. Lysander brutally wasted the province of Phrygia and other places under the government of Pharnabazus. Therefore he complained about this at Lacedemon where he was held in great esteem and much beloved because he had much wealth and always supported their state against its enemies. Therefore the Ephori were greatly displeased with Lysander. They killed Thorax, his good friend because they found that he had a store of money in his house. They sent their cypher to Lysander and recalled him from Asia. Hereupon Lysander entreated Pharnabazus to write letters to justify him. This he publicly did. These were so well done that Lysander could not have wished for better. Since he had other letters already written, he inserted them into the bundle when they were sealed. He sent them away by Lysander to Lacedemon for the Ephori. Thereby, he was made to be the accuser against himself. (Plut. and Emil. Prob. in their lives, of Lysander and Polyanus, l. 7. Stratagem.)

1430. Not long after this, he was permitted by the Ephori to travel to visit the temple of Jupiter Ammon. He pretended that it was to pay the vows which he had made before he entered into certain battles which he had fought in their service. However the real purpose was to bribe the priests there for his own ends. To that end, he carried with him a large sum of money. There he had an old friend of his father, King Lybis. In memorial of that friendship his father named his younger brother, Lybis. The chief priest of that oracle would not be bribed and informed against him at Sparta. When he returned to Sparta, he was called into question for it but was acquitted by the court. (Diodor. year 2 of the 94th Olympiad, Plutarch and Emil. Probus in their lives of Lysander.)

3602 AM, 4312 JP, 402 BC

1431. At this time all the cities of Ionia, except Miletus which was under the government of Tissaphernes, defected to Cyrus. When Tissaphernes was residing at Miletus, he learned that the Milesians were also inclined toward Cyrus. He thwarted their purpose by killing some of them and expelling others. When these came to Cyrus, he graciously received them. He immediately gathered an army by land and sea to restore to them their city. (Xen. De Expedit. Cy. l. 1. p.

244.) Among his army was Socrates of Achaia with 500 foot soldiers and Pasio of Megara with almost 700 more. (Xen. De Expedit. Cy. l. 1. p. 245) Cyrus' admiral, Tamos an Egyptian, blockaded Miletus with 25 ships. (Xen. De Expedit. Cy. l. 1. p. 252.)

1432. Cyrus sent to Artaxerxes requesting that he would entrust those cities to him rather than with Tissaphernes. His mother supported him in this. When the king learned that there was no treason in this action, but Cyrus had kept an army only to oppose Tissaphernes, he was content that they should forget past differences. For Cyrus duly sent to Artaxerxes the tribute from those cities, which Tissaphernes had formerly held. (Xen. De Expedit. Cy. l. 1. p. 241.)

1433. This Cyrus was never king either of Persia or Babylon. He is the man, whom Geor. Harvartus fancies was the king who after the end of the Babylonian captivity, allowed the Jews to return home with their governor Zerubbabel and Joshua, or Jeshua, the son of Jozadak the high priest. However, it was Artaxerxes Mneonon who was then king of Persia, and Johannes, who in Ne 12:11,22,23 is called Johanan and Jonathan, was the high priest of the Jews. The governor of the Jewish nation was a certain Persian Lord, whom Josephus Antiquit. (l. 11. c. 7.) says was called Bagoses a captain of another Artaxerxes as Rasinus translates him. That is another descendent from Artaxerxes Longimanus of whom Josephus had spoken in the next precedent chapter. But the relationship which he makes between these men is this:

1434. Jesus was brother to Johannes the high priest whom Bogoses was a close friend and promised to bestow the next high priesthood on him. Confident of Bogoses' support, Jesus became very bold. First he had an argument with John and then a public brawl with his brother in the very temple. He provoked John so much that his brother slew him in the place. When this happened, Bagoses came and profaned the temple by entering it. He said that the high priest had already polluted it with his own brother's blood. For the next 7 years he vexed the Jews for that murder and lay a heavy fine upon them. Before they offered their daily sacrifice, they should pay (not for every year, as the common translations of Josepheus and from them Salianus have it) but for every lamb, 50 drachmas. This punishment continued only as long as that Johannes was the high priest. We determine this happened in the reign of Artaxerxes Mnemon, not Artaxerxes Ochus. With the beginning of Artaxerxes Mnemon's reign we therefore reckon this because we find mentioned Johannes or Johanan (though not then the high priest) in Ezr 10:6 Ne 12:23. For between the 7th year of Artaxerxes Longimanus to which that history of Ezra refers and the end of the 7th year of Artaxerxes Mnemon's reign (before which we suppose and take for granted, that this Johannes did not die) there was at least 70 years according to our account. So he died after living over 90 years and his son Jaddus succeeded him in the priesthood and held it to the reign of Alexander the Great. He died about the age of 83, if we suppose that he was born the end of Darius Nothus' reign. This is an aside. We now return to the history of Cyrus the younger, who died before he was 22 years old.

3603 AM, 4313 JP, 401 BC

1435. Cyrus sent messengers to Lacedemon and asked them that as he from time to time had supported them with men and money against the Athenians, so now they would send him men. He bragged that if they sent them footmen, he would give them horses, if horsemen, chariots, if they had lands, he would give them towns, if towns, cities for their reward. For their wages, they would have it not by number but by weight paid to them. Hereupon, the Lacedemonians determined what he asked for was right and that this war be to their advantage. Ignoring the fact that this war was against Artaxerxes, they planned to send him aid hoping to ingratiate

themselves to Cyrus. If things did not go as planned they had a good excuse to Artaxerxes that they had decreed nothing against him in person. The Ephori sent letters to their admiral at Samos to do whatever Cyrus required. (Xenoph. Hellen. l. 3. Diod. Sic. year 4 Olympiad 94. Justin l. 5. c. ult. Plutarch in the Life of Artaxerxes.)

1436. Therefore the Lacedemonian admiral with his ships sailed to Ephesus to meet with Tamos the Egyptian, admiral to Cyrus and offered Tamos his services to the best of his ability. He joined his fleet with Tamos' fleet. They sailed around the coast of Ionia to Caria so that Syenesis the governor of those lands, would not move to hinder Cyrus in his march by land against his brother. (Xenoph. Hellen. l. 3., Diod. Sic. year 4. Olympiad 94., Xenophon, Cy. l. 1. p. 248, 252.) Diodorus says, that Samos, the Lacedemonian admiral at Samos, had 25 ships and Tamos had 50. Upon the more accurate testimony of Xenophon, in his book of this journey, undertaken by Cyrus, Tamos had only 25 ships and Pythagoras the Lacedmonian, 35, (for he makes him to be the other admiral and not Samos)

1437. Cyrus with his army of foot soldiers resolved to march into upper Asia under the pretence that he went against the Pisidians who often attacked areas under his control. Thereupon he sent for Clearchus the Lacedemonian, Aristippus of Thessaly, Xenes of Arcadia, the banished of Miletus, the army which besieged Miletus. He sent Proxenus a Boeotian with all the speed he could make to the Greeks and others to come quickly to Sardis. (Xenoph. de Exped. Cy. l. 1.)

3603b AM, 4313 JP, 401 BC

1438. When Tissaphernes determined that a much greater force was being assembled then an attack on the Pisidians would require, he hurried away with 600 cavalry as fast as he could to Artaxerxes. When he knew what was happening, he prepared for war. (Xenoph. de Exped. Cy. l. 1.)

1439. Cyrus left some of his trusted Persian friends to manage affairs at Lydia. He entrusted his good friend Tamos, the Egyptian admiral to take care of the cities of Ionia and Eolia in his absence. He marched with his army towards Caria and Pisidia under the pretence that certain persons in those parts were unruly. (Diod. Sic. year 4. Olympiad 94.)

``But how Cyrus gathered his army, marched against his brother, how the battle was fought and how Cyrus perished in it and how those Greeks who went with him, came back again safely to the sea, i.e. into Asia Minor, Themistogenes of Syracuse has recorded. Xenophon states this in the beginning of the third book of his Greek History. If we compare this part of the history with Plutarch's book, (de Gloria Athenicusium), he says that Xenophon wrote a history of himself. He recorded how he was a captain and what exploits he did. Then he said that Themisogenes of Syracuse had written it, thus giving away the glory of this his writing to another man so that the things therein written of himself, might find the more credit in the world."

1440. And another place in Suidas, he shows:

``That the Expedition of Cyrus, which commonly goes with Xenophon's History of the Greeks and some other pieces concerning his own country, were all of Xenophon's own writings."

1441. For indeed, these books of the Expedition of Cyrus went before with the rest of his Greek Histories. In the end of it, he plainly says, that the writer of it was present at all those events. Therefore the work itself, which is everywhere full of Xenophon's noble acts, is attributed to him not only by Plutarch but long before him by Cicero, Dionysins, Halicarnassaeus, Hermogenes, Laertius, Athenaeus and (not to speak of our Divines, Eusebius, and Jerome) by Arianus of Nicomedia. Themistogenes also had the nick name of New Xenophon as we read in Photius and Suidas because he compiled the discourses of his teacher Epictetus in 4 books, as Xenophon had done for those of his teacher Socrates. Also, as Xenophon had written that Expedition of Cyrus in 7 books, so he had written the Expedition of Alexander in 7 books. Although Xenephon in his Expedition of Cyrus which has a brief preface to every book but not to the set in general as Laertius has noted. Where as in every book except the 6th, Themistogenes made a preface using a summary of the previous books which Xenophon did not do in his books. Themistogenes has details in those books which do not flatter Xenophon. Therefore, I am rather inclined to think that these books were written by Themistogenes and not by Xenophon. However, I followed the authority of those ancient writers. I have all along cited him by the name of Xenophon, as they have done before me.

1442. Now of those five points mentioned by Xenophon (Xenop. Hellen. l. 3.) and said to have been written by Themistogenes the first four are entirely in the first book of this Expedition of Cyrus.

1. The gathering of his army.
2. Their marching into upper Asia and coming to the place where they fought.
3. The details of the battle.
4. The fall of Cyrus in that battle.

1443. Cyrus left Sardis, where Xenophon had met him after being sent for from Athens by Proxenus the Boeotian. There he volunteered for the action, as we find in the 3rd book and came to Celaenae in Phrygia. He stayed there 30 days. During that time Clearchus and other Greek commanders came from various parts to him. They assembled a force of 11,000 foot soldiers and about 2000 targeteers.

3603c AM, 4313 JP, 401 BC

1444. From Celaenae, Cyrus came with his army to the bank of Cayster. He received money from Epiaxa the wife of Syenesis the king of Cilicia. (Cyrus was formerly thought to have been too familiar with her.) He paid his army the 3 back months he owed them plus the next month in advance. Epiaxa arrived at Tartius in Cilicia 5 days before Cyrus. She persuaded her husband Syenesis to come there also and to give Cyrus a vast sum of money toward the support of his army. Both Ctesias and Diodorus add, that Syenesis, like a wise man, supplied both Cyrus and Artaxerxes with the necessities for the war. For having two sons, he sent one of them to Cyrus with a competent number of men for his service. However he had sent away the other privately before to Artaxerxes to let him know that with such an army as Cyrus had, he dared not oppose Cyrus but publicly joined with him. Nevertheless he was loyal to Artaxerxes and would defect to him as soon as he could find an opportunity. Cyrus stayed 20 days at Tarsus where the Greek companies told him plainly that they would march no farther. Clearchus by his tact, changed their mind so they marched to Issus. This was the remotest city of Cilicia where Cyrus' fleet met him bringing him 700 foot soldiers, but Diodorus says 800. The Lacedemonians had sent these men to Cyrus under the command of Chirosophus. Also 400 foot soldiers who had formerly

served Artaxerxes under their captain Abrocomus came into his camp. However, Abrocomus left Phaenicia with 300,000 men and marched to Artaxerxes and arrived 5 days before the battle. By leaving the place where he was, Cyrus passed the straits of Syria and without halting came to the place of the pending battle. He travelled from Ephesus to that place in 93 days and marched 535 parasanges or about 2000 miles or over 21 miles a day.

1445. According to Plutarch, the battle was fought at Cynaxa which is about 63 miles from Babylon. According to the 2nd book of the Expedition of Cyrus, that the fight was about 383 miles from Babylon. Jacobus Capellus, thinks it should be read, "from Susa". In the army of Cyrus there were about 13,000 Greek soldiers although Justin. (l. 5. c. ult.) says, there were not more than 10,000. Of these, there were 10,400 foot soldiers and 2500 targeteers. From the other nations, 100,000 men and about 20 hooked chariots. Artaxerxes had 900,000 men and 1500 hooked chariots. However, Ctesias Cnidius, who was in the battle is quoted by Plutarch and Ephorus who is cited by Diodorus state there were only 400,000. In the battle 15,000 soldiers of Artaxerxes died according to Diodorus and 3000 on the side of Cyrus. However, Ctesias in Plutarch states that Artaxerxes lost not more than 9000 soldiers and not more than 20,000 died that day. This battle was fought the 4th year Olympiad 94. when Xenaenetus was archon in Athens and one year before Socrates was put to death there. (Diogenes Laertius, in the life of Socrates)

1446. In this battle the two brothers met and Artaxerxes was first wounded through his coat of armour. Ctesias helped him recover from this wound. Cyrus carried on with good success against his brother, fearing no danger and was slain by an unknown hand in the battle. Artaxerxes spent his rage upon the dead body of his brother. He severed his head from the body of him and cut off the hand from the arm that had wounded him. He carried it about in a triumphant manner. When his sorrowful mother came to Babylon she tearfully gathered up his remains and buried them there. The battle between the two brothers is more fully described by Plutarch, from Ctesias and Dinon.

1447. When the king came to rifle his camp, he found and took the concubine of Cyrus. She was a woman much renowned for her wit and beauty. (Xenoph. l. 1. p. 270. Exped. Cy.) She was a Phoecaean who was born in Ionia the daughter of Hermotimus. Her name was Mitto but was changed by Cyrus to Aspasia because she seemed equal to Aspasia the Miletian, who was the mistress of Pericles. See note on 3564 AM. Artaxerxes was anxious to get her. When she was brought to him all bound, he grew exceedingly angry with those who had brought her and laid them in irons. She was most highly esteemed of all the 360 concubines he had and he doted on her the most. (Plut. in the lives of Pericles and Artaxerxes. Ilian. Var. Hist. l. 12. c. 1. Justin. l. 10. c. 2.)

1448. The Greeks on the other side did not know that Cyrus was dead so they kept on fighting. In their quarter they beat back Tissaphernes and all his forces with a squadron of about 6000 Greeks according to Isocrates. In his Panegyric, he adds:

``that they were not of the best Greeks but the mere refuse of them and such as could no longer live in their own homes. These now in a strange country, forsaken of their companions, betrayed by their companies and bereft of their captain whom they followed to this war."

1449. The king came with most of his army to rescue Tissaphernes. He entered their camp and

rifled it. However, when the Greeks returned from the pursuit of Tissaphernes, they recovered their camp and drove the king from it. They spent the night there with no food and went hungry the next day too. This is the end of Xenophon's first book of Cyrus' Journey.

1450. The second book describes how these Greeks under the command of Clearchus planned to return home again. Tissaphernes promised to escort them back with his own forces and to guide them. He broke this promise. He rounded up Clearchus, with Proxenus, Agias and Socrates with 20 more captains and 200 soldiers to be murdered. Ctesias also in his Persian History, (which the author of this book of the voyage of Cyrus had undoubtedly read) had formerly told us how cunningly Tissaphernes worked. Using Menon, a Thessalian and by his promises he captured Clearchus and the rest mentioned in the group. They were put in irons and sent to the king at Babylon. Ctesias tells how he was the physician to Parysatis, the king's mother. Through her he was able to help Clearchus while he was in prison. Through her request to the king, the king had promised that Clearchus would not be harmed. However, by the instigation of Statyra his queen, the king had Clearchus and all the rest of the commanders except Menon to be butchered. All the bodies were thrown out and devoured by wild beasts and birds. Only the body of Clearchus was covered and preserved by a huge sandhill caused by a strong wind. (Ctesias in the collections of Photius and Plut. in the life of Artaxerxes.)

3603d AM, 4313 JP, 401 BC

1451. In Xenophon's 3rd and 4th book, he narrates the journey back to Greece of the rest of the Greeks whom Tissaphernes did not capture. Xenophon had the soldiers choose new captains to replace the ones they lost. Xenophon was chosen to replace Proxenus. He describes their journey through many enemy countries and how they endured the very cold winter and many hardships and dangers. Finally they returned home safely. This account is found in Diodorus Siculus, (Diod. Sic. year 4. Olympiad 94.) and in Isocrates' Panegyric.

1452. For his good service in this war, Artaxerxes gave Tissaphernes all the governments which his brother Cyrus held in addition to what he had before. (Xenoph. Hellen. l. 3. Diod. Sic. year 4. Olympiad, 94.) He lavished many other expensive gifts and favours on him. Lastly, he gave him his own daughter for a wife. Tissaphernes was his most confident friend and servant. (Diod. Sic. year 4. Olympiad 94.)

1453. For 10 days, Parysatis, the king's mother tortured the Carian who mortally wounded Cyrus in the thigh. She had his eyes pulled out and boiling lead poured in at his ear holes until he died. Mithridates, who first wounded Cyrus and bragged that he had killed him, was put between two boats. He lay there for 17 days until he was eaten out with worms. Parysates won Bagabaeus, the king's eunuch from the king at a dice game. It was he who ordered Cyrus' head and right hand to be cut off. She had him flayed alive and then his body was laid across three crosses and his flayed skin hung near it. After this by the humble suit of the king, Parysatis stopped mourning for her son Cyrus. (Ctesias and Plutarch in the life of Artaxerxes.)

1454. Parysatis had the queen Statyra, her daughter-in-law poisoned. Statyra had a trusted maid servant called Gingis or Gigis. Dinon says she willing helped in the death of Statyra. Ctesias said she did it against her will. The one who gave the poison was called Bellitara by Ctesias and Melantas by Dinon. There is a little bird in Persia called Rhintaces or Rhindaces which has no excrements at all but all its guts are full of fat. One of these birds, Parysatis cut in two with a

knife and gave the poisoned half to Statyra as they sat at dinner. This is what Ctesias thinks happened. However, Dinon says that it was Melanta not Parysatis, who served her the poisoned bird. When the Queen died in extreme torments after this, the king suspected his mother for it. She was well known for her cruelty and implacable disposition of nature. He had the servants and carvers to be questioned and used the rack on them. Parysatis kept Gingis a long time in her own chamber and though the king required her yet would she not give her up to justice. At last Ginges desired to steal secretly to her own home by night. Artaxerxes captured her and punished her as a poisoner. He did not harm his mother but when she asked permission to go to Babylon, he gave it to her. However, he told her that while she lived, he would not come there. (Plutarch, in the life of Artaxerxes.)

1455. Aristo, with some others, surprised the city of Cyrene. In the battle they slew 500 of the principal men of the inhabitants. The rest escaped. These joined with some 3000 of the Missenians, whom the Lacedemonians at this time had expelled from their country. They fought in an open field with those who had taken their city. In the fight, many of the Cyrenians on both sides were killed. Almost all the Missenians were killed. When the fight was over, the Cyrenians agreed with an oath to forget the past and live together peacefully. (Diod. Sic. year 4. Olymp. 94.)

3604a AM, 4313 JP, 401 BC

1456. Tissaphernes (Diodorus incorrectly writes Pharnabazus) was sent by Artaxerxes to take charge of all the governments in Asia Minor. He also wanted all the cities of Ionia. (Xenoph, Hellen. l. 3. Diod. Sic. year 1. Olymp. 95.)

1457. When Tissaphernes came, all the governors and cities who had followed Cyrus were afraid and sued for peace. Tamos the Egyptian who was the most important of these, was governor of Ionia. (See notes on 3593 & 3603b AM.) He loaded his fleet with all his treasure and his sons except Gaus, (who later became the king's general) and sailed to Egypt. He visited Psammyticus the king and was confident of good treatment because of how he had treated Psammyticus in the past. However, Psammyticus disregarded past favours done to him and butchered him and his children to get the ships and treasure which he had brought. (Diod. Sic. year 1. Olymp. 95.)

1458. The Greeks (of whom I spoke before) departed from Trapezus which was the first Greek city they came to. It is situated on the coast of the Euxine Sea in the country of Colchos. After a 3 day march, they came to another Greek city in the same country of Colchos. It was also a sea town as was the former town and was called Cerasunta. They stayed there 10 days and numbered their men. Only 8600 remained of the 10000 they started with. The rest were lost. Either they were killed by the enemy in the battle or they died in the snow or of other sicknesses on their return journey. From there, they went through the countries of the Mosynaecori, the Chalybes and Tybarenians and came to a Greek town called Catyora, a colony of the Synopians. 8 months or rather, as the order of the history implies, 5 months after the battle in the country of Babylon. They journeyed from there to this place in 122 days and marched 620 parasanges or 4650 miles (about 38 miles per day). They stayed here 45 days. (Exped. Cy. l. 5.)

1459. During their stay here, they got their provisions partly from the market of Colyora and partly by plundering the countries around Paphlagonia. On the other hand, the Paphlagonians, if they found any of them straggling from the camp, they attacked them. Finally, Corylas, who was governor of the Paphlagonians, made peace between them. Afterward these Greeks were transported by ship by the men of Heraclea and Synope. They came to Harmone, a port of Synope where they stayed 5 days. From there they went to Heraclea in the country of the Myrianden. It was a colony of the city of Megara. They came to a peninsula called Acherusia and divided themselves into three companies.

1460. The 4500 plus foot soldiers of the Arcadians and Achaeans were transported by ship by the Heracleans. They hurried aboard hoping to surprise the Thracians who inhabited Bithynia so they might get all the more spoil. They landed at night at Calpe which is in the middle of their sea coast. They went to the next towns and villages about 6 miles up the country. When these Thracians were attacked, they fought back and killed many of the Greeks. One regiment of them with their colonel Smicrates was entirely cut off. Only 8 soldiers and their captain Hegesandrus escaped in another company. The rest fled to a hill for safety and were besieged by the Thacians.

1461. Chirosophus with 1400 foot soldiers and 700 targeteers, (who were Thracians and had followed Clearchus on that journey) went from Heraclea all along the country by foot. He finally came into Bithynia. Not feeling well, he with his men sailed to Calpe.

1462. Xenophon with his brigade of 1700 foot soldiers, 800 targeteers and about 40 cavalry came by sea into a country which separates the Thracians of Bithynia from the country of the Heracleans. He marched through the centre of the country and came and rescued those who were besieged in the hill by the Thracians. Finally they assembled again as one body at the port of Calpe. (Exped. Cy. l. 6.)

1463. Chirosophus died here and was replaced by Neo, an Asinian. When he saw his troops hungry and short of supplies, he gathered 2000 men and went foraging all over the country of Bithynia. Pharnabazus sent his cavalry to help the Bithynians. He hoped to keep these Greeks out of his lands. On the first attack, the cavalry killed at least 500 Greeks and the rest fled to a hill for safety. Xenophon rescued them from the enemy and they all returned safely to the camp before sunset. When Spithridates and Rhathines came with more troops to help the Bithynians, the Greeks won a notable victory and erected a monument in memory of it there. They returned the 7 or 8 miles to their camp by the seaside. After this victory, their enemies provided for their own safety by driving their cattle and carrying away their families and goods to more remote parts. When the Greeks passed through Bithynia, they found nothing of use to them. They returned back a day and a night's journey into Bithynia again. They found and brought from there some prisoners, sheep and other provisions for their own needs. After 6 days, they came to Chrysopolis, a city of the Chalcedonians and stayed here 7 days. They sold their plunder here. (Exped. Cy. l. 6.)

1464. Pharnabazus feared that these Greeks would make war on his country. He arranged with Anaxibius, the Lacedemonian admiral to ship them all out of Asia to Byzantium. When Anaxibius returned from there with Xenophon into Asia, he received word at Cyzicum from

Aristarchus the new governor of Byzantium. Polus was appointed admiral in his place and he was on his way as far as Hellespont. Therefore he sailed from thence to Patros. He sent to Pharnabazus and requested the money which he had promised him for shipping the Greeks from Asia. When he did not get it, he planned with Xenophon to hastily carry the Greeks back again into Asia. Pharnabazus prevailed upon Aristarchus, the governor of Byzantium so that he thwarted that plan. Since the winter was not over, Xenophon hired himself to Senthes the king of Thracia. The cold was so extreme that many Greeks lost their noses and ears from frostbite. (Exped. Cy. l. 7.) Diodorus tells us that some Greeks returned into their own country but almost 5000 followed Xenophon into Thracia. (Diod. Sic. year 1. Olympiad 95.) Hence, it appears, that his number is incorrect where he says that only 3800 men came to Chrysopolis. (Diod. Sic. year 4. Olympiad 94.)

3604c AM, 4314 JP, 400 BC

1465. The Ionian and other Greek cities throughout Asia did nor accept Tissaphernes' government. They wanted their freedom and feared Tissaphernes because they had always preferred Cyrus over him. They sent messengers to the Lacedemonians asking them for help. Since they were the protectors of all Greece, they wanted them to take over so that their country could be free from war and they could have liberty as other Greeks. (Xenoph. Hellen. l. 3. Diod. Sic. year 1. Olymipiad 95.)

1466. This petition was very welcome to the Lacedemonians. Like most men, the more they had the more they wanted. They were not content to have doubled their empire by taking over Athens. Now they wanted to control all of Asia too. (Justin. l. 6. c. 1.)

1467. Therefore, the Lacedemonians promised them aid in the first message they sent back. They immediately sent to Tissaphernes to ask him not to make war on the Asian Greek Cities. Out of contempt for them, he wasted all the region around the city of Cuma and took many prisoners. Then he came with his army and besieged the city. Because the winter was coming, he could not take it at that time. So he set a great ransom on the prisoners and abandoned his siege. (Diod. Sic. year 1. Olymipiad 95)

1468. After this Thimbron went into Asia with an army of 1000 newly made citizens of Laconia, 4000 of Pelopnoesus and 300 Athenian cavalry. The cavalry had formerly served the 30 tyrants of Athens. The city desired that this group should be wasted by foreign services rather than be kept at home to do greater mischief. When Thimbron, came into Asia, he increased his army by troops from the confederate cities there. (Xenoph. Hellen. l. 3.) At Ephesus, he added 2000 more troops from these cities for a total army of about 7000 men. He marched about 15 miles into the country and took Magnesia on his first assault. It was a city under Tissaphernes' government. From there he went to Tralles a city of Ionia and began to besiege it. Since its location was very strongly fortified, he left it and went back to the unwalled town of Magnesia. He feared that as soon as he was gone, Tissaphernes would take it again. He moved it to a hill nearby called Thorax which was a more easily defended position. He plundered the enemies' country and greatly enriched his army. When he heard that Tissaphernes was coming down upon him with an army of cavalry, he retired to Ephesus. (Diod. Sic. year 1. Olymipiad 95) He was not a match for the cavalry and dared not stay in the plain. He thought it enough if he were able to keep the countries where he was from being plundered by the enemy.

1469. When the Greeks under Xenophon had served Senthes 3 months in Thracia, Charminus and Polynicus were sent from Thimbron to tell them that he needed their help in Asia against Tissaphernes. He would pay each soldier a daric a month. Each captain of a company would be paid 2 darics and every colonel 4. Xenophon told them that he personally planned to return home. Most of the army came to him and earnestly asked him not to leave them until he had led them to Thimbron. Therefore, he went aboard with them and sailed to Lampsacus. There he met and conferred with Euclid, the Phliasian poet. After they passed through the territory of Troas, they came to Pergamus. Xenophon was entertained by Hellas the wife of Gongylus of Eretria and her two sons, Gorgius and Gongylus. By her counsel, he went to capture Asidates the Persian. This he failed to do and exposed himself and his men to great danger. Finally by chance, his soldiers captured him with his wife and children and cavalry and all that they owned. They were very rich. Thimbron came and received the army from Xenophon. He added these troops to the rest of the Greeks in his army and he led them against Tissaphernes and Pharnabazus. (Exped. Cy. l. 7.)

1470. Here ends the 7 books of the Expedition of Cyrus. The writer of it, whomever he was, was present for all these events. He concludes his book, with this epilogue. The king's governors in the counties which we passed through, were these:

``Artimas of Lydia, Articamas of Phrygia, Mithridates of Lycaonia and Cappadocia, Siennesis of Cilicia, Dernes of Phenicia and Arabia, Belesis of Syria and Assyria, Rhoparas of Babylonia, Arbacas of Media, Teribazas of Phasis and Iberia, the Carduchi, the Chalybes, the Azacrones, the Colchi, the Mosynacci, the Coeti. The Tybareni had no governors but were all free people. Corylas was governor of Paphlagonia, Pharnabazus of Bithynia, Seuthes was king of the Thracians, on the European side."

1471. The whole journey, going and coming, lasted 215 days. They travelled 1150 parasanges, or 4282 miles (4313 miles allowing 3.75 miles per parasange.) The whole expedition lasted 15 months.

3604d AM, 4314 JP, 400 BC

1472. When Thimbron was strengthened with these new troops he dared to pitch his camp in the fields under Tissaphernes' nose. Pergamus voluntary surrendered to him. Likewise did Tenthrania and Halisarnia which were commanded at that time by Eurysthenes and Procles, the descendants of Demaratus of Lacedemon. Gorgins and Gongylus, the two brothers mentioned previously had already joined him. One held Gambrius and Palegambrius, the other Myrina, and Grinium and Thimbron captured the other weaker places by force. (Xenoph. Hellen. l. 3.)

3605 AM, 4315 JP, 399 BC

1473. Thimbron besieged Larissa, a town in Asia called Egyptia when it would not surrender to him. While he besieged it with little effect, the Ephori at Sparta sent him letters stating that he should leave Larissa and march to Caria and on to Ephesus. Dercylidas, an excellent engineer and for his wit he was surnamed Sisyphus, was on his way to take command of the army. When Thimbron returned to Sparta, he was there accused by various confederate cities, for allowing his army to plunder them. Therefore he was banished from the city. (Xenoph. Hellen. l. 3. Diod. Sic. 2nd year of the 95th Olympiad.)

1474. Mania was a woman of Dardania, of manly courage. After the death of her husband Zenis, she had managed very well the government of Eolia under Pharnabazus and had taken in various sea towns, as Larissa, Hamaxitus and Colone. She was most treacherously murdered by her son-in-law Midias when she was about 40 years old. Her 17 year old son was murdered with her. Midias seized the two strong towns, Scephis and Gergitha where she had stored most of her treasure. The garrisons in the rest of the towns remained loyal to Pharnabazus. Midias sent messengers to Pharnabazus with great presents desiring that he might manage the whole government of those parts upon the same terms that Mania did. This was for nought. Pharnabazus answered that he should never rest if he did not avenge the murder of Mania. (Xenoph. Hellen. l. 3. Polyae, l. 8. in Tania, or Phania, for so by a misprint Mania is called.)

1475. Dercylidas saw that he had to deal with both Pharnabazus and Tissaphernes, two great commanders each supported by a large army. When he saw that they were at odds with one another, he made peace with Tissaphernes (Xenoph. Hellen. l. 3. with Justin l. 6. c. 1. where yet Hercylidas is put for Dercylidas.)

1476. After Dercylidas had first conferred with Tissaphernes, he marched to Eolia without plundering the country. Eolia was under Pharnabazus' government. He had an old grudge against Pharnabazus for an insult he received from him while he commanded at Abydus under Lysander. Larissa, Hamaxitus and Colonae surrendered to him without a fight. (Note that here Diodorus Siculus has Arista instead of Larissa.) Neandrus, Ilium also surrendered to him. The Cocylitae did not fight with him. Cebrene, a very strong and fortified city did not wish to be assaulted and also surrendered. He left a large garrison there and he immediately marched with the rest of his army to Scephis and Gergithe. Midias feared the very inhabitants of that place and Pharnabazus. He went out with hostages to parley and to seek to join forces against a common enemy. Dercylidas laid hold of him and told him plainly that there was no hope of any friendship between them unless he would set free all the citizens of those places which he held to live according to their own laws. He marched into Scepsis with him and there offered sacrifice to Minerva. He expelled Midias' soldiers and persuaded the inhabitants to defend their newly acquired liberty. He next went to Gergithe with his army. When Midias desired that he would at least leave him that city, he ignored Midias' request. Midias ordered the gates to be opened and Dercylidas entered the city. He found the money which Mania had there, sufficient to maintain an army of 8000 men for almost a whole year. He took the money and sent back Midias to live as a private citizen at Scepsis. Xenophon tells us, that in 8 days, he took 9 cities. Diodorus (Diod. Sic. 2nd year of the 95th Olympiad), writes that what by force and tricks he used to take over all the cities and country of Troas.

1477. There was a quarrel between Artaxerxes and Euagoras the king of Salamis in the isle of Cyprus. He had expelled from there Abdemon Thyrsius who was governor of the place and one who was a good friend of Artaxerxes. Theopompus, (Excerpta Photii, num. 176.) calls him, Abdymon Cityces. This quarrel was settled by the mediation of Conon the Athenian, who had lived with Euagoras and Ctesias the Cnidian, who had long lived in the court in Persia. The condition was that Euagoras would pay a certain tribute to Artaxerxes and also a gift was sent to Satibarzanes. Ctesias also sent letters to Euagoras to make amends with Anaxagoras a king of the Cyprians. Other similar letters were written by Euagoras and Conon. Ctesias has all these inserted into his History of the Persian Affairs.

1478. When Dercylidas had gone this far into these parts, sent to Pharnabazus, to know whether

he wanted war or peace. Pharnabazus was afraid what might happen to Phrygia where he lived. Phrygia bordered Aeolia, which was now controlled by Dercylidas. Therefore, Pharnabazus wanted a truce. (Xenophon Hellen. l. 3.)

3606a AM, 4315 JP, 399 BC

1479. When this truce was concluded, Dercylidas marched into that part of Bithynbia which the Thracians held and there spent the winter. Pharnabazus liked this because the Thracians of that country often made inroads on Phrygia and Dercylidas plundered that part of Bithynia at will. He had plenty of provisions for the winter. (Xenophon Hellen. l. 3.)

1480. About 200 Odrysian cavalry and 300 targeteers were sent from Senthes, the king of Thracia, to help Dercylidas. When they first arrived, they forraged Bithynia and were almost cut off there. After this they stayed close with the Lacedemonian army and heavily plundered the territories of the Bithynians. (Xenophon Hellen. l. 3.)

1481. When spring was coming, Dercylidas moved from Bithynia and came to Lampsacus. Three ambassadors from Sparta, told him that his command was extended for another year. The Ephori of Sparta told the army there, that in the former time the soldiers had been extremely injurious to their confederates. They were commended for their good behaviour. He replied that it was the same soldiers who followed Cyrus in his wars but that they were under new commanders. This was the reason for the change of behaviour. When this was done, Dercylidas sent the ambassadors from Ephesus to take their journey through the Greek cities and countries in those parts. He told them how glad he was that they would find them all in so peaceable and prosperous estate. (Xenophon Hellen. l. 3.)

3606c AM, 4316 JP, 398 BC

1482. When the ambassadors left, Dercylidas sent again to Pharnabazus, to know whether he would extend the truce from the previous winter or if he wanted war. Pharnabazus wanted to continue the truce. Therefore, Dercylidas passed with his army over the Hellespont and came into the Chersonesus of Thracia. This city contained 37 furlongs which he enclosed with a strong wall. This work started in the spring and was finished before the beginning of autumn. (Xenophon Hellen. l. 3. Diod. Sic. year 2. Olympiad 95.) Contrary to his custom, Diodorus combines the events of two years in one passage.

1483. Conon the Athenian wrote his letters from Cyprus to Artaxerxes, concerning his own affairs. He desired these to be presented to him, either by Zenon of Crete, a dancer, or by Polycritus of Mendes a physician, or in their absence, by Ctesias, who was likewise a physician. It is said that when this letter came into Ctesias' hands, he added his own letter with it. Conon asked the king to send Ctesias to him, as an important man for the king's service in those parts especially in matters pertaining to the sea. Ctesias wrote that the king of his own accord sent and employed him in that service. Plutarch, (Plutarch in Artaxerxes,) wrote concerning the letters of Conon to the king and to himself and the speech which he gave to the king to understand the matter. These he has inserted into his own history. He relates also that at the same time when the Lacedemonians had sent ambassadors to the king, he committed them to custody and kept them there.

1484. After Pharnabazus made truce with Dercylidas, he journeyed to the king and charged Tissaphernes before him. He said that Tissaphernes had not opposed Lacedemonian's army when it came into Asia. Instead, he supported them there at the king's expense. He told the king that it was a shame that the king's war should not be pursued to a conclusion. Rather, his enemies should not be bribed with money and but driven out with armies. He persuaded the king to supply a fleet and make Conon the Athenian the admiral. He together with the advice of Euagotas the king of Cyprus persuaded the king to give 500 talents to Pharnabazus for this purpose. The king commanded him to commit the charge of the Phoenician fleet to Conon and to make him commander-in-chief, over all his naval matters. (Diod. Sic. year 2 of the 95th Olympiad, with Isocrates in his Euagoras and in his Oration ad Philip. and Pausanias, in Attices and Justinus, l. 6. c. 1.)

1485. When Pausanias returned from the court, he made Conon admiral of the seas. He made many generous promises on the king's behalf. Conon was not fully furnished with a fleet. He took the 40 ships he had ready and sailed into Cilicia. There he prepared for war. (Diod. Sic. year 2 of the 95th Olympiad)

3606d AM, 4316 JP, 398 BC

1486. Ctesias was sent by Artaxerxes to the seaside. He went first into Cnidia his own country and from there to Sparta. He says toward the end of his History which as Diodorus says ended with the third year of this 95th Olympiad.

1487. Dercylidas returned from Chersonese into Asia. As he reviewed the cities he found that the bandits of Chios had taken over Atarne. They were using this as a base to make inrodes upon Ionia and lived on the spoil they found. Although Atarne was well fortified and contained much food, he besieged it for 8 months. (Xenophon, Hellenic. l. 3.)

3607 AM, 4317 JP, 397 BC

1488. When Atarne surrendered, he put Dracon of Pellene in charge of it. He supplied the city with ample provisions so that he could use it for a good place to retreat to. He went to Ephesus. (Xenophon, Hellenic. l. 3.)

1489. When the ambassadors from Ionia came to Sparta, they stated that if Caria where Tissaphernes resided was invaded, they thought that Tissaphernes would quickly grant them permission to live according to their own laws. The Ephori wrote to Dercylidas that he should march to Caria with his army. Pharaces their admiral was to sail the fleet into those parts also. (Xenophon, Hellenic. l. 3.)

1490. At this time Pharnabazus went to Tissaphernes because Tissaphernes was the chief general and to let Tissaphernes know that he was ready to join with him in making war on the Greeks. Therefore they went to Caria to settle matters there. When they had put garrisons there, they returned to Ionia. Dercylidas heard that they had crossed the river Meander. He conferred with Pharaces and showed him that he feared lest Tissaphernes and Pharnabazus would both attack Ionia which now had no of garrisons. Then, Dercylidas crossed over the Meander also. (Xenophon, Hellenic. l. 3.)

1491. In the Persian army there were 20,000 foot soldiers and 10,000 cavalry. Dercylidas' army had about 7000 men. (Diod. Sic. 2nd year of the 95th Olympiad) The soldiers from Peloponesus were prepared to fight. The ones from Priene and Achilium, the isles and the other towns of Ionia were cowards. They abandoned their weapons in the grain which grew abundantly in the fields lying upon the Meander and fled. However, Tissaphernes remembered how well the Greeks who were in Cyrus' army had fought against himself and imagined that all Crecians would likewise be cowards. Therefore he did not attack them as Pharnabazus wanted to. He sent to Dercylidas and desired to come to talk with him. After an interchange of hostages, they met to discuss a peace treaty. Dercylidas demanded, that the king should allow all the Greek cities to be free. Tissaphernes and Pharnabazus demanded that the Lacedemonian forces should withdraw from the countries of the king's dominions and their commanders from the cities. A truce was to continue until Dercylidas could receive an answer from Sparta. Likewise Tissaphernes and Pharnabazus waited for an answer from the king. So both armies withdrew. The Persians returned to Tralles and the other to Leucophris. (Xenophon, Hellenic. l. 3.) (Diod. Sic. 2nd year of the 95th Olympiad)

3608 AM, 4318 JP, 396 BC

1492. Now a certain man called Herodas of Syracuse in Sicily was living at that time with a ship captain in Phoenicia. He noticed that war ships were arriving daily. Others were being outfitted and others were being constructed. A navy of 300 ships was being prepared. Herodas boarded the first ship bound for Greece and went to Sparta. He told them that a large fleet was being made ready at Phoenicia. The purpose and destination of this fleet, he did not know. The Lacedemonians were much troubled by this news. Agesilaus one of their two kings was asked by Lysander to go with an army into Asia against the Persians. He was to take with him 30 men of Sparta whom they would choose to manage that war. The first man they picked was Lysander. He hoped to use this occasion to restore the Decemvirates throughout all the cities in Asia which he had set up before. The Ephori later had abolished these and ordered every city to live according to their own laws. So Agesilaus took 2000 of the newly made citizens of Sparta and 6000 from their confederate cities with provisions for six months. They sailed from Geraeium a port in Eubaea, with all the forces that he could gather and came to Ephesus. He did this so quickly that he landed there before Tissaphernes and Pharnabazus heard that he had set out. Thereby it came to pass, that he found them all unprepared for his arrival. Xenophon in (Xenoph. Hellen. l. 3.) and in his Oration, of Agesilaus with Plutarch and Emil. Probus, in their several lives of Agesilaus and Pansa in Laconicis. Pansa says that he landed first at Sardis.

1493. Agesilaus raised 4000 more soldiers at Ephesus. He had an army of 10,000 foot soldiers and 400 or (as the Latin translation has it) 4000 cavalry. To this a rabble of other men who followed the camp for pillage. These were as numerous as the army. (Diod. Sic. year 4 of the 95th Olympiad.)

1494. Tissaphernes sent to him to know why he came into Asia. He replied that he came to restore freedom to the Greek cities. Tissaphernes desired him to wait for 3 months so that he might send to the king. He assured him of a favourable reply from the king. Agesilaus sent Heripadas, Dercylidas, and Migialius to him to take an oath of him that he meant no guile but would do what he possibly could to procure the peace which he had promised. On behalf of Agesilaus, they would swear to Tissaphernes to keep the truce if Tissaphernes would keep his part of the bargain. Tissaphernes disregarded his oath and sent to the king to increase his army. Although Agesilaus knew well what he intended to do, yet he kept the truce. (Xenoph. Hellen. l.

3. and in his book of Agesilaus; with Plutarch and Emil. Probus. in Agesil.)

1495. While Agesilaus stayed at Ephesus, civil disorder broke out in the cities. Neither the democratic government was obeyed which the Athenians set up nor the Decemviral which Lysander had set up. All became suitors to Lysander who was well known among them that he would obtain from Agesilaus for them what they desired. Hereupon it was that Lysander always had a large court of attendants and suitors about him so that Lysander now seemed to be king and Agesilaus a private citizen. This was a thorn in Agesilaus' side. Therefore he began to take the administration of matters from Lysander's hands and to reduce his authority. Then he sent him on an errand into Hellespont. When Lysander found that Spithridates, a Persian, (Plutarch calls him Mithridates) was under Pharnabazus, he desired to speak with him. After a conference Lysander persuaded him with his children and such wealth as he had and 200 calvalry to defect from Pharnabazus. Spirthrides left what he had safely at Cyzicum and came with his son to Lysander. He escorted them to Agesilaus who was glad to see him. Spirthides told Agesilaus exactly how things were with Pharnabazus. (Xenoph. Hellen. 3. and Plut. in the life of Agesilaus and Lysander.)

1496. When Tissaphernes got more troops from the king, he became insolent and proclaimed war against Agesilaus unless he would leave Asia. Agesilaus was glad for this and ordered his men to prepare for war. He sent to the Ionians, Eloians and those of Hellespont to send to him at Ephesus all the troops they could spare. Tissaphernes thought that he would march into Caria but Agesilaus went with his army into Phrygia. In a suprise attack on the cities there, he obtained a vast some of money and other provisions from them and so came safely and without halting near to Daseylium. His cavalry scoured the country ahead of the army. They met with the cavalry of Pharnabazus and were routed. In that encounter they lost 12 men and 2 horses. When Agesilaus with his foot soldiers came to their rescue, the Persians on the other side retired having only lost one man. (Xenoph. Hellen. l. 3. and in his Agesilaus, with Plutarch and Emil. Probus in their Agesilaus likewise.)

1497. Agesilaus spent most of that summer plundering Phrygia and the nearby countries. He enriched his army with plunder. Toward the autumn he returned to Ephesus, (Diod. Sic. year 1 of the 96th Olympiad) and there spent the winter. (Emil. Prob. in his Agesilaus.)

3609 AM, 4319 JP, 395 BC

1498. Nephereus or Nepherites reigned in Egypt for 6 years.

1499. The Lacedemonians sent to Nephereus to join them against the Persians. Instead, he sent them a gift of tackle and 100 war ships and 30,000 bushels of wheat. (Diod. Sic. year 1 of the 96th Olympiad.) Justin calls him Hercinion and so does Orosius. He relates the matter in this manner. The Lacedemonians' ambassadors asked for naval help from Hercinion They received 100 war ships and 600,000 bushels of wheat, (Justin l. 6. c. 2. and Orosius l. 3. c. 1.)

1500. Pharax the admiral of the Lacedemonian fleet, set sail from Rhodes with 120 ships and came to Sasanda a citadel in Caria about 19 miles from Caunus. He sailed from there and attacked the town of Caunus and Conon the Athenian who had 40 ships there. When Artaphernes and Pharnabazus came with an huge army to relieve Caunus, Pharax lifted his siege and returned with all his fleet to Rhodes. After this, Conon assembled 80 ships and sailed

toward Chersonesus. At the same time the Rhodians kept out the Poloponesian fleet and revolted from the Lacedemonian state. They received Conon with all his fleet into their port and city. It happened that the Egyptian fleet which knew nothing of this change of affairs, boldly anchored off the island with all their cargo of wheat which was sent to the Lacedemonians. Conon with the Rhodians attacked them and brought all their men and cargo into the port and stored the grain there. (Diod. Sic. year 1 Olympiad 96.) The soldiers rebelled against Conon because the king's officers defrauded them of their pay. They asked for their pay the more boldly, because they were used in so great a service and served under so great a commander as Conon. (Justin. l. 6. c. 2.)

1501. Agesilaus knew that he was no match for the enemy in the plains without sufficient cavalry. He raised more troops. He ordered throughout all the confederate cities that such of them as were rich and did not want to fight themselves should send to him a horse with a rider in his place. When the spring was coming, he commanded all his army to assemble at Ephesus. He carefully trained both cavalry and foot soldiers for war. During this preparation, he made the city of Ephesus seem more important than before. He made it the centre of the war effort. (Xenoph. Hellen. l. 3. and in his Agesilaus: and Plutarch and Emil. Pro. in the same man's life.)

1502. A whole year had elapsed since Agesilans came from Sparta. The 30 commissioners assigned to him returned to Sparta. Lysander the head of the commissioners returned with them. 30 others were sent to replace them of whom Heripidas was the leader. From these Agesilaus chose Xenocles and another one to lead the cavalry and Scythes to command the foot soldiers of the newly made citizens of Sparta. Heripidas was to lead them who had served under Cyrus. Migdon was over those who were sent by the cities of Asia. Agesilaus let it be known that he would march into the strongest part of the enemies' country so that they be mentally prepared for a fierce battle. Tissaphernes thought that he had done this to amuse him a second time and to keep him at home. He marched directly into Caria commanding his cavalry to stay behind and hold the plain of Maeander. However Agesilaus did indeed, exactly what he had said and his whole army attacked the country of Sardis. When he had marched for 3 days and saw no enemy, he gathered from there a huge stock of all kinds of provisions for his army. On the 4th day the enemies' cavalry was spotted. They found the Greeks scattered abroad and busy plundering the country. They attacked and killed most of them. When Agesilaus came to their rescue, he saw that the enemies' foot soldiers had not arrived. Since he was fully prepared, he attacked the enemy near the River Pactolus and won a great victory. He captured their camp. He found riches amounting to more than 70 talents of money. He transported all their camels into Greece. At this time, Tissaphernes stayed at Sardis. Therefore, he was charged by the Persians to be a deserter.

1503. That is according to Xenophon. However, Diodorus, states that Tissaphernes was present in the fight with 10,000 cavalry and 50,000 foot soldiers. Agesilaus came down from the hill country of Sipalus and overran all the plain around Sardis. He pillaged the land and destroyed a garden of Tissaphernes. It was enclosed and set with all sorts of trees and other things for pleasure, infinitely sumptuous and of most exquisite workmanship and beauty. Agesilaus turned from there and sent Xenocles with 14,000 to lie in ambush midway between Sardis and Tybarnae to intercept some Persians who were to pass that way. In this second battle with the Persians, he defeated them and killed over 6000 men. He took a great multitude of prisoners and captured their camp that was full of wealth. After all this, Tissaphernes fled to Sardis and Agesilaus returned to the seaside with his army. Pausanias also in his Laconica, writes, that Agesilaus fought with Tissaphernes in the plain country of Hermus and there defeated the cavalry and foot soldiers of the Persians. This was the largest Persian army since the time when

Xerxes went into Greece or when Darius went into Scythia. It is best to trust Xenophon's account who was not only a reader to Agesilaus, (as Cicero 3 de Orators affirms,) and was very intimate and familiar with him. (as Emil. Pro. Says in the Life of Agesilaus and Diogenes Laertius, in the Life of Xenophon reports) Moreover, he was with him in all this war in Asia and the next year returned with him to Greece.

1504. Conon the admiral of the Persian fleet had often sent letters to the king asking for pay for the navy. When this failed, he went personally to the king. Pharnabazus also encouraged him to accuse Tissaphernes of treason to the king. Therefore, Colon committed the charge of the navy to Hieronimus and Nicodemus (both of Athens) in his absence. He sailed into Cilicia and from there came to Thapsacum in Syria. He went on a barge down the river Euphrates to Babylon. There he talked with Tithraustes the Chiliarch who held the highest position next the king. Colon showed him who he was and that he desired to speak with the king. He could not be admitted to the presence or speak with the king without adoration, that is by prostrating himself before the king. Therefore he did his business with him by letters and messengers. He was successful. The king declared Tissaphernes to be a traitor and ordered Conon to take charge of the war against the Lacedemonians and to pay the navy using whomever he pleased to choose for that office. He was highly rewarded for his service and sent to the sea with authority to order what shipping he needed from the Cypriots and Phoenicians. These ships would guard the sea before the next summer and Pharnabazus was assigned to him for an assistant as Colon requested. (Diod. Sic. year 1. of the 96th Olympiad, Justin l. 6. c. 2. Emil. Pro. in the life of Conon.)

1505. Concerning the Cypriots, it is to be noted that at the very time while there passed courtesies and presents between Artaxerxes and them, the king intended to make war against them. It lasted 10 years before it ended, 8 of which he spent in preparations for it. This we shall show later when we come to the fourth year of the 98th Olympiad, from Diod. Sic. He speaks of the cause of that war, of which 8 years, it seems that only 6 were spent in preparation. At this time, Isocrates made his Panegirical oration in which he mentions many vain attempts made upon Euagoras by Artaxerxes. He says:

``He made war on Euagoras who was governor of one poor city in Cyprus and one who had formerly served him and became his vassal and lived on an island. He suffered a great loss at sea and had no more than 3000 targeteers to defend his state with. Yet, weak as he was, the king has not been able to have his will of him, though he has now spent six whole years in a war against him."

1506. Parysatis, the queen mother, urged the king on against Tissaphernes. She hated him because of what he did to her son Cyrus. The king committed the war to Tithraustes and gave him letters for the cities and commanders in those parts ordering them all to do whatever Tithraustes required of them. (Diod. Sic. year 1. of the 98th Olympiad.)

1507. When Tithraustes left, the king gave him two letters. In the one for Tissaphernes, he requested him to continue the war against the Lacedemonians. In the other, he sent to Ariaeus the commander of Larissa requiring him to help Tithraustes in the murder of Tissaphernes. Tithraustes delivered to Ariaeus as soon as he came to Colossae in Phrygia. When Ariaeus had read them, he sent for Tissaphernes asking him to come to Colossae. He wanted to consult with him about the king's matters especially concerning the war against the Greeks. Whereupon Tissaphernes suspected nothing and left his army at Sardis. He came quickly to Colossae with a

troop of 300 Arcadians and Milesians and stayed at the house of Ariaeus. When he went to take a bath he laid aside his sword. Ariaeus with his servants seized him and put him into a closed coach and sent him away as a prisoner to Tithraustes. He took him as far as to Celaena and there cut off his head and sent it to Artaxerxes. Artaxerxes ordered it carried to his mother who was exceedingly glad to see it. So were all the Greek women, whose husbands had followed Cyrus in his war and were afterward killed by Tissaphernes' treachery. (Diod. Sic. year 1. of the 98th Olympiad, Polyanus stratagem. l. 1. Xenoph. Hellen. l. 3. and in his book of Agesilaus. and Plut. in the lives of Artax. and Agesilaus.)

1508. Tithraustes sent messengers to Agesilaus to let him know that Tissaphernes who had started this war, had been punished for it. He stated that now the king had a good reason to withdraw his army from Asia and to leave the cities there to the use of their laws and pay the king their former tribute. Agesilaus told Tithraustes that he could not do this without the consent of his country. Finally, they came to this agreement, that he with his army would withdraw into Pharnabazus' country and would receive 30 talents to support them there until he received instructions from Sparta. (Xenophon Hellen. l. 3.) However, Diodorus writes, that after a parley Thithraustes and Agesilaus made a truce for 6 months. Xenophon in his book written to glorify Agesilaus, added that when Tithraustes offered him a great sum of money, if he would withdraw out of the king's territories, Agesilaus replied:

``Tithraustes, it is more honourable with us that a general to enrich his army rather than himself and to take spoils from his enemies rather than rewards."

1509. While Agesilaus marched toward Phrygia which was under Pharnabazus' command, he received a Scytala or a letter from the magistrates of Sparta. They said that he should take charge of the navy as well as of the army. He should appoint as admiral of the navy whomever he saw fit. Whereupon in a short time, he raised a navy of 120 ships from the public contributions of the cities and the generousity of private citizens who desired to reward him personally. He appointed as admiral, Pisander, his wife's brother. He was a man desirous indeed of praise, honour and courage but unskilled in naval matters. (Xen. Hellen. l. 3. Plut. in his Agesilaus. Pausan. in his Laconica.)

1510. Pisander went away to the navy and Agesilaus continued on his way into Phrygia. Tithraustes knew that Agesilaus had no intention of leaving Asia but rather hoped to vanquish the king's forces right there. He sent Timocrates of Rhodes (for so Plutarch also calls him in his Laconical Apophthegmes, however the name of Hermoerates has crept in, in his life of Artaxerxes) into Greece with gold of the value of 50 talents of silver. He bribed the chief cities to conspire together, in a common war on the behalf of the Athenians against the Lacedemonian party. (Xenoph. Hellen. l. 3. Plut. in his Artax. Pansanias in his Laconica and Messenica.)

3610a AM, 4319 JP, 395 BC

1511. About the beginning of autumn, Agesilaus entered into Phrygia which was under Pharnabazus' government. He pillaged all that country and took over all its cities either by force or voluntary surrender. He was persuaded by Spithtidates to march into Paphlagonia and to cause them to revolt from the Persians. Coyts its king, was previously sent for by Artaxerxes but would not go. He joined with Agesilaus. Spithridates persuaded Coyts to give 1000 cavalry and 2000 foot soldiers to assist him. Agesilaus rewarded Spithridates for this by procuring Cotys'

daughter for his wife. (Xenoph. Hellen. l. 4. and in his Agesilaus and Plutarch likewise in his.) Agesilaus was always very desirous to reward his friends as it appears by that Epistle Laconically written and attributed to him.

``If Nicias has not done you wrong, forgive him: if he has forgive him for my sake, however forgive him."

1512. (Plutarch in his Agesilaus and in his Laconical Apophthegmes.)

1513. He marched from Paphlagonia to Dascylium where Pharnabazus' palace was. Around there were many towns full of provisions. Here he spent the winter and maintained his army. (Xen. Hellen. l. 4.)

3610b AM, 4320 JP, 394 BC

1514. When his soldiers were foraging, they were not as wary as they should have been of their enemy because up until now they had never been bothered by them. By chance, Pharnabazus attacked them with two hooked chariots and 400 men as they were pillaging the area. The Greeks saw him and rallied into a troop of 700 men. Pharnabazus put his hooked chariots in the front, followed them with his cavalry and ordered them to drive into the middle of them. When the chariots had broken in and disordered them, his cavalry attacked killing 100 of them. The rest fled back to Agesilaus who was not far off with his foot soldiers. (Xen. Hellen. l. 4.)

1515. Three or four days later, Spithridates found that Pharnabazus was with his army in a spacious unwalled town called Caije about 20 miles from there. He told Heripadas, chief of the council of war, about this. Spithridates asked Agesilaus to give him 2000 foot soldiers, 2000 targeteers and as many cavalry that would voluntarily go with him. Less than half of each type of soldiers went with him. However, he set out with those which he had as soon as it grew dark. He came upon Pharnabazus at the very dawning of the day and slew the Mysians who happened that time to be on guard. The whole army was terrified and fled. Spithridates entered their camp and there took much booty including Pharnabazus' pavilion with all his luxurious furniture and wealth. Pharnabazus feared the Greeks and like the Scythian nomads, moved his camp here and there, never staying long in any one place. His main concern was that the enemy would not know where to find him. Heripedas made a rigourous search for the spoil. His soldiers stripped Spithradates and his Paphlagonians of all there plunder. After this, they spent all the next night taking what they could and went to Sardis to Araeus. He had formerly revolted from the king and served against him. In this Asian expedition, Agesilaus was more troubled by this departure of Spithridates, Megabates his son whom Agesilaus exceedingly loved and of these Paphlagonian troops. (???) (Diod. year 1, 98th Olympiad and Plutarch in his Agesilaus.)

1516. After this, Agesilaus and Pharnabazus came to a parley by the mediation of Apollophanes from Cyzicum who was a friend of both of them. They tried to come to an agreement. Pharnabazus (as Xenophon has it in his oration concerning Agesilaus) openly stated that unless the king would make him absolute and sole commander of the army, he would revolt from him. If he could command all the forces then he would fight the war against Agesilaus as long as he could. Agesilaus told him that he would quickly depart out of his territory and not trouble him as long as he could find business elsewhere. As soon as Pharnabazus left, the son of his wife Pharapyta came running to Agesilaus and entered into a league of friendship with him. They

gave each other gifts as tokens of their love. (???) (Diod. year 1, 98th Olympiad, and Plutarch in his Agesilaus.)

1517. When spring came, Agesilaus came into the plains of Thebes and pitched near the temple of Diana Astyrina. There he gathered an exceedingly great store of wealth. He outfitted his troops to march into the upper countries. He did not doubt that the countries which he left behind him would defect from the Persians. (Xenophon. l. 4. Hellen.) His fame was very great in Persia after spending two years in that war. (Plutarch, in his Agesilaus.)

3610c AM, 4320 JP, 394 BC

1518. The Lacedemonians learned that the Persians were bribing the principal cities in Greece to unite and revolt against them. They sent Epicidas to Agesilaus, to recall him to defend his own country. Although, Agesilaus was bothered by being taken from this great war, he wrote that he would obey their command. (Plutarch, in his Agesilaus.) He sent this letter to the Ephori which Plutarch inserted among his Apophthegmes.

``Agesilaus to the Ephori, greetings: we have subdued a great part of Asia, routed the barbarians and provided a great store of arms in Ionia. However because you have set a certain day to return by, I will obey your command and peradventure be back before that day. For I am king not for myself, but for you and our confederates. For a king is truly a king, when he is commanded by the laws, Ephori and the other magistrates of the city."

1519. It is said also that he told his friends in jest that the king had driven him from Asia with 30,000 archers. He meant that Timocrates' agent had distributed 30,000 golden darics, which were stamped with archers among the leaders of every city to create a common war against the Spartans, (Plutarch in his Laconical Apophthegmes and in his Artaxerxes., c. 15. 5:43)

1520. When Agesilaus returned, he left Euxemus behind him to be commander-in-chief with 4000 soldiers to assist the Ionians if needed. So that he might return with a good army, he promised great rewards and honours to those cities and commanders who would send him the best cavalry and foot soldiers. Hence he made them all jealous of one another to see who could supply the best troops for him. (Xenoph. Hellen. l. 4.)

1521. When Xenophon returned with Agesilaus into Boeotia to fight against the Thebans, he deposited half the gold which he had obtained on his expedition with Cyrus, at Ephesus with Megabyzus, the treasurer of the temple of Diana. He knew that by going with Agesilaus to battle he might be killed. He was killed later at Coronaea. Therefore, Xenophon ordered the treasurer that if he survived the battle he wanted the gold back. Otherwise all of it was to be consecrated to the goddess Diana. The rest of his gold he sent as offerings to Apollo at Delphi. (Expedit. Cy. l. 5. and Diog. Lacrtius in Xenophonte.) Agesilaus consecrated a tenth of all that he had obtained in his two years of war in Asia to Apollo at Delphi. This amounted to about 100 talents. (Xenoph. and Plutarch, in their several lives of Agesilaus.)

1522. When Agesilaus had crossed the sea at Hellespont, he received news of the victory which the Lacedemonians had near Corinth. Thereupon, he sent back Dercylidas into Asia to inform the Ionians. This was to encourage them and strengthen their loyalty to the Lacedemonian party. (Xenoph. Hellen. l. 4. and Plut. in his Agesilaus.)

3610d AM, 4320 JP, 394 BC

1523. About this time the famous naval battle happened at Cnidus near the hill called Dorius. (Pausan, in the 2nd book of his Eliaca) Eubulus or Eubulis was governor at Athens. He took office at the very beginning of the 3rd year of 96th Olympiad according to Lysias, a very good author in his Oration concerning the acts of Aristophanes.

1524. The commanders of the Persian fleet lay near to Doryma in Chersonesus with more than 90 ships. Pharnabazus commanded the Phoenicians and Conon the Athenian commanded the Greek squadron. Pisander, (for whom Periarchus is incorrectly written by Diodorus) the Lacedemonian admiral sailed from Cnidus with 80 ships and came to a place called Physeus in Chersonesus. After he left there, he came upon a part of the king's fleet. He won the first battle with them. When the rest of the king's fleet came to their rescue, the friends of the Lacedemonians cowardly fled to land. Pisander with his ship attacked the thickest part of the enemy and slew many of them but died heroically in the fight. Conon with his men pursued the Lacedemonians hotly to land and took no less than 50 of their ships. The rest fled and returned safe to Cnidus. (Xenoph. Hellen. l. 4. Diodorus year 2 of the 96th Olympiad. Justin l. 6. c. 3. Emil. Probus in the life of Conon.)

1525. When Agesilaus was now ready to invade Boeotia, he received news of the defeat of the Lacedemonian fleet and of the death of Pisander, his wife's brother. At that very instant, the sun was eclipsed and looked like a half moon. (Xenoph. Hellen. l. 4. and Plut. in his Agesilaus) This happened on August 14th 394 BC, as appears by the astronomical accounts.

1526. After this great victory at Cnidus, Pharnabazus and Conon expelled all the Lacedemonian governors and garrisons from all the islands and sea towns. They were told that they would never put any citadels in their towns but that they should hence forth live according to their own laws. (Xenoph. Hellen. l. 4. Hellen.) First the Coi, then the Nisaeans, then the Teians, and those of Chios defected from the Lacedemoians. Then they of Mitylene, of Ephesus and Erythrae, did so also. Almost immediately, all the rest of the cities defected from the Lacedemonians. Some expelled the Lacedemonian garrisons, set up and maintained their own government. Others put themselves into Conon's hands. From that time on, the Lacedemonians lost the sovereignty of the seas. (Diod. Sic. year 2. Olympiad 96.)

1527. Dercylidas, an old enemy of Pharnabazus, at this time was at Agidus. He did not yield to Pharnabazus' commands as the others did but having made a grave and pithy speech to the inhabitants. He urged them to remain loyal to the Lacedemonians. When other commanders were expelled from there cities, they came to Dercylidas and were warmly received. Those that did not come voluntarily, were invited to come. When a multitude of them were come, Dercylidas went over to Sesus on the other side and there wooed all who were expelled from their commands on the European side. He encouraged them as he had done to the rest on the Asian side. He told them that in Asia itself which from the beginning belonged to the king, various places, as the small town of Temneus, Egae in Eolia and other places remained loyal and did not yield to the king. (Xenoph. Hellen. l. 4.)

3611a AM, 4320 JP, 394 BC

1528. When Pharnabazus planned to attack Ephesus, he turned over 40 ships to Conon. He ordered him to meet him at Sestus. He himself sent threatening letters to both places telling them that unless they expelled the Lacedemonians he would count them as his enemies. When they refused, he commanded Conon to blockade them by sea. Pharnabazus went and wasted all the country about Abydus. When they still refused to yield to him, he left and went home. He ordered Conon to deal with the cities bordering on the Hellespont. He was to assemble the greatest fleet that they could possibly make by next spring. So the winter was spent making this fleet.

3611b AM, 4321 JP, 393 BC

1529. At the beginning of spring, Pharnabazus assembled a mighty fleet and hired any ship he could. Pharnabazus took Conon with him and went through the middle of the islands of the Aegean Sea and came to Melus one of the Sporades. From there he could easily land in Laconia the country of the Spartans.

3611c AM, 4321 JP, 393 BC

1530. When Pharnabazus had wasted the country, he planned to return into Asia. Before he went, Conon prevailed with him to leave the navy with him. With it he would go to Athens and would repair the long walls and fortify the port of Poyroeum. He said that this would greatly trouble the Lacedemonians. Pharnabazus approved of this plan and gave him money to do that work. Conon came to Athens with 80 ships and started to repair the walls both of the city and port. He gave 50 talents that he received from Pharnabazus, to his fellow citizens. (Xenoph. Hellen. l. 4., Diod. Sic. year 2. and 3. of the 96th Olympiad. Plut. in his Agesilaus and Laconical Apophthegmes. Justin l. 6. c. 5. Emil. Prob. in the life of Conon.)

3611d AM, 4321 JP, 393 BC

1531. When the Lacedemonians heard that the Athenians were rebuilding their walls, they sent Antalcidas to Tiribazus, another chief commander of the king who lived at Sardis. He wanted to make Tiribazus their friend and to mediate a peace between him and them. The Athenians also sent Conon and various others to him as did the Boeotians, Corinthians and those of Argos. Now when they all came before Tiribazus, Antalcidas told him that he was come to sue for a peace between the king and his country men as the king desired. To that end, the Lacedemonians would not fight with him for the Greek cities in Asia but would be content if all the islands and other countries outside Asia might be free and live according to their own laws. When all the rest of the messengers disavowed that motion, the meeting broke up and every man returned home again. Although Tiribazus saw that it was not safe for him to make a league with the Lacedemonians without the king's consent, yet secretly he furnished Antalcidas with money to build up their navy again. He did this so that the Athenians and their confederates might be the more agreeable to a peace with the king. He imprisoned Conon at Sardis charging him guilty of everything the Lacedemonians said of him. They said Colon had used the king's soldiers and money only to get towns and cities for the Athenians and to restore Ionia and Eloia to them. After that, Tiribazus made a journey to the king to inform him of the Lacedemonians' purposed treaty and to tell the king what he had done to Conon and why he had done it. He then wanted direction from the king as to what to do. (Xen. Hellen. l. 4. with Plut. in his Laconical Apophthegmes: an in his Agesilaus. Diod. Sic. 3rd year of the 96th Olympiad: Emil. Prob. in the

life of Conon.)

1532. After Saryrus, King of Bosphorus died, his son Leuco reigned for 40 years. (Diod. Sic. 4th year of 96th Olympiad.)

1533. Parysatis the king's mother, had her trusted servant, hide slips of palm trees in the heap of sand and dust that buried the body of Clearchus as I mentioned earlier. Now after 8 years, a beautiful grove of palm trees grew which shaded all the place, as Ctesias reports in his Persica. He adds that when the king knew of this he greatly repented for killing Clearchus, a man whom the gods themselves respected. (Ctesias, in the Excerptions of Photius, and Plut. in the life of Artaxerxes.)

1534. Some write that Conon was carried away prisoner to the king and executed. (Isocrates in his Panegyric.) However, Dinon, an historian and of great authority in Persian matters says that he escaped from prison. Dinon did not know if this happened with or without Tiribazus' knowledge and consent. (Emil. Prob. in his Conon.)

3612 AM, 4322 JP, 392 BC

1535. While Tiribazus was with the king, the king sent Struthas into lower Asia to take charge of the naval affairs. The Lacedemonians knew that Struthas hated them for the many injuries which Alcibiades had inflicted on the Persians in those parts and that Struthas favoured the Athenian party and their confederates. Therefore, they sent Thimbron to attack him. Thimbron sailed to Ephesus. From there and other places, on the Meander and from Priene, Leucophrye and Achillium, he plundered the king's neighbouring countries. (Xenoph. Hellen. l. 4.) He took over Ioadae and Coressus, a mountain 5 miles from Ephesus. He had 8000 men whom he had brought with him in addition to those which he raised in Asia. He often made incursions from there and wasted all provinces and nearby places that were under the kings control. (Diod. Sic. year 3. Olymp. 97.)

3612 AM, 4322 JP, 392 BC

1536. After a while, Struthas, with a large company of cavalry, 5000 foot soldiers and almost 12,000 targeteers camped near the Lacedemonian army. When Struthas knew that Thimbron did not keep military order in sending his men out for service, he sent some cavalry into the plain country. He intended that they would attack whomever they found. When he saw Thimbron send out forces in small numbers and not in military order to relieve them that were attacked, then Struthas and his main body of his cavalry, all in good battle array, attacked them. Thimbron and his dear friend Thersander were killed in the first attack. Thersander was an excellent minstrel and a very good soldier. Hereupon, the rest of the Greeks fled. The Persians chased them. Some they killed, others were captured and only few Greeks escaped to Cnidus and other Greek cities. (Diod. Sic. year 3. Olymp. 97)

3613 AM, 4323 JP, 391 BC

1537. Ecdicus was sent by the Lacedemonians with 8 ships to help the bandits of Rhodes. He came to Cnidus and found that the Rhodians were very strong on land and sea and had a fleet

twice as big as his. Therefore he stayed at Cnidus without attacking them. (Xenoph. Hellen. 4. Diod. year 2. Olympiad 97.)

1538. In the same fleet, the Lacedemonians sent Diphridas with orders to land in Asia and to man all those cities which had adhered to Thimbron. He was to assemble the remaining troops from Thimbron's defeat and any other soldiers he could get. He started the war anew against Struthas. It was his good fortune to capture Tigranes, Strathus' son-in-law as he was going with his wife to Sardis. He let him go after extracting a large sum of money from him which he used to pay his army. (Xenoph. Hellen. l. 4.)

1539. Euagoras the king of Salamis in Cyprus, ruled almost the entire island through the exploits of his son Protagoras. (Isocrates in his Euagoras.) The rest of the island, he took over partly by force and partly by persuasive words. The inhabitants of Amathusa, Solos and Citium sent to ask for help from Artaxerxes. They charged Euagoras with the killing of Argyris who was, while he lived, a confederate of the Persians and undertook to help the king get the whole island under his control. Artaxerxes wanted to check Euagoras and desired to control Cyprus so he could use it as a base to defend Asia. He ordered an attack against Euagoras and sent away the ambassadors. He ordered that all his sea towns in Asia to start building and outfitting all the ships they could. Artaxerxes went through the cities of upper Asia and raised a large army. (Diod. Sic. year 2. Olympiad 97.) He made Antophradates, the governor of Lydia the general of the army. and Hercatonnus the commander of Caria, the admiral of the naval forces. (Theopomp. in Biblioth. Photis, p. 176) Instead of making war against Euagoras, Hercatonnus secretly gave him money to hire mercenaries. (Diod. Sic. year 2. Olympiad 97. and year 3. Olympiad 98.)

3614c AM, 4324 JP, 390 BC

1540. When the Lacedemonians saw that Ecdicus did not have enough forces to help their friends, they recalled Telentias from the bay of Corinth and sent him with 12 ships to replace Ecdicus. Telentias was to support as best he could the Rhodians who favoured the Lacedemonian party and to repress their enemies. When Telentias came to Samos he added more ships to his fleet. From there he sailed to Cnidus and dismissed Ecdicus. He set sail for Rhodes with a fleet of 27 well furnished ships. (Xen. Hellen. l. 4. with Diod. Sic. year 2. 97th Olympiad.)

1541. As he was on his way to Rhodes he came upon Philocrates who was sailing from Athens to Cyprus with 10 ships to help king Euagoras. Telentias took these and carried their spoil to Cnidus where he sold it. So it happened that they who were enemies to the king of Persia, plundered them who were going to make war against the king. (Xen. Hellen. l. 4.)

3614d AM, 4324 JP, 390 BC

1542. The Athenians saw that the Lacedemonians were recovering their naval power. They sent Thrasybulus with a fleet of 40 ships against them. He sailed first into Ionia and gathered money from their confederates. He found that all the cities in Asia welcomed him because of that correspondence which was between the king and them. Therefore he set sail for Byzantium and farmed out the collection of the 10% duty on all ships that passed through that strait. When he made a league of friendship with the Chalcedonians, he returned from the Hellespont. (Xen. Hellen. l. 4. with Diodor. year 1. Olympiad 97.)

1543. After this he returned into Asia with his fleet and he sent for the required tribute from those of Aspendus which they paid. He anchored his fleet at the mouth of the river Eurymedon. However, some of his company went up into the country and plundered their goods. The men of Aspendus were furious and waited for a chance to strike back. When it came, they attacked and killed many of them including Thrasybulus while he was sleeping in his tent. This act terrified the Athenian captains and they quickly boarded their ships and sailed to Rhodes. The Athenians immediately sent Argyrius to replace Thrasybulus. (Xenoph. Hellen. l. 4. Diodor. year 3. Olympiad 97.)

3615 AM, 4325 JP, 389 BC

1544. Although the Lacedemonians had little reason to find fault with Dercylidas' actions, yet they sent Anaxibius to replace him in the government of Abydus. Anaxibius was in favour with the Ephori and promised to do wonders if he might be furnished with men and money. Therefore they gave him 3 ships and money to hire and pay 1000 sailors. When he came to Abydus, he raised the land forces with the money which he brought. He caused various cities of Eolia to defect from Pharnabazus. He wasted the enemies' country. When he got 3 more ships, he troubled the Athenians which sailed along that coast. If he happened to find any of their ships straggling from the rest, he captured and brought them to Abydus. (Xenoph. Hellen. l. 4.)

1545. When the Athenians heard of this, they sent Iphicrates who recently returned from Corinth, with 8 ships and 1200 targeteers, to maintain what Thrasybulus had gotten. He sailed into those parts against Anaxibius. When he came into Chersonesus both he and Anaxibius established a company of pirates and land robbers, to carry on the war for them. (Xenoph. Hellen. l. 4.)

3616 AM, 4326 JP, 388 BC

1546. Anaxibius went to Antandrus with his mercenaries and his own country men and 200 foot soldiers from Abydus. There he was very kindly welcomed and entertained. Meanwhile Iphicrates placed ambushes for him in the mountain passages before Anaxibius could return from there to Abydus. The vessels which had carried Iphicrates over at night, Iphicrates ordered to row up the Hellespont that men might think that he was on-board and that he was going as his custom was to collect money. The men of Abydus who led the troops came into the plain which lies near a place called Cremastes, (where there are gold mines) and the rest were coming down the steep hill and Anaxibius with his Laconian troops followed them. Iphicrates with all his men, rose out of their ambush and attacked them. Anaxibius was thus entrapped, fought courageously and died along with 12 other Lacedemonians' governors of various cities. The rest fled and Iphicrates pursued them to the very gates of Abydus. Of these, 200 died in addition to 50 foot soldiers from Abydus. Iphicrates returned into Chersonesus. (Xen. Hellen. l. 4. in. fi.)

1547. The Lacedemonians sent Hierax to replace Teleutias as admiral of the fleet. Teleutias returned home. He was dearly loved and admired by his troops. (Xenophon Hellen. l. 5.)

3617 AM, 4327 JP, 387 BC

1548. Shortly after, the Lacedemonians sent Antalcidas to replace Hierax hoping that they

would please Tiribazus. When Antalcidas came to Ephesus, he left Nicholochus' lieutenant there. Antalcidas and Tiribazus went together to the king to conclude the peace which was then being disturbed. (Xen. Hellen. l. 5. Diod. Sic. year 2. Olympiad 98.)

1549. To secure Abydus, Nicolochus sailed from Ephesus and on the way he landed at Tenedos. He wasted their country and extracted a sum of money from them and then went on his journey to Abydus. Meanwhile the Athenian captains, who were at Samothrace Thasus and other places nearby hurried to come to the relief of Tenedos. When they found that Nicolochus had safely arrived at Agidus, they left Chersonesus with 32 ships and besieged him as he stayed at Abidus with 25 ships. (Xenoph. Hellen l. 5.)

1550. Chabrias with 800 targeteers and 10 ships was publicly sent by the Athenians to help Euagoras. He did not leave the place till he had subdued the whole island for him. By this the Athenians became famous in the world, (Xenoph. Hellen l. 5. and Emil. Prob. in the Life of Chabrias.) Lysias the orator, in his oration upon Aristophanes, mentions the embassy sent from the Cypriots to the Athenians asking for aid.

1551. Artaxerxes detested the Lacedemonians and always said (as Dinon reports) that they were the most impudent of all men living. However, when he saw Antalcidas, the Leonidas and the Calicratidas dance before him, he fell infinitely in love with him. When Antalcidas was eating supper, Artaxerxes sent him a garland made of roses and saffron from his own head. It was dipped in a most costly ointment. He was to wear it for the king's sake. Antalcidas replied:

``Sir, I take and thank you for this noble gift and favour but the perfume of its ointment mars the natural scent and fragrance of the flowers."

1552. (Plut. in his Artax. and in his Polopidas and in his Sympos. l. 7. ques. 8. Athenaeus Deiphos. l. 2. Elia. Varia, Histor. l. 14. c. 39.)

1553. Tiribazus returned from the king with Antalcidas when he had made a firm league and alliance in case the Atheninas and their confederates would not partake in that peace which he had negotiated. When Pharnabazus went to the king who was in upper Asia, he married the king's daughter. (Xenoph. Hellen. l. 5.)

1554. When Antalcidas returned, he heard that Iphicrates and Diotimus besieged Nicolochus in Abydus with all their fleet. Antalcidas went there by land and sailed at night. He let on that he was summoned to Chalcedon. However, he besieged the port of Percope. When 4 captains on the Athenian side heard that Antalcidas sailed for Chalcedon, they planned to follow him upon the trade route to Proeconesus. As soon as they sailed by, Antalcidas sailed back to Abydus. By this stratagem, he placed 12 swift ships in an ambush and intercepted 8 ships which Thrasybulus the Athenian brought from Thrace to join the main Attic fleet. (Xenoph. Hellen. l. 5.) Polyanus, l. 2. Stratag. in Antalcida.)

1555. Antalcides received 20 ships from Syracusae and other parts of Italy which were brought him by Polyxenus and others. From Ionia, Pharnabazus sent ships. He also received ships from Atiobarzanes, his old friend. With his fleet of 80 ships he was absolute master of the sea. Thereby he forced those ships which came from Pontus and were bound for Athens to discharge their cargo in a port friendly to the Lacedemonian party. (Xenoph. Hellen. l. 5.)

1556. When Tiribazus had summoned all to come that would subscribe to the peace treaty of Artaxerxes, all the Greek cities sent their ambassadors. He showed them the document with the king's seals attached. He had it read to them:

``The King Artaxerxes thinks it reasonable that the cities which are in Asia as also the islands of Clazomena and Cyprus should be under his government. All other Greek cities, regardless of size, should be free and live according to their own laws. This excludes Leminus, Imbrus and Scirus, which are under the control of the Athenians. Those who shall not receive this peace, I will with those who agree to his peace, wage war by land and by sea with ships and with money."

1557. The ambassadors returned to their respective cities with the terms of the peace. Although they were grieved to see the Greek cities in Asia under subjection, they accepted the peace. (Xen. Hellen. l. 5. Isocrates in Panathen, Diod. Sic. year 2. Olymp. 98. Plutarch in Agesil. and Artaxers. and in his Laconical Apophtheg. Aristides in his Leutric. 1 and 2.) This peace was proclaimed 19 years after the sea battle at Egospotamos and 16 years before the battle at Leuctra in Boeotia. (Polyb. l. 1.)

1558. When this peace was made, Agesilaus, (according to Xenophon) was very earnest to see that the terms were observed. The Lacedemonians appointed themselves defenders of the peace in Greece. Artaxerxes wrote a letter to Alcibiades which he sent by a Persian with Callias a Lacedemonian. He offered Alcibiades both hospitality and friendship. Alcibiades declined the offer and told the king's messenger to tell his master that:

``He need not trouble himself to write letters to him. For if he continued a good friend to the Lacedemonians, they would be good friends. But if he did any ill to them, he should not think that any of his letters should win him his friendship." (Plutarch in his Laconical Apophthegmes.)

1559. In those articles of Antalcidas' peace, formerly related from Xenophon, who could not be ignorant of its terms, we find that not all the islands bordering on Asia but only two were given to the king. However Plutarch in the life of Artaxerxes, seems to think otherwise. These islands were Clazomenae (which as I showed before, 3504 AM and 3509 AM was then an island) and Cyprus. The nature of this peace now drew Chabrias from Cyprus, when he had already subdued it for Euagoras. Euagoras armed almost every man in the island and mustered a huge army against Artaxerxes. When Artaxerxes had made peace with the Greeks, he ordered all his forces to prepare for the conquest of Cyprus. (??) (Diod. Sic. 2 year, Olympiad 98.)

3618 AM, 4328 JP, 386 BC

1560. Artaxerxes mustered 300,000 foot soldiers and prepared 300 ships to attack Euagoras, the king of Cyprus. Orontes, the son-in-law to the king was the general of the army. The admiral of his fleet was Tiribazus. These two assumed their positions at Phocia and Cuma. They first sailed to Cilicia and from there landed in Cyprus. They waged a fierce war against Euagoras. He procured supplies from the Egyptians, Tyrians, Arabians and others who were enemies of the Persians. He had a fleet of 90 ships of which 20 were from Tyre and the rest were his. He had 6000 foot soldiers and a huge number of auxiliaries from other parts. Since he had plenty of money, his army grew exceedingly large. (Diod. l. 15. year 3. Olympiad 98.)

1561. Euagoras encouraged a number of pirates he had at his command, to attack the enemy cargo ships. Some they captured, others were sunk and the rest dared not sail for fear of them. When the food ran out for the Persian army, some of the mercenaries killed their commanders and the whole army was in rebellion. Hence the officers of the army and Gaus the chief officer at sea were barely able to quiet them. Whereupon, the whole navy sailed for Cilicia and brought food from there for the camp. Acoris king of Egypt supplied Euagoras all the grain, money or other provisions that he could wish for. (Diod. l. 15. year 3. Olympiad 98.)

1562. Euagoras knew that his fleet was far too weak for the enemies. Therefore he furnished 60 more of his own ships and had 50 more sent to him from king Acoris. His fleet now totalled 200 ships. In the first encounter by land, he defeated the Persians and routed them again at sea. He suddenly attacked their fleet as they were sailing to Citium and sunk some of them and captured others which were separated from the main body of the navy. When the admiral of the Persian navy and the rest of the commanders had time to recover, they counter attacked and the battle was fierce. At first Euagoras had the upper hand. When Gaus attacked with all his forces and personally fought very courageously, Euagoras' men fled with the loss of many of his ships. After the Persians won, they assembled their land and naval forces at Citium. When they outfitted, they went to besiege Salamis, the chief city, by land and sea. (Diod. l. 15. year 3. Olympiad 98.)

1563. Immediately after the fight Teribazus went into Cilicia to carry the news of the victory to Artaxerxes. Euagoras left Salamis to be defended by his son Pythagoras. (Protagoras perhaps, of whom I formerly made mention from Isocrates in 3613 AM.) He committed the charge of the whole isle to him. Euagoras escaped by night with only 10 ships and sailed to Egypt. He persuaded Acoris to make a war upon the Persians with all the power he could. (Diod. l. 15. year 3. Olympiad 98.)

3619 AM, 4329 JP, 385 BC

1564. Euagoras returned to Cyprus but with far less money than he expected. When he found Salamis strongly besieged and himself abandoned by his confederates, he sent to Tiribazus to ask for peace. Tiribazus who was commander-in-chief, replied that he would grant peace provided that he would surrender all Cyprus except Salamis into the king's hand and pay the king's tribute. He would submit to the authority of the king. As hard as these conditions were, Euagoras agreed to them only he would be subject to the king as one king is to another not as a slave to his master. Tiribazus rejected this. (Diod. Sic. year 4. Olympiad 98.)

1565. Orantes the other commander-in-chief who envied the position of Tiribazus, secretly sent letters to the king, his father-in-law. Among other matters, he accused Tiribazus of planning a rebellion. Also that he had secretly made an alliance with the Lacedemonians and used all means to win over to himself all the main captains and commanders of the army. The king believed these lies and ordered Orontes to seize Tiribazus and send him to him. (Diod. Sic. year 4. Olympiad 98.)

1566. Orontes feared Tiribazus but devised this plan. There was a house which had a great vault in it. Over this vault he placed a bed and removed its bottom. He covered it over with tapestry and many costly covers. Then he asked Tiribazus to come to him, pretending that he wanted a

conference about some urgent matters. When Tiribazus came in, he sat down on the bed and fell through into the vault. He was caught and sent bound in chains to the king. (Polyan. Stratag. l. 7.)

1567. Now Orontes commanded all the forces in Cyprus. He saw that Euagoras had taken fresh courage and endured the siege more stoutly than before. His soldiers were discontented by Tiribazus' misfortune. When Orontes received no commands he abandoned the siege. He granted Euagoras a peace on the terms Euagoras had purposed to Tiribazus. These were that he would pay a yearly tribute to the king, he would continue to be king of Salamis and as a king he would be obedient in all things to the king. Hence this war in Cyprus ended, which had lasted 10 years of which 8 years were spent in preparations and only 2 years in the war. The king had spent 50,000 talents on it. When all was done, Euagoras was in the same state as he was when the war began. (Isocrates in his Euagoras, Diod. Sic. year 4. Olympiad 98.)

1568. Gaus, vice-admiral of the navy and son-in-law to Tiribazus, feared lest he be thought to know of Tiribazus' plans that he might meet the same fate as Tiribazus. He thought of defecting from the king. With wealth and soldiers enough and having the loyalty of the chief captains of the navy, he confederated with Acoris king of Egypt and the Lacedemonians to make war on Artaxerxes. (Diod. Sic. year 4. Olympiad 98.)

1569. Artaxerxes followed the example of Cambyses, (Herod. l. 5. c. 25. Valer. Max. l. 6. c. 3.) and had certain of his judges to be flayed alive and their skins hung over the judgment seats. He did this so that they who judged would know what hung over their heads and might be the more careful to do justice to his people. (Diod. Sic. year 4. Olympiad 98.)

3620 AM, 4330 JP, 384 BC

1570. Artaxerxes lead an army of 300,000 men against the Cadusii, a people lying between the Euxine and the Caspian Sea, (Diod. Sic. year 4. Olymp. 98. Plut. in Artaxerxes.) In this war, many important men died on each side. One on the king's side was Camislates, a Carian who was a brave and valiant man. The king had made him governor of the part of Cilicia, which lies next to Cappadocia and is inhabited by the Leucosytians. In honour of him, the king made his son Datames, governor in his place. He also did great exploits for the king in this war, (Emil. Prob. in the Life of Datames.)

1571. Artaxerxes' army in this war was very short of supplies. So much so that a man could hardly buy the head of an ass for 60 drachmas. Teribazus, who lived then as a poor neglected and contemptible soldier in the army, relieved them in this manner. There were at that time two kings of the Cadusians and they kept their camps separated. Therefore Teribazus told his plan to Artaxerxes. He went to one of the kings and sent his son secretly to the other. Each deceived the king and persuading him that the other king had secretly sent to Artaxerxes to make a peace with him for himself and to leave the other out. Hereupon, each king sent ambassadors, the one with Teribazus, the other with his son to the king and he made peace with them both. So the war was ended. (Plut. in Artaxerxes.)

1572. Upon this, the king referred the case of Teribazus to three honourable persons. He made his innocence so obvious and showed that his services to the king were so great, that they declared his innocence. After this, the king held him in very high esteem and heaped great

honours on him. Orontes was condemned as a false accuser and thrust from the king's favour. He was counted as an ignominious person after that. (Diod. Sic. year. 4. Olympiad 98.)

1573. While Gaus was in Cyprus, the Greeks who served under him there, wrote letters against him and sent them to Ionia. To find out who they were, and what they wrote he did the following. He prepared a ship with sailors. He had the captain say that he was sailing for Ionia. The ship stayed for a while to get as many letters aboard as possible and at last set out. Shortly it turned back into a creek not far from the place where it set out from. Orontes went there on foot. All the letters aboard were given to him. After Gaus had read them and found out who had sent them, he had them all executed by torture. (Polyan. Stratag. l. 7. for "Gaus" is incorrectly written "Alos" and "Glos.")

3621 AM, 4331 JP, 383 BC

1574. After Gaus had provoked the Egyptians and Lacedemonians to war against the Persians, he was killed. I do not know how nor by whom and his plans came to naught. After his death, Tachos got an army and built the town Leuca on a high hill that bordered on the sea. He also built a temple for Apollo. Shortly after this he died. The Clazomenians and the men of Cuma disagreed over who owned this town. The Clazomonians were quicker and took control of it. So all rebellions in Asia ceased. After the death of Gaus and Tachos, the Lacedemonians abandoned Asia and had nothing more to do with it. (Diod. Sic. year. 2. Olympiad 94.)

3622b AM, 4332 JP, 382 BC

1575. When Pharnostratus was governor of Athens, in the month Possideon in the 366th year of Nabonassar's account on the 26th day of the Egyptian month, Thoth, at 5:30 am December 23rd 383 BC, there was a small eclipse of the moon observed at Babylon. (Hipparch. in Ptol. in his great Syntax. l. 4. c. ult.)

3622c AM, 4332 JP, 382 BC

1576. In the same man's time, in the month Scirrophorion and in the same year of Nabonassar, on the 24th day of the month Phammenoth at 6:30 pm June 18th 382 BC another lunar eclipse was observed at Babylon. (Hipparch. in Ptol. in his great Syntax. l. 4. c. ult.)

3623a AM, 4332 JP, 382 BC

1577. When Evander was governor of Athens, in the month of Possideon, in the 367th year of Nabonassar's account, the 16th day of the month Thoth, at 9:30 pm December 12th 382 BC there was a third lunar eclipse observed at Babylon. This was a total eclipse. (Hipparch. in Ptol. in his great Syntax. l. 4. c. ult.)

3627 AM, 4337 JP, 377 BC

1578. Acoris king of Egypt bore an old grudge against the king of Persia. He gathered a huge army of aliens, especially from Greece. He made Chabrias the Athenian the general of the army. He, without any orders from or consent from Athens, assumed this charge in Egypt and prepared

all he could for this war against the Persians. Artaxerxes made Pharnabazus general of his army for this war. When he had made many preparations for it, he sent messengers to Athens and there charged Chabrias for offering his service to the Egyptians. Thereby they would lose Artaxerxes favour. He desired that they would send to him Iphicrates their general. The Athenians who were mainly desirous to endear the king to them and to keep Pharnabazus as their good friend, sent for Chabrias from Egypt and gave Iphicrates orders to go and help Pharnabazus. (Diod. Sic. year 4. Olympiad 100.)

1579. Iphicrates had the charge of 12,000 mercenaries committed to him by Artaxerxes. By continual training and exercise, he made them expert in the art of military affairs. Later among the Romans a skilful soldier was commonly called a Fabian soldier after Fabius and likewise in Greece a good soldier was called an Iphicratian soldier after Iphicrates. (Emil. Prob. in Iphicrates,) Pharnabazus spent many years in preparing for this war. One time when Iphicrates found Pharnabazus a man so voluble in his speech and so slow in his actions, he asked him the reason why. Pharnabazus said the reason was because I am master of my words, but the king of my actions. (Diod. Sic. year 3. Olympiad. 101.)

1580. Hecatonus Mausolus was made a governor of Caria and so ruled for 24 years. (Diod. Sic. year 4 of Olymp. 106.) He married Artemisia, the older of his two sisters. (Strabo. l. 14.)

3628 AM, 4338 JP, 376 BC

1581. After Acoris died, Psammuthis reigned 1 year in Egypt.

3629 AM, 4339 JP, 375 BC

1582. After him, came Nepherites, the last of the dynasty of the Mendesians, and reigned 4 months. Then arose the first of the dynasty of the Sabennitae, called Nectanabis who reigned 12 years.

1583. Artaxerxes was now ready to make war on Egypt. To get more aid from Greece, he sent his ambassadors there to encourage them to make a general peace among themselves. The terms were that every city should from that time on live according to their own laws and they should have no garrisons among them. All the cities of Greece accepted this, except the Thebians. (Diod. Sic. year. 2. Olymp. 101.)

3630 AM, 4340 JP, 374 BC

1584. When Artaxerxes' army was assembled at Acon in Syria, he had 200,000 troops under Pharnabazus and 20,000 Greeks under Iphicrates. In the navy, excluding cargo ships, he had 300 ships with 3 banks of oars and 200 of 30 oars a piece. The first type are called trireis in Greek, the other teiacitioui. In the beginning of the summer, i.e. in the first of the spring, the Persian navy sailed for Egypt and came to the frontier town near Syria called Pelusium. They found it exceedingly well fortified by Nectanabis. Hence they put out to sea again and when they were out of sight, they steered for Mendesium, a city on one of the mouths of the Nile. There the shore runs a great way out from the land. They landed 3000 men and Pharnabazus and Iphicrates went to surprise a fort that stood on the very mouth of the river. When they came there, 3000

Egyptian cavalry and foot soldiers came to defend the place. There was a fierce skirmish between them. At last, the Egyptians were overwhelmed with the number of Persians which came thronging from the ships to help their troops. They were totally surrounded and were slaughtered. Many of them were taken and the rest fled to a little town nearby. Iphicrates' men pursued them and entered pell mel with them into the gate and captured it. They rased it to the ground and carried away its inhabitants as prisoners. (Diod. Sic. year 3. Olympiad 101.)

1585. Iphicrates advised them to go presently by water to assault Memphis, the main city of all Egypt. It had no garrison and he thought they should attack it before the Egyptian forces came in to defend it. Pharnabazus did not agree. He would stay until his army came and so they could attack them with less danger. By this delay, the Egyptians had enough time to get supplies into Memphis and from there they made various attacks on the small town which the Persians had seized as I had said before. They skirmished frequently with them and slaughtered many of them. When the time of the year came, the Nile flooded all the country around there and helped fortify Memphis. Therefore the Persian commanders thought it foolish to fight against nature and withdrew from there for the present. So all those huge preparations came to naught. (Diod. Sic. year 3. Olympiad 101.)

1586. As soon as they returned to Asia, Iphicrates lost favour with Pharnabazus. Iphicrates feared that he might be thrown into prison as happened to Conon. Therefore, he sailed secretly to Athens by night. Pharnabazus sent for him and charged that he was the reason why Egypt was not conquered. The Athenians replied that they would punish him if they saw fit. Shortly after this, the Athenians made him the admiral of all their fleet. (Diod. Sic. year 3. Olymp. 101)

1587. Nicocles an eunuch in Cyprus, murdered Euagoras and made himself king of Salamis according to Diodorus in this year's account. Euagoras was murdered by an eunuch, (Aristotle 5. of his Politic, c. 10.) but states that his name was Thrasydaeus. We learn from Theopompus (Biblioth. Photii. n. 176.) that Euagoras, by this eunuch's help got to lie with the daughter of Nicocreon. He was that tyrant of Cyprus, who (Plutarch in his life) invited Isocrates to supper and that was the cause of his death. Nicocles was Euagaoras' own son according to Isocrates. He had 20 talents from Nicocles for his written oration that he sent to him. (Plutarch in the life of Isocrates) We still have his oration addressed to Nicocles concerning the functions of a king. Another oration entitled Nicocles concerns Nicocles' duties as a prince. A third oration called Euagoras, is a funeral oration made for him. Nicocles in this very year solemnified his father's funeral in a costly and magnificently pompous manner. He held all types of games of music, dancing, wrestling, ship fights and cavalry battles for the funeral. Therefore Isocrates wrote this oration to him in praise and commendation of his father. He hoped that this would serve both Nicocles and his sons and children after them as an example and exhortation of well doing.

``Supposing, that this will serve both you and your children, and the other descendants of Euagoras for utmost encouragement to your well doing," (Isocrates in his Euagoras.)

1588. Hence we may amend that error in Diod. Sic. and say truly that Euagoras was murdered by Thrasidaeus an eunuch and that his own son Nicocles succeeded him in the kingdom of Salamis.

3633 AM, 4343 JP, 371 BC

1589. When Alcisthenes was governor at Athens, the Greek cities resumed their infighting. Artaxerxes sent ambassadors to urge them to obey the peace treaty and live peacefully with each other. All the Greek cities except Thebes swore an oath to keep the peace. When the peace was made and agreed to by the Athenians, Lacedemonians and Artaxerxes, Iphicrates was recalled with his fleet. (Diod. Sic. year 1. Olymp. 102. with Xenoph. Hellen. l. 6. and Diony, Halicarnas. in the life of Lysias.)

1590. Plutarch (in the life of Agesilaus), shows that this peace was concluded and made among the Greeks at Lacedemon on the 14th day of the month Scirrophorion with the Athenians and in the last month of Arcisthenes' governorship at Athens on Thursday, July 16, 371 BC.

3634 AM, 4344 JP, 370 BC

1591. The Lacedemonians were badly defeated at Leuctra by Epaminondas. They immediately sent Agesilaus to Egypt and Antalcidas to Artaxerxes to get money. Artaxerxes rejected Antalcidas' request with much scorn and indignation. When he returned he starved himself to death because he had been so spitefully used by Artaxerxes and he feared what the Ephori would do to him. (Plut. in Artax.)

3635 AM, 4345 JP, 369 BC

1592. Artabarzanes sent Philiscus of Abidus, who was one of Artaxerxes' lords to Greece to resolve matters between Thebes and their confederates and the Lacedemonians. Philiscus summoned them all to Delphi. Thebes was adament that Messene should not be under the Lacedemonian jurisdiction. Philiscus was so offended by this that he left 2000 of his best soldiers to assist the Lacedemonians against Thebes. Philiscus returned to Asia. (Xenoph. Hellen. 7. Diod. Sic. year 4. Olymp. 102.)

3636 AM, 4346 JP, 368 BC

1593. When Thebes controlled Greece, they thought it good to send their ambassadors to the king of Persia. For this purpose they called their confederates together and pretended that Euthycles of Lacedemon was already with the king. They sent to the king, Pelopidas from Thebes, Antiochus the athlete from Arcadia, Archidamus of Eleus, a town in Thrace and one other from Argos. When the Athenians heard this, they sent their ambassadors, Timagoras and Leontes, to the king. Among them all Pelopidas was the most gracious in the king's eyes and next to him was Timagoras. All of the others were most honourably treated by the king. (Xen. Hellen. l. 7.)

1594. Ismenias from Thebes was joint commissioner with Pelopidas in this embassy. When he was brought by Tithraustes the chiliarch into the presence of the king, he was asked to prostrate himself before the king. He dropped his ring before him and presently fell all down and recovered his ring. The king thought he did this to honour him and gave him whatever he asked. (Plut. in Artax. Elia. Var. Hist. l. 1. c. 21.)

1595. At the same time, Timagoras the Athenian sent a confidential letter by Bubaris' secretary to the king. For his trouble he received 1000 darics. Timagorous had a rich supper sent him at

his lodging. Whereupon the king's brother Ostanes, said to him: (??)

``Remember Timagoras this supper. For it is not sent you for any lowly purpose."

1596. This sounded like he was upbraiding Timagoras for some treasonous purpose in him rather than congratulating him for the gift sent to him. (Plut. in Artax.) It is also said that the king gave Timagorous 80 cows because he was so sickly and the cattle would give him milk on his journey home. The king also gave him a costly bed and furniture along with some servants to make it because the Greeks were not skilled in such matters. Moreover the king had him carried all along to the seaside in a litter because of his weakness. The king gave those who carried him 4 talents for their work. (Plut. in Artax. and in his Pelopidas) In (Athena. l. 2.) we are told that Timagoras, after his prostration to the king was treated with great honour by the king. He adds only: (??)

``that the king sent him some dishes from his own table."

1597. Concerning the costly bed and furniture and the men to make it, (as if the Greeks knew not how to make a bed,) that were sent by Artaxerxes, he says it was to Timagoras of Crete or Eutimus of Gortyna in Crete, as Phanias in the Peripatetic calls him.

1598. Pelopidas by his gracious behaviour with the king, got letters from the king stating that the king ordered that Messene should be exempt from Lacedemonian jurisdiction and the Athenians were required to withdraw their ships. If they did not obey, the king proclaimed open war against both of them. If any city refused to follow him in this war then that city would be the first of all other cities to be made an example of. When Leontes spoke publicly that it was time for the Athenians to look for new friends instead of the king, Artaxerxes asked that if the Athenians did not like it, they should come and state the reasons why not. (Xen. Hellen. l. 7.)

1599. When the ambassadors came home, the Athenians took Timagoras and decapitated him for his prostration to the king. They were insulted that the grovelling flattery of one of their citizens should subject the whole honour of the Athenian state to the domineering power of the Persians. (Valer. Max. l. 5. c. 3.) (In the text, "Darius" is written by mistake for "Artaxerxes.") Others say that it was for his base acceptance of the king's gifts. For more of this see (Plutarch in his Artax. and Pelopidas.) Xenophon says that he was accused by his companion Leontes of not lodging with him and communicated all his counsels with Pelopidas. This no doubt was the main cause for his execution.

1600. Thebes summoned all the cities of Greece to hear the king's letters read. They were publicly read by the Persian that brought them. He first showed them the king's seal on the letters. The letters stated that all who would be friends to the king and Thebes were required to take an oath for the observance of the contents of those letters. The delegates and later the cities refused to take that oath. Hence that mission to Artaxerxes and the sovereignty of Greece engineered by Pelopidas and Thebes came to naught. (Xen. Hellen. l. 7.)

3638a AM, 4347 JP, 367 BC

1601. Jubilee 22.

3638d AM, 4348 JP, 366 BC

1602. Artaxerxes sent other ambassadors into Greece to require them to stop these wars and to make a peace among themselves. In the end, he prevailed with them. (Diod. Sic. year 3. Olymp. 103.)

1603. Eudoxus the Cnidian, surnamed "Endoxos", that is "the famous", was in his prime at this time. He went to Egypt with Chrysippus a physician, and carried with him letters of commendation from Agesilaus to Nectunabis who commended him to the priests there. After spending time with Iconupni of Heliopolis, (whom Clemens Alexan. in the first book of his Stromat. calls Conuphis) Apis the bull came to lick his cloak. Whereupon the priests said, that he would become very famous but it would not be long lived. (Phavorinus in his commentaries) When Eudoxus had stayed in Egypt for 16 months, he shaved himself all over to his very eye brows and wrote the Octocris, as some say. This we have in our discourse on the Macednian and Asiatic year. (c. ult.) From there he is said to have travelled to Cyzicum and Propontis and to have spread his philosophy in those parts. He finally came to Mausolus. (Diog. Laertius in his Eudoxus,) Others say that Eudoxus went with Plato to Egypt and they both studied 13 years with the priests there. (Strabo, l. 17.)

3639 AM, 4349 JP, 365 BC

1604. At Heraclea in Pontus, the common people wanted all debts to be cancelled and all lands equally shared among them. The nobility sent to Timotheus, Prince of Athens and also to Epaminondas of Thebes for help against them. When they refused, they recalled Clearchus home whom they had formerly exiled and begged his help to repress the common people. (Justin l. 16. c. 4.)

3640 AM, 4350 JP, 364 BC

1605. Clearchus used the dissention among the people as an occasion to become ruler of the city. He dealt secretly with Mithridates king of Pontus. He was an enemy in Greece. Clearchus agreed with Mithridates that when he was called home, he would betray the city into Mithridates' hands and control it after this as governor under Mithridates. When Clearchus set a time to deliver the city into Mithridates his hand, Clearchus captured Mithridates and those that accompanied him when they came to take over the city. Clearchus threw them into prison and let them go when he had extorted a huge sum of money from them. So instead of maintaining the rich men's cause against the people, he made himself a patron of the common people against them. He stirred up the common people against them and behaved cruelly toward the nobility. When the people had made him ruler Clearchus cast 60 of the chief of them (for the rest were fled) into prison. After first taking away their goods, he had them executed. (Justin l. 16. c. 4.) He followed the example of Dionysius the tyrant of Syracuse and he ruled the city for 12 years. (Diod. Sic. year 1. Olympiad 104. with the Collections of Photius in his Biblioth. from Memnon the Historiographer of Heraclea, n. 224.)

3641 AM, 4351 JP, 363 BC

1606. Tachos, whom Polyanius (l. 7. Stratgem.) calls "Thamos", Aristotle (l. 2. of his

Oeconomics) "Taos" and Julius Africanus, "Teos", reigned in Egypt for 2 years.

1607. With this year Xenophon concludes his 7 books of his Greek history. Anaximes Lampsacenus concludes the first part of his history. He starts from the birth of the gods and creation of mankind and ends with the battle of Manthinea in which Epaminondas was killed. The history is in 12 volumes and records almost all things that happened among either the Greeks or the barbarians. (Diod. year 2. Olympiad 104.) In the second part he sets down all the deeds of Philip of Macedonia and his son, Alexander the Great. (Pausa. 2. of his Eliaca.)

1608. After Mithradates king of Pontus died, Ariobarzanes, the governor of Phrygia under Artaxerxes, seized the kingdom of Pontus and ruled it for 26 years. (Diod. Sic. year 3. Olympiad 104. and year 4. of Olympiad 110.)

1609. When Clearchus the tyrant of Heraclea found that the chief men of Heraclea who had fled from there stirred up all the neighbouring cities and states against him, he freed all their slaves. He gave them their masters' wives and daughters in marriage and threatened death to those that would not. By this he made those slaves more loyal to him and made them more hostile to their masters. Many women reckoned these forced marriages to be worse than death itself. Therefore before their wedding, many murdered their husbands to be and then killed themselves. At last the nobles had a battle with Clearchus. He won and took the nobles as prisoners and led them in a triumph through the city in the sight of all the people. Then he put some of them in irons, others on the rack and others he put to death. He left no part of the city free from the sight and sense of his cruelty. (Justin l. 16. c. 5.)

3642 AM, 4352 JP, 362 BC

1610. The Lacedemonians became the enemies of Artaxerxes when he claimed to be their friend and yet ordered them to withdraw from Messene and to make it a distinct member in the league of Greece. (Xenoph. in his Agesulaus, and Diod. Sic. year 3. Olymp. 104.) Ariobarzanes, the Governor of Phrygia joined with the Lacedemonians. He, as I said before, after the death of Mithridates had taken over the kingdom of Pontus. (Diod. Sic. year 3. Olympiad 104.)

1611. Autophrades, the governor of Lydia besieged Ariobarzanes in Assos, a city of Troas. However, he lifted his seige and fled in fear when Agesilaus, who was now old, came into Asia only to raise money for his country. Cotys, who besieged Sestus and was under Ariobarzanes' command, lifted his seige also. Mausolus who besieged Assus and Sestus with 100 ships was persuaded to withdraw and he returned home with his fleet. Ariobarzanes, (??) a friend of the Lacedemonians, furnished Agesilaus with money for his country and sent him on his away. (Xenoph. in his Agesilaus,) Polyanus (l. 7.) mentions the siege of Ariobarzanes by Autophrates in Adramytium.

1612. Mausolus, called his friends together and told them that unless Artaxerxes was given an excessive sum of money, he would take away his country which he held by inheritance from his father. His friends thought the country brought him, in an instant, an infinite sum of money. (Polyenus l. 7. Stratag.) compared with (Aristot. in his Oeconomics:) However they saw that he was not going to yield to Artaxerxes. Mausolus allied himself with those governors and captains who were rebelling against Artaxerxes. At this time all of Ionia, Lycia, Pisidia, Pamphilia and Cilicia were in rebellion against him. In addition, the Syrians, Phoenicians and almost all that

bordered on the Asiatic sea rebelled. Also, Tachos king of Egypt, proclaimed open war against Artaxerxes and was busy everywhere building ships and raising forces for the war. Many of these came from all of Greece and Tachos formed an alliance with the Lacedemonians. (Diod. Sic. year 3. Olympiad 104.)

1613. When all these rebellions happened at once against Artaxerxes, he lost half of his revenues. The remainder was not enough for the war considering that he was to support a war against the king of Egypt, all the Greek cities and countries in Asia. Also he had to war against the Lacedemonians and their confederates, namely the governors which held the sea towns and regions in all Asia under their command. (Diod. Sic. year 3. Olympiad 104.)

1614. The king of Egypt sent for Agesilaus, promising to make him general of his army. (Xenoph. in his Agesilaus.) He was sent there by his country and used the money from Tachos to hire mercenaries. He loaded his ships with 1000 foot soldiers and took with him 30 Spartan commissioners for his War Council. (Plut. in his Agesilaus: and Diod. Sic. year 3. Olympiad 104.) When the news of his landing came to the courtiers in Egypt, they strived to be the first to send him presents. When they came to him, they scorned him. They saw no attendants about him but only a decrepit and wearisome old man, lying along on the beach sloven-like and of a small stature. They loathed his sordid and insulant behaviour all the more when they saw that he selected only some grain and veal from all the rich foods they sent him and threw away the dainties, sweet meats and precious ointments to his soldiers. (Plut. and Emil. Prob. in his Agesilaus.) The king of Egypt did not keep his promise and did not make him the general of his army. (Xen. in his Agesilaus.) He derided him for the smallness of his stature and said that whoever spoke the old proverb was correct:

``The hills were great with young and delivered a mouse."

1615. which when Agesilaus heard, he said in a rage,

`` I will one day seem a lion to him." (Athenae. l. 14. with Plutarch)

1616. Chabrias the Athenian, was not sent by public authority as Alcibiades was. Tachos persuaded him to serve him as a private citizen. (Diod. Sic. and Plutarch.) When Chabrias saw the king was short of money, he advised him to take what money he could from the rich and promise them to be paid from his yearly taxes. By this means, Tachos gathered an enormous sum of money without injuring anyone. (Polya. Strat. l. 3.) Aristotle (l. 2. of his Oeconomics.) numbers this as but one of the many schemes he had for raising money at this time.

1617. They who rebelled in Asia, made Orontes the governor of Mysia, their commander-in-chief. When he received enough money to pay for 20,000 mercenaries for one year, he captured those who had contributed the money and sent them as prisoners to Artaxerxes. He than betrayed various other cities, forts and mercenaries to the king's officers that the king had sent into those parts. (Diod. Sic. year 3. Olymp. 104.) Polyanus mentions this war by Orontes and Autophradates and other officers of the kings. (Polyanus l. 7. Stratag.) Diodorus assures us that in the last year of Artaxerxes Mnemon both Autophradates and Orontes and other commanders defected from him. Therefore, we must conclude, that Autophradates stood for his son Artaxerxes Ochus and that it was Orontes which made the war against him.

1618. Artabazus, who commanded Artaxerxes Mnemon's army, attacked Cappadocia. Datames the governor of that province attacked Artabazus with a strong body of cavalry and 20,000 mercenaries on foot. Then Mithrabarzanes his father-in-law and general of his cavalry stole away from him at night with all his cavalry and fled to Artabazus. Mithrabarzanes and his troops were well paid for this treachery. For it happened that they were attacked and hewed in pieces by both the armies from each side. Diodorus adds, that when Artaxerxes was told that Datames had brought Artaxerxes this noose as a joke. Artaxerxes quickly tried to rid his hands of him and shortly after this, Artaxerxes had him secretly killed. However, it appears from Emil. Prob. that Datames lived long after this. He acknowledges that Datames' affairs were carried out in an obscure way. Hence he says, that he was most careful determining what happened. This he does in such a way as to easily discern that what he did was all in the reign of Artaxerxes Ochus.

1619. Rheomithres was sent by the alliance of Persian governors to Egypt. He received 500 talents and 50 ships and returned with them to Leucas in Asia. When he sent for many of the governors and leaders to come to him there, he siezed them and sent them all away as prisoners to Artaxerxes. By this act, he re-ingratiated himself with the king who was previously displeased with him. (Diod. Sic. year 3 Olympiad 104.)

3643a AM, 4352 JP, 362 BC

1620. When Tachos was fully prepared for war, he put Agesilaus in command of the 10,000 Greek mercenaries. His fleet of 200 ships was under Chabrias who was very skilful in naval affairs. (Polya l. 7. Stratag.) His 80,000 Egyptian foot soldiers where under Nectanabus, his brother or sister's son. (The Greek word is ambiguous.) Tachos was commander over all these forces. Although Agesilaus tried to persuade him to prosecute the war by his officers and to stay in Egypt, yet he refused. (Diod. Sic. year 3. Olympiad 104.) Nevertheless, Agesilaus, against his better judgment went with him by sea to Phoenicia. (Plutarch in his Agesilaus.)

1621. While the Egyptian fleet lay in Phoenicia, Nectanabus was sent to capture some principal cities of Syria. Nectanabus made an agreement with the one whom Tachos had left for governor of Egypt and Nectanabus proclaimed himself king of Egypt. He bribed the army commanders with expensive gifts and promised the soldiers many things so they would side with him against his father. (Diod. Sic. year 3. Olympiad 104.)

1622. Tachos was now utterly deserted by his own subjects and also by Agesilaus whom he had formerly offended by that base jest he made of him. Fearing the worst, Tachos fled from there to Sidon in Phoenicia and from there to the king of Persia. (Xenophon and Plutarch affirm and Theopompus and Lysias of Naucratis, in his affairs of Egypt, both cited by Athensus in l. 14 c. 4.) Diodorus and Elian say further that he was very graciously entertained by Artaxerxes. Although I cannot believe Diodorus that Artaxerxes presently made him general of all the forces which he had then raised to make a war upon Egypt and that he returned with them to Egypt and was there reinstated as king by Agesilaus. Neither can we believe (Elian, l. 5. Var. Histor. c. 1.) where he tells us that Tachos had formerly lived frugally at home and now he died by gorging himself with food after the Persian manner. Lynceus or Lyceas, whom I mentioned before, teaches us, that his Egyptian diet was far more sumptuous than that of the Persian one. (cited by Athenaus, l. 4. c. 10 Deip.)

1623. After this another man made himself king in Mendes with an army of 100,000. (Plut. in

his Agesilaus.) Now there were 2 kings in Egypt. Agesilaus followed Nectanabus whom he thought most favoured the Lacedemonians. (Xen. in Agesilaus.) He was with him in a long siege in a citadel. Nectanebus grew impatient of being confined and wanted to risk a battle. Agesilaus left him and stayed behind in the citadel until the whole citadel was quite surrounded with siege works and the enemy all around them except for a little place where there was yet a passage through. Then Agesilaus sallied out into that narrow passage and made his way through with a great slaughter of the enemy. He had their siege works at his back so that they could not surround him. (Plut. in Agesil. Polya. Stratag. l. 2. with Diod. year 3. Olymp. 104.) Diodorus writes "Tachos", instead of the king of "Mendes."

3643b AM, 4353 JP, 361 BC

1624. Agesilaus defeated the other king who hated the Greeks and took him prisoner. He restored Nectanabus to his kingdom and made him a loyal friend of the Lacedemonians. (Xenophon in Agesilaus.) However, Emil. Prob. attributes this restitution of the king to Chabrias. The reason for this was that it was done jointly by the Lacedemonians and Athenians. Now from this time until Nectanabus was put out of the kingdom was 12 years according to Diodorus. Hence the length of his reign was 12 years not 18, as Africanus and Eusebius have it.

1625. Nectanabus entreated Agesilaus very earnestly to spend that winter with him. However he hasten home for Sparta was engaged in a war and he knew they needed money and maintained a foreign army. Therefore Nectanabus dismissed Agesilaus very honourably and gave him besides all the other gifts, 230,000 or, as Emil Probus has it, 220,000 talents. (Plut. in Ages.)

1626. When Agesilaus got this money, he hurried home in the dead of winter. He feared lest the Lacedemonians would spend the next summer idle and do nothing against their enemies. (Xen. in Agesil.) A storm cast him on a deserted shore called "Menelai Portus", that is "Port of Menelaus" lying between Cyrene and Egypt. There he fell sick and died. His friends lacked wax and preserved him with honey and carried him to Sparta. (Plutarch and Emilius Probus, in Agesilaus,) Diodorus says that his body was buried there in a most royal manner. (Diod. Sic. year 3. Olymp. 104.)

3643c AM, 4353 JP, 361 BC

1627. Ochus, the lawful son of Artaxerxes, had his brother Arsames murdered who was born from a concubine and dearly loved by his father. He had Harpates the son of Titibazus murder him. When Artaxerxes heard what had happened to his much beloved son, took it to heart and died from grief. (Plut. in Artaxerxes.)

1628. Ochus knew that his father was highly respected by his people when he was alive. If the news of his death got out, Ochus would not be respected at all. Therefore, he had all the princes and nobles and others that were around him keep the death of his father secret for 10 months. In the meantime he sent letters into all the provinces in the king's name with his seal on them, requiring that every man accept Ochus for their king. (Polya. l. 7. Stratag.)

1629. Heraclea the wife of Clearchus the tyrant of Pontus bore him a son whom he called Dionysus. The son lived 55 years. (Athenaus, l. 12 and Mnemonin in the collections of Photius, c. 5.)

3644 AM, 4354 JP, 360 BC

1630. When all men had acknowledged Ochus for king, he announced the death of his father and commanded a public mourning to be made for him according to the Persian manner. (Polia. l. 7.) He assumed the name of his father, "Artaxerxes." (Diodor. Valerius Max.) Then he filled his court with the blood of his kindred and nobles without respect to kin, sex or age. (Justin. l. 10. c. 3.) He caused his own sister, whose daughter he had married, to be buried alive with her heels upward. An uncle of his with more than 100 children and grandchildren was brought into a court and there shot to death with arrows. (Valer. Max. l. 9. c. 2.) If seems this uncle was the father of Sisygambis who was the mother of Darius the last king of the Persians. She was the queen that Curtius states (Curtius, l. 10. c. 8.) had her father and 80 brothers executed by Ochus in one day.

3646 AM, 4356 JP, 358 BC

1631. The states of Chios, Rhodes, Byzantium and Chos, revolted from Athens at the same time. This was called "Bellum Sociale", i.e. the confederates war. When the Athenians besieged Chios, the Athenians received help from their own confederates and Mausolus the petty king of Caria. (Demosthenes in his Oration of Peace and of the Rhodians liberty, Diod. Sic. year 3. Olympiad, 105.)

3648 AM, 4358 JP, 356 BC

1632. In the first year of the 106th Olympiad, (as it is rightly read in Eusebius' Chron. from Fuxius' copy, corrected by Arnaldus Pontacus) Alexander was born to King Philip at Pella in Macedonia. Alexander was called "the Great" because he conquered all Asia. He lived 32 years and 8 months according to Arianus' report from Aristobulus and died in the end of year 1 Olympiad 114. in the month before the month of Thargelion according to the Attic calendar as we shall see when we come to that year. It follows that he must have been born in this year and that in the third month called Boedromion in the Attic calendar. Hence those who (as in Elian Variar Histor. l. 2. c. 25.) have said that he was born and died in the sixth day of the month Thargelion are incorrect. Plutarch (in the life of Alexander) says, that he was born on the 6th day of the month Hecatombeon, called Lous by the Macedonians. There was a good reason why they who lived at that time recorded that he was born on the 6th day of the month Lous. At that time the month Lous with the Macedonians was the same time as Meton's Boedromian. This appears in King Philip's Epistle to the Peloponesians, as we have already showed in our discourse in the first chapter of the Macedonian and Asiatic years. The historians and other writers of later times did not note this and found the Syro-Macedonian month Lous in Calippus to coincide with the month Boedromion among the Athenians. Hence they thought that Alexander had been born upon the 6th day of the month Boedromion.

1633. This is the source of the error of Plutarch, which he corrects later by making a more grievous mistake. He says:

``The same day that Philip took Pitidaea, there came to him three reports: one from Pharmenion that he defeated the Illyrians, the second, that he had won the race with his horses at Olympius and the third that his son Alexander was born."

1634. For we learn from Demosthenes, in his oration against Leptines, and Diodorus, year of 3rd Olympiad 105. that Polydaea was not taken this year, but two years earlier. If it had been so that Alexander had been born in the 105th Olymp. and upon the 6th day of Hecatombaeon, it is incredible that he should not have heard of the birth of his son a great deal sooner than he could possibly have done of winning the race of Olympus. For that race was to be run on the day of the full moon and the decision made on the race on the 16th day of the same month. This we are taught by the old Scoliast of Pindarus, upon his 5th Ode or Hymn of his Olympics. Justin from Trogus tells us more clearly: (l. 12. c. 16.)

``The same day on which Alexander was born, news came to him of two victories he had, the one about the battle in Illyrium and the other in a race at Olympus where he sent his chariot with four horses to run."

1635. These reports appear to agree with each other. Although I grant that it may be not improbable that Alexander's birth was in the summer season of that year wherein the Olympic games were held at Olympus in Elis. However the testimony of Aristobulus, to whom Alexander was so well known in person, is so firm and strong an argument to me of the day on which he was born. Hence I have no doubt that Philip his father was informed of the race won by him at Olympus before his son was born.

1636. The same day that Alexander was born, the temple of Diana at Ephesus burned. Hence came the joke either from Timaeus, as Cicero has it, or from Hegesias the Magnesian according to Plutarh says that:

``Diana being away from home that night to do work at Olympius could not save her own temple, (Cit. l. 1. de Natura deorum and l. 1. de Divina and Plut. in his Alexander.)"

1637. When the one who started the fire was put on the rack, he confessed that he did it on purpose. He wanted to be world famous for destroying so famous and excellent a work. Hence by the common council of all Asia, it was decreed that no man should ever after mention him. (Valer. Max. l. 8. c. 14. Aul. Gell, l. 2. c. 6.) However, Theopompus in his History mentions him. It was either Erostratus, as we read (in Strabo. l. 14. and Solinus c. 4.) or Lygdamis, as Hesychius, "In the word Lygdam."

1638. The priests in Ephesus at that time thought that the burning of this temple was but the harbinger of some greater evil to follow. They ran up and down as if they had been mad and cut their faces, saying, that some great calamity was that day born against all Asia. (Plut. in Alexan.)

3648 AM, 4358 JP, 356 BC

1639. Artabazus rebelled against Ochus. He joined his forces with those of Chares the Athenian and defeated an army of 70,000 Persians. Chares gathered enough spoil to pay for all his army. The king took up this matter with the Athenians. They heard a rumour that the king was about to send 300 ships to help their enemies against whom Chares at that time was fighting. They quickly agreed to a peace with their enemies so that war between them and their confederates, called "Bellum sociale", was ended. (Diod. Sic. year 1. and 4. of the 106 Olymp.)

3650 AM, 4360 JP, 354 BC

1640. Leuco, the king of Bosphorus Cimmerius, died. He was succeeded by his son Spartacus who reigned 5 years. (Diod. Sic. year 3. Olymp. 106.)

3651 AM, 4361 JP, 353 BC

1641. When Artabazus was abandoned by Chares and the Athenians, he resorted to the Thebians. They sent him 5000 men under Pammenes. Pammenes with this army went over into Asia and joined with Artabazus' forces. Together they overthrew the king's army in two great battles. (Diod. Sic. year 4. Olymp. 106.)

1642. When Clearchus the tyrant of Heraclea in Pontus was celebrating the feast of their god Bacchus, he was murdered in the 12th year of his reign. (Diod. Sic. year 4. Olymp. 106.) The man behind the murder was Chion of Heraclea, the son of Matris, a scholar of Plato's and a cousin of Clearchus. Also in on the plot were Leonides and Antitheus both scholars in philosophy, as was Euxenon. Also in on this were some 50 others of Clearchus' allies and relatives. They waited for the time when the tyrant was busy and attentive with the sacrifice with the rest of the people. Then Chion ran him through with his sword. He fell grievously tormented with pains and haunted with the apparitions and ghosts of those whom he had most barbarously murdered and died the next day. Most of the conspirators, if not all, were either shortly cut in pieces by his guard although they stoutly defended themselves. Those that escaped were captured shortly after and died after horrible torture which they endured with incredible constancy and patience. (Memnon in Excerpt. c. 2. Justin. l. 6. c. ult. and Suidas in Clearchus.) See also the Epistles attributed to this Chion, as written by him to his mother Matis.

1643. Satyrus, brother to Clearchus, succeeded him in that government and reigned 7 years. He was not content with the death of the conspirators but executed all their children although they were innocent of their father's deeds. He was left as guardian and protector of Timotheus and Dionysius' brother's children. He was very respectful of them. Although he had a wife whom he loved very dearly yet would he have no children by her, least they might in time prove dangerous to his brother's children. (Memnon in Excerpt. c. 3.)

3652 AM, 4362 JP, 352 BC

1644. In the 4th year of 106 Olymp. not in the 2nd year of the 100th Olympiad, as is incorrectly reported by (Pliny lib. 36. c. 5. and 6.) Mausolus the Dynasta or petty king of Caria, died. Artemisia, his sister and wife, succeeded him and reigned for 2 years since her husband had no children. (Diod. and Strabol. 14.) From the fervent love she had of the memory of him, she took his bones after they were burnt and beat them to a powder. This was mingled with a most precious perfume and put into her drinking water. She was zealous to be the living and breathing tomb of her deceased husband. (A. Gill. l. 10. c. 18. Valer. Max. l. 4. c. 6.)

1645. In the 107th Olympiad (not in the 103, as Suidas in Thoidectes has it) Artemisia proclaimed a contest for all to come and show their wit and art in praise and honour to her dead husband. Various illustrious men came to this contest: Theopompus from Chios, the best man of all the scholars of Isocrates, (Diony. Halicarnasseus in his Epistle to Pompeius) Theodectes a poet of tragedies from the city of Phaselis in Lycia and also a scholar of Isocrates and Naucrates

Erythtaeus from Naucratis in Cyrenia. These were all mentioned by Photius (in Biblioth. c. 176, 260.) Plutarch (in his life of Isocrates) and other writers say that Isocrates entered the contest too. However this was not the Isocrates from Athens, but another by the same name. He was his scholar and successor in his office according to Suidas, from Callisthenes the Orator. In that contest of wits, Theopompus, as some say, and as others, Theodectes the Tragedian, who left a tragedy entitled "Mausolus", won the prize. (A. Gell. l. 10. c. 18. Suidas, in Theodecters and Isocrates.) Although it seems that everything did not happen as Theopompus expected because when he was later writing a history, he states in it that:

``Mausolus never spared for any villany if he might get money by it."

1646. In all likelihood, he would never have written this if things had happened there according to his expectation. (Snidas in Mausolus.)

1647. Theopompus (of whom I have spoken before) who was an historian and Theodoctes a Tragedian, I must mention what is reported by Demetrius Phalereus in Aristeas (and from him by Josephus, (l. 12. anti. c. 2. and by Euseb. de Prapar. Evengel. l. 8. c. 3. and 5. and in his discourse of the Septuagint Interpretation.)). Theopompus wanted to insert some things from the books of Moses into his history but lost his mind for 30 days. During this time when his sanity returned, he earnestly sought God to reveal to him the reason why this great judgment was upon him. In a dream it was told him that it was because he was about to mix those divine oracles with his human studies and publish them to the world. When he abandoned that idea, he was restored to his right mind again. When Theodectes planned to use some things from the Holy Writ into his tragedy he was writing, he suddenly lost his sight. When he realised the reason for this, he asked God's mercy and he was restored to his perfect sight again.

3653 AM, 4363 JP, 351 BC

1648. Artimisia wanted to perpetuate the memory of her husband. She had built a stupendous tomb for him at Halicarnassus that was considered one of the seven wonders of the world. However she pined away at last and died of grief. (Cicero. Tuseul. Quest. l. 3. Strabo. l. 14. A. Gell. l. 10. c. 18.) To make this tomb most grand, she had the most famous and skilful workmen in the world order the construction: Scopas, from the east, Bryaxis, from the north, Timotheus from the south and Leochares from the west. Although she died before the work was finished, yet they did not stop the work until it was completed. They knew that by so doing they would also immortalise their own names and glory in it. (Pliny l. 36. c. 5. with Vitruvins in the Proeme of his 7th book;) Therefore ever after this even in Rome, every sumptuous and magnificent building was called a "mausoleum". (Pausan, in his Arcadica.)

1649. After her death her brother Idrieus or Hidrieus headed the government of Caria for 7 years. (Diod. Sic. year 2. Olymp. 107.) He was the second son of Hecatomnus and married Hecatomnus' second daughter Ada, his own sister, according to the law of Caria, (Strabo. l. 14. Ariannus, of the Gests of Alexander, l. 1.)

1650. When Thebes was running out of money to carry on their war against the Phoenicians, they sent ambassadors to Ochus and received 300 talents from him. (Diod. Sic. year 2. Olymp. 107.)

1651. The Phoenicians and especially the inhabitants of Sidon had been badly abused by Ochus and revolted from him. They sent to Nectabenus king of Egypt and formed an alliance with him in a war against the Persians. They prepared a large fleet of ships and had many foot soldiers. They cut down the king's garden and orchard and burnt the hay that was provided for the king's stable. They killed those Persians that had wronged them. Therefore the governors of Syria and Cilicia made war on them. Tennes the king of Sidon, received from the king of Egypt, 4000 Greek soldiers under the command of Mentor of Rhodes. These combined with his forces and routed the Persians and drove them from all Phoenicia. (Diod. Sic. year 2. Olymp. 107.)

1652. The petty kings of the 9 cities of Cyprus who were subject to the king of Persia followed the example of the Phoenicians and agreed with each other to defect from the king. Each of these kings prepared for war and made himself absolute sovereign each in his own city. Artaxerxes Ochus ordered these kings to be subdued by Idricus. He recently became king of Caria and by long tradition of his ancestors was loyal to the kings of Persia and helped in their wars. He sent into Cyprus 40 ships containing 8000 mercenaries under the command of Phocyon the Athenian and of Euagoras who formerly had been a king there. These began by attacking the strongest city first and besieged Salamis. Many came to the battle from Syria and Cilicia which lay opposite Cyprus. They hoped to get much spoil from the battle. The army of Phocyon and Euagoras was twice as big as before. (Diod. Sic. year 2. Olymp. 107.)

1653. Artaxerxes Ochus mustered an army of 300,000 foot soldiers and 30,000 cavalry with 300 ships and 500 cargo ships to carry provisions. He left Babylon and went toward Phoenicia and the seaside. Mentor, whom the Sidonians had made commander over the Greek mercenaries, was frightened by his coming. He sent a man called Thessalion to Artaxerxes, offering first to betray all the Sidonians into his hands and later to help him conquer Egypt. When Thessalion had delivered his message and received the king's promise, he kissed his hand to seal the agreement. He returned to Mentor and told him of the king's promise. The Sidonians knew nothing of this. (Diod. Sic. year 2. Olymp. 107.)

1654. Meanwhile, Ochus sent his ambassadors into Greece their help against the Egyptians. The Athenians and Lacedemonians answered him, that they would keep the peace made with him, but were unable to help him at this time. However, Thebes sent him 1000 foot soldiers under the command of Lachetes. Argos also sent him 3000 men with no Greek appointed to be over them because the king wanted to have Nicostratus to command them. He was a high spirited man and he imitated Hercules by fighting with a lion's skin wrapped about him and carried a club in his hand. The Greeks who dwelt on the seacoast of Asia, sent him 6000 men. The total Greek forces were 10,000 men. Before they arrived, the king had advanced past Syria to Phoenicia and had pitched his camp not far from Sidon. (Diod. Sic. year 2. Olymp. 107.)

1655. Tennes the king of Sidon, joined with Mentor in his treason and assigned him to the guard of a certain quarter in the town and left him to manage the betrayal on that side. Tennes with 500 men went out of the city and pretended that he would go to the common meeting of Phoenicia. He had in his company 100 of the principal councillors of the city. He gave these to be butchered by Artaxerxes who were the authors of that defection from him. Shortly after 500 more of the chief of the Sidonians came to Artaxerxes to beg for mercy with olive branches in their hands. Artaxerxes had them all shot with arrows as he had done to the former group. He understood that according to Tennes the king that the city would be unconditionally surrendered to him. The Greeks which he bribed, opened the gates to let the king into the city and so betrayed the city to Artaxerxes. Once he was in, he saw that Tennes was of no further service to

him and had his throat cut. (Diod. Sic. year 2. Olymp. 107.)

1656. The Sidonians had burned all their ships before the king came so that no one could escape by ship. When the city was taken, each man shut himself up in his own house with his wife and children and then set his house on fire. Over 40,000 perished in the fire. Mixed with cinders of the place was molten silver and gold. The king sold this for many talents. The rest of the cities in the area were terrified and surrendered to the king. (Diod. Sic. year 2. Olymp. 107.)

1657. From there the king went and captured Jericho. (Solinus c. 35.) He took many along with him from Judah to serve him in his war against Egypt. This we gather from Aristeas' book of the Septuagint Interpreters and also in the Epistle of Ptolemy Philadelphus to Eleasarus, it is said:

``that many of the Jews were carried away into Egypt by the Persians, while they bare the sway there."

1658. This saying of his is to be referred to this time of Artaxerxes Ochus. Also that place in Justin, where he says, (l. 36. c. 3.) if there is any truth in either of them:

``that Xerxes was the first of the Persians that subdued the Jews"

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1659. While Salamis was besieged by Phocyon and Euagoras, all the rest of the cities submitted to the Persians. Only Protagoras king of Salamis held out against them. Euagoras wanted to be restored to his father's kingdom in Salamis. Some men treated him poorly and made accusations against him to the king. Euagoras saw that the king favoured Protagoras over him and gave up in his request to be restored to the kingdom. He went and cleared himself of all charges before the king. He did this so well that the king gave him a far better dynasty in Asia. At last Protagoras voluntarily submitted to the king and held the kingdom of Salamis peacefully after that. (Diodor. year 3 Olympiad 107.) This Euagoras of whom we now speak, it seems was the grandchild of another Euagoras who died 24 years before by his son Nicocles. For that Euagoras the elder, had a son Nicocles who succeeded him in the kingdom of Salamis. Another called Protagoras, appears from Isocrates. This younger Euagoras who succeeded Nicocles, seems to have been put from his kingdom by Protagoras who was his uncle. He received a better territory than Salamis from Ochus. But by his misdeeds there, he was forced to flee again into Cyprus. He was captured and executed as a malefactor according to Diodorus.

1660. Eusebus in Chron. shows that in this 3rd year of the 107th Olympiad, Ochus forced Nectanebus to flee into Ethiopia and took over all Egypt. He put an end to the kingdom of Egypt. This time was the period of Manetho's Commentaries concerning the history of Egypt and how Egypt was captured by Ochus. Diodorus in this year gives a long account of this.

1661. After Orchus destroyed Sidon, the auxiliary forces came to him from Argos, Thebes and the Greek cities in Asia. He united all his forces and he marched to the lake of Sirbonis. Most of his army perished in the bogs of Barathra because they had no guides. From there he marched to Pelusium at the first mouth of the Nile River. It was held by a garrison of 5000 men under Philophron. Here the Greeks encamped close to the city and the Persians camped 8 miles off. Ochus divided the Greeks into three brigades each of which was to have two commanders, one a Persian and the other a Greek. The first brigade, the Boeotians, were commanded by Lachertes a Theban and Rosaces a Persian, governor of Ionia and Lydia. The second one, the men of Argos, were commanded by Nicostratus a Greek and Aristazanes a Persian. The third brigade was under Mentor, who betrayed Sidon and Bagoas an eunuch of Persia. To each of these Greek brigades were added various companies and troops and sea captains with their squadrons of ships. On the other side, Nectanebus had in his army 20,000 auxiliary Greeks and as many to help him from Libya and 60,000 from his own country of Egypt who were called "Warriors". He had an exceeding large number of river boats, outfitted to fight in the river Nile if required. When he had supplied every place with reasonably sufficient garrisons, he with 30,000 Egyptians, 5000 Greeks and one half of his Libyans, defended the passages which lay most open and easiest for invasion.

1662. When things were thus ordered on both sides, Nicostratus who commanded the Argivians, obtained some Egyptian guides whose wives and children were kept as hostages by the Persians. With his pprtion of the ships, he crossed over one of the channels of the Nile that would be most out of sight from the Egyptians, When the closest garrisons of the Egyptians knew this, they sent to cut them off, over 7000 under Clinius who was from the Isle of Cos. In that encounter, the Greeks on the Persian side slew almost 5000 men on the other side along with their commander Clinius. When Nectanebus heard of this slaughter, he with his army he had about him retired to Memphis to secure that place. Meanwhile Lacrates, who commanded the first brigade of the

Greeks, hurried to attack Pelusium. He drained away the water that ran around Pelusium by a ditch that he cut. He raised a mount on the very channel of the old river and there planted his batteries. The Greeks within courageously defended the place. However when they heard that Nectanebus had left the field and retired to Memphis, they sued for peace. Lacrates told them and bound it with an oath that when the town was surrendered, they with their belongings would be all sent to Greece. When they heard this they surrendered the town.

1663. Mentor who commanded the third brigade, saw that all the cities were manned with two nationalities, the Greeks and Egyptians. He spread a rumour that Artaxerxes planned to deal most graciously with those who willingly submitted to him. The rest would be treated like those in Sidon. Everywhere the Greeks and Egyptians strived to be the first to surrender their cities to the Persians. Bubastus was the first city to surrender to the Persians, followed by all the rest of the cities. They settled for the best terms they could.

1664. Meanwhile when Nectancbus was at Memphis, he heard how all the cities defected to the Persians. Despondent, he gathered all the treasure he could and fled to Ethiopia. (Diod. Sic. year 3. Olympiad. 107.) Others report, that he shaved his head and disguised his appearance. He went to Pelusium and from there sailed to Philip king of Macedonia at Pella. (see the Excerpta, Barbaro-Latina, published by Scaliger, p. 58. the Chronicle of Alexandria, or Fasti Siculi, published by Raderus, p. 393. Cedrenus in the Basile Edition, p. 124. and Glycas, p. 195. from Psendo-Callisthenes' fabulous history of the Deeds of Alexander.)

1665. When Artaxerxes Ochus had possessed all of Egypt, he dismantled all the fortifications of the main cities and destroyed their temples. He got an infinite amount of treasure. Moreover, he took away all their records from their most ancient temples. The priests bought these again by paying a great some of money to Bagoas the Eunuch. (Diod. Sic. year 3. Olympiad. 107.) Ochus also is said to have derided their ceremonies and their god, Apis. (Severus Suppicitsus in his sacred History, l. 2.) The Egyptians called him an ass for his poor behaviour and spirit. Therefore, he violently took their god Apis the bull and sacrificed him to an ass. (Elian. Varia. Histor. l. 4. c. 8.) Then he ordered his cooks to prepare the bull for dinner. (Suidas in Ochus.)

1666. After this Ochus rewarded his Greeks who helped him win this victory with wealth and honour, each man according to his deeds. He sent them all away to their own country. He left Pherendates as his viceroy in Egypt. After so great a conquest, he was covered with glory and loaded with spoils. He returned to Babylon with his army, (Diod. Sic. year 3 Olympiad 107.) where he also took many Jews as prisoners. He settled most of them in Hircania which bordered on the Caspian Sea. Georgius Syncellus, from Julius Africanus reports in this:

``Ochus the son of Artaxerxes, made a journey into Egypt. He led away some Jews as captives. He settled some of them in Hircania near the Caspian Sea and the rest in Babylon. There they continue to this day as many Greek writers report."

1667. Hecataeus Abderia also, in his first book, De Judais, cited by Josephus, in his 1st book Contra Apionem, mentions many tens of thousands of Jews who were carried to Babylon. Later they were settled in Hircania. Paulus Orosins also writes: (l. 31. c. 7.)

``Ochus, who is also called Artaxerxes, after his great and long war in Egypt was ended, carried away many of the Jews. He commanded them to settle in Hircania near the Caspian Sea. Here

they continue to this day and prosper and increase in population. It is thought that they will one day break out from there into some other quarter of the world."

1668. This opinion seems to have no basis except of the passage in /APC 2Es 13:40-46 concerning the ten tribes who were carried away by Shalmaneser, of the Jews, of certain Hebrews shut up I know not where and of a river Sabbation. Petrus Treccensis in his scholastical history, (Esth. c. 5.) and from Vincentius Bellovacensis in his Specul. Histor. (l. 30. c. 89.) mentions these ten tribes. They were later closely confined in the Caspian Mountains. But these things do not agree with Josephus, whom he alleges for his author. Rather they agree with the writings of that false Gorion and Methodius and even with those fictitious accounts from the Mahometan's Koran, concerning Alexander.

3655 AM, 4365 JP, 349 BC

1669. Ochus rewarded Mentor of Rhodes with 100 talents in money and very rich furnishings for his house. He made Mentor governor over all the Asiatic shores with full and absolute power to suppress all rebellions which happened in those parts. This great grace and favour he used well. Previously Artabazus and Memnon made war against Ochus (See notes on 3648 AM and 3651 AM) and were driven from Asia. They fled to Philip king of Macedonia and lived with him. Philip secured pardons for Artabazus and Memnon from the king who sent for them both to come to him with all their families. Artabazus had by Mentor and Memnon's sister, 11 sons and 10 daughters. With so numerous a progeny, Mentor was exceedingly delighted and as each son grew up Mentor made them officers in the Army. (Diod. Sic. year 4. Olympiad 107.)

1670. Hermias, the archon of Atarne, was in rebellion against Ochus and had many strong cities and citadels under him. Mentor invited him to a peace conference and promised him that he would get him a pardon from the king. When Hermias came. Mentor captured him and took his signet ring. He sent letters in the name of Hermias that required the captains and garrisons everywhere in his dominion to surrender to the ones carrying these letters. This they did immediately. (Diod. Sic. year 4. Olympiad 107. and Polyanus Stratag. l. 6.) In like manner he did the same with all the other rebels of the king. Some he took by force and others by tricks. He brought them all under the king's subjection again. He periodically sent the king Greek mercenaries. He managed the government with great wisdom, valour and loyalty to the king. (Diod. Sic. year 3. and 4. Olymp. 107. and Demosthenes in his Oration, contra Aristocratem.)

1671. When Spartacus the king of Bosphorus Cimmerius was dead, his brother Parysades succeeded him in the kingdom and held it for 38 years. (Diod. Sic. year 4. of 107. Olympiad.)

3656 AM, 4366 JP, 348 BC

1672. In the 1st year of the 108th Olympiad, when Theophilus was archon in Athens, Plato died who was the philosopher and founder of the old academia. (Hermippus in Laertius, Dionysius Halicarnasseus, in his Epistle to Ammeus concerning Demosthenes and Atheneus l. 5. c. 13.) The saying of Numenius the Pythagorean as reported by Hesychius the Milesian, (in Numenius):

``Whatever Plato said concerning God and the world, he stole it all from the books of Moses."

1673. Hence came that famous saying of his, reported by Hesychius and his follower Suidas. Even before them Clememens Alexandrinus (Stromat. 1.) said of him:

``for what is Plato, but Moses put into good Greek?"

1674. He says that Plato translated many things from the books of Moses and put them into his own writings. Aristobulus the Jew (See note on 3479 AM) said the same so that I shall not try to defend the authority of Justin Martyr, Clement of Alexandria, Ambrose, Theodoret, Johannes Philoponus, writing on the Hexameron and other Christians.

1675. After Plato died, Aristotle, who founded the sect of the Peripatetic Philosophers, travelled to Hermias the eunuch and ruler of Atarve, of whom I spoke in the previous year. He lived with him for 3 years, according to Laertius from Apollodorus' Chronicle and Dionysius in his previously cited Epistle to Ammeus. Strabo (l. 13.) tells us, that he lived at Assos, which was under the dominion of Hermias and Assos is mentioned in Ac 20:13. Aristotle was closely related to Hermias because he married Pythiades the adopted daughter of Hermias. She was either the natural daughter of Hermias' sister or brother. I know not if Aristotle the Peripatetic (as we find in Euseb. de Preparat. Evangel. lib. 15.) from the affection he had for Hermias married her after the death of Hermias. While he remained in Asia, he met a Jew who was a man of great learning and temperance. He came from upper Asia to the seaside. There he talked in Greek with Aristotle and any others who wanted to hear him. (Clearchus of Solos a principal scholar of Aristotle, as cited by Josephus, l. 1. contra Apionem., in his 1st book "de Somno." i.e. "of sleep.") So that perhaps to this Jew it is that the Peripatetic sect of philosophers owe so many of their good sayings. They follow closely the words of Moses and the prophets as our Clement of Alexandria affirms from Aristobulus. (l. 5. Strom.)

3658 AM, 4368 JP, 346 BC

1676. Satyrus, the ruler of Heraclea in Pontus turned over the government to Timotheus, the oldest son of his brother Clearchus. Shortly after this, Satyrus was striken with a most grievous and incurable disease. A cancer grew in his groin which never stopped growing inward until he died at the age of 65 years. He ruled Heraclea for 7 years. (Meknon in Excerpt. c. 3.) Timotheus took his younger brother Dionysius into the government and appointed him to be his successor in case he should die. (Meknon in Excerpt. c. 4.)

3659 AM, 4369 JP, 345 BC

1677. Memnon of Rhodes, a Persian commander mentioned earlier, sent for Hermias the eunuch and ruler of Atarne. He came suspecting nothing for he was invited as a friend. Memnon seized him and sent him as a prisoner to the king who hanged him. The philosophers, Aristotle and Xenocrates, a Chalcedonian who was born in Bithynia were with Hermias. They got away and escaped from the Persian territories. (Strabo. l. 13.) When Aristotle had lived with Hermias 3 years he went to Mytilene when Eubulus was archon at Athens, in year 4. of the Olymp. 108. (According to Laertius from Apollodorus' Chronicles and also Dionys. Halicarnas. in his Epistle to Ammaeus mentioned previously.) There is also extant in Laertius an Epigram of Aristotles, on a statue of Hermias at Delphi:

``Him did the king of Persia stay Contrary to Jove's law or reason, Not by force or bloody fray,

But by a friend's detested treason."

1678. Therefore I thought it fit to insert this here that no man might think that Aristotle was in anyway party to his death. This they might incorrectly think based on those words of Tertullian where he says that Aristotle made his friend Hermias to leave his place in shame.

3660 AM, 4370 JP, 344 BC

1679. Idrieus, Prince of Caria died. His enormous wealth is noted by Isocrates (Oration to Philip of Macedonia). His wife Ada who was his sister, succeeded him and ruled for 4 years. (Strabo, l. 14. Diod. Sic. year 1. Olymp.) In Asia it was common after the time of Semiramis, for wives to succeed their husband's in their kingdoms. (Aria in Exped. Ales. l. 1. p. 24.)

3664 AM, 4374 JP, 340 BC

1680. Pexodarus the youngest son of Hecaromnus, expelled his sister Ada and ruled for 5 years. (Diod. Sic. year 4. Olymp. 109.) He left her the revenues from only the town of Alinda to live on.

1681. Pexodarus sent for Orontobates a Persian lord, to make him his consort in the government of Caria. He gave him his daughter Ada for a wife. (Aria. l. 1. Strabo l. 14.)

1682. Philip king of Macedonia and his army of 30,000 men besieged Perinthus, a town in Thracia that was on the Propontus. They were well equipped with battering rams and other devices and they constantly tried to destroy the walls so the inhabitants had no time for rest or respite. The king of Persia was becoming alarmed by Philip's success. He ordered his commanders and governors in Asia to send to relieve Perinthus. They were to send all they could which they did. (Diod. Sic. year 4. Olymp. 109.) This was the main reason Alexander gave in a letter to Darius why he invaded Asia. (Aria. l. 1. p. 41.)

3666c AM, 4376 JP, 338 BC

1683. When Artaxerxes Ochus had reigned for 23 years, he became sick. Bagoas was the eunuch and chief man under him as chiliarch of the kingdom. Bagoas gave him poison to kill him. Artaxerxes' physician helped Bagoas do this. (Diod. Sic. year 3. Olymp. 104. and year 2. Olymp. 111., Severin Sulpitiscs. Histor. Sacra l. 2.) Bagoas was an Egyptian and so hated Ochus for killing their god Apis that he revenged that sacrilege (as Sulpitius speaks) done to his nation by killing the king. He cut his flesh into gibbets and threw it to the cats to eat. I do no know what he put into the coffin in place of his flesh. From his thigh bones he made belts and handles for swords and by this represented his propensity to blood and slaughter. (Elian. Varia. Histor. l. 6. c. 8.) When Artaxerxes was dead, Bagoas was the most powerful man in the kingdom. He made Artaxerxes' youngest son Arsen the king and executed all his brothers. The young king would have no one left to help him and would be forced to depend on Bagoas all the more. (Diod. Sic. year 3. Olymp. 107. and year 2. Olymp. 111.)

1684. Timotheus the tyrant of Heraclea in Pontus, died 15 years after his father Clearchus. (Diod. Sic. year 3. Olymp. 110.) For his great kindness, he was not called any more a tyrant, but

a gracious lord and saviour. His body was honourably interred by his brother and successor Dionysius. All sorts of justs, tiltings and wrestlings were done. Some were performed then as time permitted and some later which were done with greater pomp and magnificence than the former ones. (Memnon in Excerpt. c. 4.)

3667 AM, 4377 JP, 337 BC

1685. At the general assembly of all Greece at Corinth, Philip king of Macedonia, was made general of all the Greek forces. He had absolute power over them to make war against the king of Persia. Presently, he started to make many preparations for the war. He assessed the number of soldiers to be levied from every city and then returned into Macedonia. (Diod. Sic. year 4. Olymp. 110.)

3668c AM, 4378 JP, 336 BC

1686. The next spring, Philip sent three of his captains into Asia, Parmenio, Amyntas and Attalus, with part of his army. They were to plunder the king's countries and to liberate the Greek cities. (Justin. l. 9. c. 5. Diod. year 1. Olymp. 111.)

1687. When Bagoas the eunuch knew that Arsen plotted revenge against him, he killed Arsen and all his children in the 3rd year of his reign. When the king's family was utterly destroyed, he set up Darius, a his friend and the son of Arsamis who was a brother to Artaxerxes. Darius claimed the crown as next of kin. (Diod. Sic. l. 17. year 2. Olympiad 111.) However Justin (l. 10. c. 3.) speaks of him in this manner:

``Codomannus, in regard for his outstanding virtue, was made king by the people and the name of Darius was given him for majesty's sake."

1688. Alexander the Great, in Q. Curtius, (l. 6. c. 4.) uses these words:

``For Darius did not come to the crown by succession but by the mere procurement and favour of Bagoas the Eunuch.",

1689. Again in a letter Alexander sent to Darius, (Arianus (l. 2. p. 41.) he charges him:

``As a murderer Bagoas had Darius made king. Darius got that kingdom wrongfully and not according to the laws of the Persians but by great injustice.":

1690. Strabo says: (l. 15.)

``When Bagoas had murdered Arsen, he set up Darius who was not of the king's blood in his place."

1691. Lastly, Plutarch in his first book, "of the fortune of Alexander", introduces him as speaking to Fortune in this manner: (for so it should be, in his printed copies)

``Darius who was a slave and a courier of the kings, thou (Bagoas) madest king of the Persians:"

1692. Also Hesychius tells us in his Lexicon: "Astandes", means "carrier" Suidas states:

``"Astandae" and "Angati", in the Persian language, are those who carry letters from post-house to post-house until they come to the place of their destination."

1693. So Darius was one of them who in Es 8:14 are called ~ykrtfta and as ajatdud. In Elian it is written for augaidud so for dulhd. We are there to read dild, from the same place in Plutarch.

1694. Bagoas planned to poison Darius also. When the plot was discovered, Darius sent for him. When he came, he was ordered to drink of it. When he refused, Darius had it poured down his throat. (Diod. Sic. year 2. Olympiad 111.) He told the people that he had killed him in self-defence. (Q. Curtius l. 6. c. 6.)

3668d AM, 4378 JP, 336 BC

1695. When Philip was yet living, Darius planned to attack him in Macedonia. (Diod. Sic. l. 17.)

1696. Sanballat, a Cuthaean, from whom the Samaritans had their beginning, was made governor of Samaria by Darius. He gave his daughter in marriage to Nicasus the son of Manasses brother to Jaddus the high priest at Jerusalem. He hoped by this marriage to be held in better esteem with the Jews. (Joseph. Antiq. l. 11. c. 7.)

1697. Philip, king of Macedonia was celebrating the marriage of his daughter Cleopatra with Alexander the king of Epeirus at Egaeas. He was murdered by Pausanias, the son of Cerastes, of Orestis, a place in Macedonia. (Diod. Sic. year 1. Olymp. 111. Justin l. 9. c. 6. Joseph. l. 11. c. 8.) Alexander in his letter to Darius stated that his father was murdered by assassins hired by Darius and paid with a huge sum of money. (Q. Curtius l. 4. c. 1., in Arria. l. 2. p. 41.)

1698. A little before Philip was killed, Neoptolemus a tragedian is reported by Diod. (l. 6.) to have sung an ominous song before him. This very song was later sung before Caligula the emperor on the very day when he was murdered, according to Suetonins in his life reports.

``Muester, the actor sung and acted that very song which before Neoptolemus the actor did in a play when Philip, the king of Macedonia, was killed:"

1699. Josephus did not understand this part of the Roman history too well. (l. 19. Antiq. c. 1.) Later he had spoken of Muester and the song which he sang. Rusinus translates it thus in Latin and I to this effect in English saying:

``The actor danced the fable of Cynuras in which both Cinyras and his daughter Marrha were killed."

1700. Josephus draws from this that they were both killed on the same day.

``It is known that the murder of Caligula happened on the same day as Philip, the son of Amyuntas king of Macedonia was slain by one of his friends called Pausanias as he was going into the theatre."

1701. So some men place both these murders on January 24th. However the time of Philip's death is best known by the time when Alexander succeeded him in his kingdom.

1702. After the death of Philip, Pythodemus, as Arrian or Pythodorus, (Diod. Sic. year 1. Olympiad 111,) calls him, was archon in Athens. Alexander succeeded his father at age 20. (Plutarch and from Trogus, Justin) Although Arianus, in the beginning of his History of Alexander says that he was about 20 years old when, after his father's death, he journeyed into Peloponesus. This may lend some doubt to him being 20 years old. Nothing is said of how long the interval was between his father's death and his journey there. The exact age is determined from the time of his death as mentioned at the end of the same history. It is said that he lived 32 years, 8 months. Of that time, he reigned 12 years and 8 months. Subtracting 12 years and 8 months from of the total age gives a result of exactly 20 years to the month. It appears that Philip died at the end of the Macedonian month Daesis. (I shall in due time publish these.) I therefore gather that Alexander began his reign about the 8th month before the 1st of the month Dii. Hence Philip was murdered about the 24th of September in which month of ours the month Dii begins. This I have documented in my discourse on the solar year of the Macedonians and Afiaticks. It was not the 24th of December.

3669 AM, 4379 JP, 335 BC

1703. Alexander came to Peloponese and followed his father's example. He summoned all the cities of Greece to Corinth. He was by the general vote of all the Greeks there except the Lacedemonians, made general in his father's place to go against the Persians. (Justin l. 11. c. 2. Diodorus l. 17. Arrian l. 1. p. 1.)

1704. He returned from there into Macedonia, in the very beginning of the next spring. He went through Thrace and attacked the Illyrians and the Thribulli. (Arrian. l. 1.) In a battle on the bank of the Danow, he defeated Syrmus, the king of the Triballi. (Plut. in Alex.) Meanwhile, he had news that the Athenians, Lacedemonians and Thebans, were defecting to the king of Persia. The instigator of this was Demosthenes the orator who had been bribed with a vast sum of money from the Persians. He made a speech and assured them that Alexander with all his forces were defeated by the king of the Triballi. (Justin. l. 11. c. 2. with Eschines in his Oration cont. Ctesiphontem.) Further, the Athenians by certain of their officials sent Demosthenes' letter to the Athenian captains in Alexander's army. They asked Attalus, one of the 3 captains sent by Philip into Asia to revolt from Alexander. Like the other Greeks, they revoked their order making Alexander the general of the Greek forces. (Diod. Sic. year 2. Olymp. 111. with Demosth. his Oration for Ctesiphon.)

3669d AM, 4379 JP, 335 BC

1705. Memnon the commander from Rhodes, was sent into Phrygia with 5000 soldiers. After passing by the hill Ida, he suddenly attacked the city of Cyzycum. He was unable to defeat it but wasted their territories and returned loaded with a vast amount of spoil from there. (Diod. Sic. year 2. Olymp. 111.)

1706. When Pexodarus was dead, his son-in-law, Orontobates succeeded him in the kingdom of Caria by the authority of the Persian king. (Strabo. l. 14 Arrian. l. 1. p. 24.)

1707. When Alexander had conquered those barbarous people he returned to Greece. The country was all in a turmoil. On his way, he befriended the Thessalonians and journeyed through the pass of Thermopylae. He won the Ambracia to him by his kindness. He and his army went into Boeotia and camped before Cadmaea, which was held by a garrison of Macedonians. The Atheninas sent their officials to ask his pardon which he gave them. However, Thebes refused his pardon when he offered it. Therefore he besieged the city. (Diod. Sic. year 2. Olymp. 111., Plut. in Alexan.)

1708. He sent Hecateus with an army into Asia to capture Attalus. Attalus sent the letter which he had received from Demosthenes to Alexander, with a very detailed excuse and justification for his actions. Nevertheless Hecataeus followed his commission and captured him. He sent him packing into another world. So the Asian Macedonian army had peace and the rebellions ceased. (Diod. Sic. year 2. Olymp. 111.)

1709. Parmenio, who was always loyal to Alexander, took Grinium by force and sold all its townsmen for slaves. From there he went and besieged Pitane. When Memnon approached, he so frightened the Macedonians that they lifted their siege. (Diod. Sic. year 2. Olymp. 111.)

1710. Callas, with a Macedonian army and other mercenaries, fought with the Persians in the country of Troas. His small forces defeated the Persians and forced them to retire to Rheteum. (Diod. Sic. year 2. Olymp. 111.)

3670a AM, 4379 JP, 335 BC

1711. Alexander laid Thebes in Boeotia level with the ground, (Diod. year 2. Olymp. 111.) in October which was the time when the "Mysteries" were kept in Athens. They did not observe that holy solemnity that year because of what happened. (Plut. in Alexan. and Arrian. l. 1.) 90,000 men in Thebes were killed and 30,000 were sold for slaves. All went to ruin except only the houses of the priests, his father Philip's friends and Pindarus the poet. (Elian. Varia. Histor. l. 13. c. 7.)

1712. Alexander at a common council of Greece was chosen general a second time to go against the Persians. Alexander went to visit Diogenes the philosopher. (Plut. in Alexan.)

3670b AM, 4380 JP, 334 BC

1713. When he returned to Dios a town in Macedonia, (Arrian. l. 1. p. 11.) all his thoughts were upon the conquest of Asia. In his sleep the likeness of the High Priest of Jerusalem appeared to him, who bade him be courageous and bold. He was to quickly enter Asia with his army and that he would conduct his armies in the conquest of the Persian Empire. (Josephus, Antiquit. l. 11. c. 8. s. 5.)

3670c AM, 4380 JP, 334 BC

1714. Therefore in the very beginning of the spring, Alexander left his own home and after a 20 day march, he came to Sestus. From there his army crossed over into Asia. (Arrian. l. 1.) (Euaenetus was then the archon at Athens.) This was 11 years before he died according to Clement of Alexandria as he notes from the most ancient chronologies. (l.1. Strom.) That is, this was the 3rd month before Ctesicles came to be archon in Athens. In which time, Diod. Sic. places his trip into Asia in the 3rd year of his reign. Zosimus follows Diod. Sic. without noting his error. (l. 1. Histor.) It was in the second year of his reign, year 2, Olymp. 111.

1715. He left Antipater behind in Europe with 12,000 foot soldiers and 11,500 cavalry to tend to matters there. Alexander with 60 ships sailed to Troas, (Diod. year 2. Olymp. 111.) but ordered Patmenion to transport the largest part of his foot soldiers and cavalry from Sestus to Abidus. This he did with the help of 160 ships and a number of cargo ships. (Arrian. l. 1.)

1716. Even those who were present do not agree on how many men Alexander took into Asia. In (Polybius l. 12. c. 663. in fi.) Calisthenes states he had 4500 cavalry and 30,000 foot soldiers. In Plutarch, in his discourse of Alexander's fortune, Aristobulus is alleged to say that he had 30,000 foot soldiers and 4000 cavalry. Ptolemy the son of Lagus and later king of Egypt says there were 30,000 foot soldiers and 5000 cavalry. Anaximenos of Lampsacus says there were 40,000 foot soldiers and 5500 cavalry. Livi (l. 9.) agrees with Aristobulus and says there were 4000 cavalry. Diodorus, (l. 17.) Justin (l. 11 c. 6.) and Orosius, (l. 3. c. 16.) agree with Calisthenes that there were 4500 cavalry. Although (Arrian. l. 1.) says, that he had more than 5000 cavalry. Diodorus has a total of 5100 when you sum his numbers. In the number of foot soldiers he says there were 30,000 and agrees with Calisthenes, Aristobulus and Ptolemy. Livi says there were more than 30,000 foot soldiers. Arrian says that there were not many more than 30,000 soldiers. Justinus and Oronus make it to be 32,000. Concerning the number of 40,000 foot soldiers which Calisthenes and Anaximenes mention, Julius Frontinus assigns to his whole army in this way.

``Alexander of Macedonia, with 40,000 men, all veteran soldiers, trained under his father Philip attacked the whole world and slew an infinite number of his enemies." (Frontin. Stratag. l. 4. c. 2.)

1717. To pay his army, Aristobulus says Alexander took only 70 talents of money. Duris says he had only 30 days' of provisions. Sicritus adds, that he went in debt 200 talents to pay for his army. (Plutarch in his life and in his book of the fortune of Alexander.)

1718. As soon as he landed on the Continent, Alexander was the first of all of them to throw a spear on shore. This signified his taking possession of all Asia. He leaped on shore and danced about in his armour. He offered sacrifice and besought the gods:

``that those lands might willingly receive him for their king:"

1719. Then he went and sacrificed to the ghost of Achilles, from whom he was descended on his mother's side and to Ajax and other Greek heros who died in the war of Troy. (Diodor. Justin, Arrian) He commended the very good fortune of Achilles in two points. First he had so true a friend about him as Patroclus. Secondly, he had a man like Homer to sing his praises. (Plut. in Alex. Cic. pro. Archia Poeta. and Arrian. l. 1.)

1720. When he came into Ilium, he sacrificed to Pallas of Troy. He hung his own arms in her temple and took from there in place of them, some other arms from the chancel. They were there from the time of the of the Trojan war. (Diodor. Arrian.) Among the other relics they showed the lute of Paris. Alexander said, he would have thanked them if they could have showed him the lute of Achilles by which he had sung the praises of famous men. (Plut. in Alex. Elia. Variar. Hist. l. 9. c. 38.)

1721. From Ilium he went to Arisbe to join his whole army that had crossed over by sea. The next day he passed by Percota and Lampsacus. He camped at the Prosactium River. (Arrian. l. 1.) He planned to utterly destroy Lampsacus and its inhabitants for he thought they had or were planning to defect to the Persians. He saw Anaximines the historian, a man very well known to him and to his father, coming to meet him. He guessed his errand and swore first saying:

``whatever he desired of him, that he would not do."

1722. Then Anaximines replied:

``Sir, I beseech you to destroy Lampsacus."

1723. Alexander was caught in his own net by the wit of the man. Though much against his will, he went his way and spared the place. (Valer. Max. l. 7. c. 3. Pausan. in his Eliaca. l. 2. Snidas, in the word, Anaximenes.)

1724. After much difficulty and danger, Alexander crossed the Granion River in Phrygia and planned a battle with the Persians in the plain of Adrastia. Justinus and Orosius say the Persians had 600,000 foot soldiers and 20,000 cavalry. Arrian some what improbably adds that besides the mercenaries there were less than 20,000 foot soldiers. Diodorus is more cautious and says, that the Persian cavalry was more than 10,000 and the army was under 100,000 men. 20,000 Persian foot soldiers and 2500 cavalry died in the battle according to Plutarch. Diodorus reports that they lost 10,000 foot soldiers and no less than 2000 cavalry and had more than 20,000 taken prisoner. Arrian' account states that the Persian cavalry lost 1000 men and their foreign mercenaries were almost all killed. 2000 were taken prisoner. Orosius' account is quite fantastic when he says there were 400,000 slain. (l. 4. c. 1.)

1725. In this fight Alexander who wore that armour which he had taken from the temple of Palas at Ilium, had his head piece cut in pieces to his very hair. Plutarch from Aristobulus states he lost 25 cavalry and 9 foot soldiers. However, Justin and Orosius say that 120 cavalry and 9 foot soldiers died. According to Arrian, Alexander lost about 25 men in total who were all Macedonians. Lysippus made brass statues of them. Others say that he lost 60 cavalry and 30 foot soldiers. The next day, Alexander had these men buried with all funeral rights. This great and memorable victory opened the way to the empire of all Asia. It happened in the month Daesius with the Macedonians and on the 6th of Thargehon with the Athenians or Sunday, May 20th 334 BC in year 2 of the Olympiad 111. This we have discussed in detail in our discourse on the Macedonian and Asiatic Solar year. (c. 1. pg. 4, 5, 11.)

1726. When Alexander had rested his army, he marched forward through Lydia and came to Sardis. The city with all it provisions and treasures, was voluntarily surrendered to him by Mithrinnes, or Mithrenes, its governor. (Diodorus, Arrian.)

3670d AM, 4380 JP, 334 BC

1727. He went to Ephesus and replaced the oligarchy with a democratic government. He assigned all the tributes which were formerly paid to Darius, to Diana. The Ephesians cried out for justice against those who had robbed the temple of Diana. They demolished the statue of Philip which was set up there. They took Syrphaces, his son, Pelagon his son and the children of the brother of Syrphaces and stoned them to death. (Arrian. l. 1.) Moreover they enlarged and beautified the temple itself which was burned down by Erostratus on the night when Alexander was born. They appointed Dimocrates the architect to oversee the work. Alexander later used him to build Alexandria in Egypt. (Julius Solinus, c. 40) Artemidorus mentions (Strabo l. 14.) that Alexander promised to pay for the construction of the temple if the Ephesians would allow him to take the credit as the builder of the work, but they refused.

1728. While Alexander stayed at Ephesus, ambassadors came to him from Magnesia and Tralles and surrendered their cities to him. He sent to meet them, Parmenion with 2500 foreign foot solders and 2500 of his Macedonian troops, with 200 cavalry from his auxiliaries. He sent also Alcimalus the son of Agathocles, to the cities of Eolia and Ionia, which were held before by the Persians with about the same number of troops as he had sent with Parmenion. Everywhere, he abolished the oligarchies in their cities and set up democratic governments. He gave them permission to live according to their own laws and abolished the tribute they paid to the Persians. (Arrian. l. 1.)

1729. He stayed at Ephesus and sacrificed to Diana. With his whole army in battle array, he went in a procession to her. The next day he went to Miletus with the rest of his foot soldiers, archers, agrians, the cavalry from Thrace and aides of his confederates and his own troops. (Arrian. l. 1.) There the Persians who escaped from the fight at Granicum had fled with their general Memnon. (Diodor.) 3 days before they arrived, Alexander had sent Nicanor with 160 ships to capture of the isle of Lada, opposite Miletus. He held it with 4000 men from Thrace and other nations so that when the Persian fleet of 400 ships came there, they could not get to the mount of Micale. (Arrian. l. 1.)

1730. Alexander besieged Miletus by land and sea and battered their walls. They finally surrendered to him. The 300 Greek mercenaries had fled from there to a nearby little island. Alexander took and enlisted them among his own troops. He gave the Milesians their freedom and all the non-Greeks there he either killed or sold for slaves. (Diod. Sic. year 3. Olymp. 111. Arrian. l. 1.)

3671 AM, 4381 JP, 333 BC

1731. Alexander dismissed his fleet of 160 ships (182 ships according to Justin. l. 11. c. 6. s). He retained 20 Athenian ships to carry his battering rams with. (Justin. l. 11. c. 6. s)

1732. Memnon of Rhodes, sent his wife and children to Darius, as a pledge of his loyalty and was made general of all his army. (Diod. Sic. year 3. Olymp. 111.)

1733. Alexander marched with his army into Caria. Everywhere he went, he proclaimed liberty to all the Greek cities. He said they could live by their own laws and be free from Persian

tribute. He made it clear that this war was to liberate of the Greeks from Persian rule. (Diod. Sic. year 3. Olymp. 111.)

1734. While he was on his way, Ada met him. She had been expelled by her brother Pexodarus from the kingdom of Caria. She surrendered her city Abinda which was the strongest place in all Caria. She desired to be restored to her grandfather's kingdom and promised further to help him take the rest of the forts and cities of that country. These she said were in the power of her close friends. She adopted Alexander for her son. In return he gave her the town of Abinda and he proclaimed her queen of Caria. He bid her claim Caria and did not refuse to be called her son. Whereupon all the cities of Caria sent their officials to him. They gave him crowns of gold and offered him their service in whatever he would ask them to do. (Diod. Sic. year 3. Olymp. 111. Strabo, l. 14. Arrian. l. 1. Plut. in Alexander.)

1735. Orontobates a Persian, held Halicarnassus a city of Caria, ever since the days of his father-in-law, Pexodarus. Memnon of Rhodes the Persian general, had joined him with all his forces. Alexander encamped before its walls and began to assault and batter it very intensely. Ephialtes an Athenian, behaved valiantly in the defence of the city. When he and others were slain at the breaches in the wall, then Memnon and the Persian princes and captains placed a strong garrison of their best soldiers in the citadel. They then sailed with the rest of the people and all their belongings to the Isle of Cos near to Rhodes. When they were gone, Alexander cast a trench and built a strong wall on it around the citadel. He razed the city to the ground. He left garrisons there and in other parts of Caria. He placed Ptolemy over 3000 foreign soldiers and 200 cavalry. He left the government of that whole country of Caria to his adopted mother, Ada. (Diod. Sic. year 3. Olympiad 111. Arrian. l. 1.)

1736. Alexander gave his Macedonians who had married wives shortly before they started on this journey, leave to go and spend their winter months with them. They could leave Caria to rejoin their wives. He appointed Ptolemy the son of Seleucus who was one of his captains, to be their commander. He sent with him Caenus the son of Polemocrates and Meleager the son of Neoptolemus who were recently married. He ordered them that when they returned they should bring all the newly married troops to him and with them as many cavalry and foot soldiers as possible from the country where they wintered. (Arrian. l. 1. and Q. Curtius in the beginning of his 3rd book.)

1737. Alexander sent Parmenion to Sardis and made him commander over all the cavalry of his confederates. He ordered him to take with him all the Thessalian cavalry and auxiliaries and all carts that he could make. They were to go ahead of him as far as Sardis, while he went to Lycia and Pamphylia. He took all the sea towns so that the navy of the enemy would be useless to them. On his way, he captured a very strong town called Hyparna on his first attack. He allowed the mercenary soldiers to depart in safety. From there he marched into Lycia. The city Telmessus conditionally surrendered to him. When he crossed the Xanthus River, the cities of Pinara, Xanthus, Patara and 30 smaller towns surrendered to him. (Arrian. l. 1.)

3671 AM, 4381 JP, 333 BC

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1733. Alexander marched with his army into Caria. Everywhere he went, he proclaimed liberty to all the Greek cities. He said they could live by their own laws and be free from Persian tribute. He made it clear that this war was to liberate of the Greeks from Persian rule. (Diod. Sic. year 3. Olymp. 111.)

1734. While he was on his way, Ada met him. She had been expelled by her brother Pexodarus from the kingdom of Caria. She surrendered her city Abinda which was the strongest place in all Caria. She desired to be restored to her grandfather's kingdom and promised further to help him take the rest of the forts and cities of that country. These she said were in the power of her close friends. She adopted Alexander for her son. In return he gave her the town of Abinda and he proclaimed her queen of Caria. He bid her claim Caria and did not refuse to be called her son. Whereupon all the cities of Caria sent their officials to him. They gave him crowns of gold and offered him their service in whatever he would ask them to do. (Diod. Sic. year 3. Olymp. 111. Strabo, l. 14. Arrian. l. 1. Plut. in Alexander.)

1735. Orontobates a Persian, held Halicarnassus a city of Caria, ever since the days of his father-in-law, Pexodarus. Memnon of Rhodes the Persian general, had joined him with all his forces. Alexander encamped before its walls and began to assault and batter it very intensely. Ephialtes an Athenian, behaved valiantly in the defence of the city. When he and others were slain at the breaches in the wall, then Memnon and the Persian princes and captains placed a strong garrison of their best soldiers in the citadel. They then sailed with the rest of the people and all their belongings to the Isle of Cos near to Rhodes. When they were gone, Alexander cast a trench and built a strong wall on it around the citadel. He razed the city to the ground. He left garrisons there and in other parts of Caria. He placed Ptolemy over 3000 foreign soldiers and 200 cavalry. He left the government of that whole country of Caria to his adopted mother, Ada. (Diod. Sic. year 3. Olympiad 111. Arrian. l. 1.)

1736. Alexander gave his Macedonians who had married wives shortly before they started on this journey, leave to go and spend their winter months with them. They could leave Caria to rejoin their wives. He appointed Ptolemy the son of Seleucus who was one of his captains, to be their commander. He sent with him Caenus the son of Polemocrates and Meleager the son of Neoptolemus who were recently married. He ordered them that when they returned they should bring all the newly married troops to him and with them as many cavalry and foot soldiers as possible from the country where they wintered. (Arrian. l. 1. and Q. Curtius in the beginning of his 3rd book.)

1737. Alexander sent Parmenion to Sardis and made him commander over all the cavalry of his confederates. He ordered him to take with him all the Thessalian cavalry and auxiliaries and all carts that he could make. They were to go ahead of him as far as Sardis, while he went to Lycia and Pamphylia. He took all the sea towns so that the navy of the enemy would be useless to them. On his way, he captured a very strong town called Hyparna on his first attack. He allowed the mercenary soldiers to depart in safety. From there he marched into Lycia. The city Telmessus conditionally surrendered to him. When he crossed the Xanthus River, the cities of Pinara, Xanthus, Patara and 30 smaller towns surrendered to him. (Arrian. l. 1.)

1738. In the middle of winter, Alexander went to Myliada in Greater Phrygia and made a league with the ambassador who came to him from Phaselis and the lower Lycia. They surrendered all their cities into his hands. A short time later, Alexander went to Phaselis and razed a strong fort which the Pisidians had built to harass the inhabitants of Phaselis with. (Arran. l. 1.)

1739. While Alexander was near Phaselis, he received a rumour that Alexander Aeropus whom he had made commander of the Thessalian cavalry intended to kill him. However he and his two brothers Heromenes and Arrobaeus were suspected to be involved in Alexander's father, Philip's death. For Darius received letters from Alexander Aeropus by Amyntas who fled to him. Darius sent Asisines, a Persian, to the sea side under the pretence of having a message for Atysies the governor of Phrygia. The real purpose was to assure Alexander Aeropus that if he killed Alexander, the kingdom of Macedon would be his and Darius would give him 1000 talents of money besides. However Asisnes was intercepted by Pharmenion and put to the rack. He confessed all and he was sent away heavily guarded to Alexander. Alexander looked carefully into the matter and sent Amphoterus to Pharmenion with secret instructions to seize Aeropus and put him in prison. (Arran. l. 1.) It was to this matter that Alexander wrote in his letter to Darius. According to Q. Curtis, (l. 4. c. 1.) he said:

``When you have forces of your own, yet you go to sell your enemies' heads since you who were recently the king of so great an army would hire a man to take away my life with 1000 talents," (Just. l. 11. c. 7.)

1740. Alexander left Phaselis with his army and travelled along the coast to Pergae. From there he came to Aspendus and besieged it. Although the city was situated on a high and rugged mountain, it surrendered to him. He next went into Pindia and tried unsuccessfully to take the city of Telmislus. Instead he made a league with the Selgians who were enemies to the Telmissians. He took Salagassa by force and killed about 500 Pisidians. He lost his captain Cleander with about 20 of his own men. From there he went to capture the other cities of Pisidia. Some of their stronger places he took in by force and others surrendered conditionally. After this he came into Phrygia to the marsh lands of Ascania. After his 5th camp, he arrived at Celenae. (Arrian. l. 1.)

1741. The citadel of Celenae was held by the Persian commander with a garrison of 1000 Carians and 100 Greek mercenaries. After a 60 day's truce, (in which the commander expected relief from Darius), he surrendered to Alexander. (Arrian. l. 1. and Curtius, l. 3. c. 1.)

1742. Alexander left a garrison of 1500 in Celenae. After he had stayed there 10 days, he made Antigonus the son of Philippus, governor of Phrygia. He made Balacrus the son of Amyntas the commander of the auxiliaries in his place. Alexander marched to Gordium. He sent a letter to Parmenion that he should not sail to meet him at Gordium. (Arrian., l. 1.)

1743. Parmenion with his army and the Macedonians which had leave to be with their new wives, came to Gordium. The army he had recently raised was under the command of Ptolemy, Caenus and Meleager. That army consisted of 1000 Macedonians foot soldiers and 300 cavalry. 200 Thessalian cavalry and 150 cavalry from Elis led by Alcias who was from the same country. (Arrian. l. 1.)

1744. Darius made Memnon admiral of his fleet and chief commander of all the seacoast. Memnon planned to carry the war from Asia into Macedonia and Greece. He outfitted a navy of 300 ships and captured the isle of Chios and the rest of the cities and places in Lesbos except Mitylene. (Diod. year 4. Olymp. 111. with Arrian. l. 2. in prim.)

1745. The elders of Jerusalem were offended that Manasseh the brother of Jaddua, the high priest, had married a foreign wife contrary to the law. They demanded that he either divorce her or give up his priestly office. Hereupon Jaddua was forced to forbid him to serve at the altar. Manasseh went to tell Sanballat his father-in-law that he loved his daughter very much but did not want to loose his priesthood for her sake. This was an honour belonging to him by his birthright and it was very highly esteemed by the Jews. Sanballat replied that if Manasseh would not divorce his wife, he would help him stay in the priesthood and make him a high priest and prince of all his own province and build a temple on the hill overlooking Samaria for him. The temple would be at least as good as the one in Jerusalem. Sanballat would do all this by the authority of Darius the king. Manasseh was encouraged by these promises and stayed with his father-in-law. He hoped to get the priesthood as a gift and by the authority of Darius. Hereupon all the priests and other Israelites who had married foreign wives resorted to him. Sanballat furnished them with money and lands to farm. He promoted the ambition of his son-in-law as much as possible. (Josephus l. 11. Antiq. c. 8. s. 2.)

1746. Alexander undid the Gordian knot. He either pulled out the peg or pin in the beam according to Arrian or he cut it in pieces with his sword, as others state. (Plutarch in Alexander. Arrian, l. 2. Curtius, l. 3. Justin, l. 11. c. 7.)

1747. Alexander departed from Gordium in Phrygia and went to Ancyra, a city in Galatia. Ambassadors from Paphlagonia came to him and made a league with him and surrendered their country to him. He appointed Calas, a prince of Phrygia to be their new governor. When he had received the new troops from Macedonia, he marched into Cappadocia. He subdued all the country on this side the river Halys and some part of the other side. (Arrian. l. 1. with Curtius l. 3. c. 3.)

1748. Memnon died at the siege of Mitylene. Before he died, he appointed Autophradates and Pharnabazus the son of Artabazus to take over the forces until Darius would direct otherwise. They took command subject to certain conditions. Autophradates took over the main body of the ships. Pharnabazus with some ships sailed into Lycia and took with him some mercenaries. (Arrian. l. 2.)

1749. After the death of Memnon, Darius conscripted soldiers and ordered them from all countries to come to him at Babylon. (Diod. Sic. year 4. Olymp. 111.) When he had set up his standard there, he pitched camp and mustered his army. He put a huge trench around the camp that was capable of containing 1,000,000 armed men. Like Xerxes had done with his troops, he went and counted all his forces. The sum came to 100,000 Persians of which 30,000 were cavalry. The Medians sent 10,000 cavalry and 50,000 foot soldiers. From the Barcans, (who were a people bordering upon Hircania, according to Stephanus) there were 2000 cavalry and 10,000 foot soldiers. From Armenia there came 40,000 foot soldiers and 7000 cavalry. Hircania sent 6000 cavalry and the Derbices sent him 40,000 foot soldiers and 2000 cavalry. From the Caspian Sea came 8000 foot soldiers and 200 cavalry. Those that were from smaller nations amounted to 2000 foot soldiers and 4000 cavalry. He also had 30,000 Greek mercenaries.

Curtius says this army (l. 3. c. 4.) had only 311200 men. However, Diodorus says they were 400,000 foot soldiers and 100,000 cavalry. This number is in the newer editions of Justin, as amended from the manuscripts. Although the older editions, together with Orosius, who follows him in every point, have only 300,000 foot soldiers and 100,000 cavalry. Both historians (Arrian. l. 2. and Plutarch in Alexan.) say the total number of men was 600,000.

1750. Charidemus from Athens was a man well skilled in military matters. After Alexander had expelled him from Athens, he defected to Darius. He advised Darius not to manage the army personally but leave it to some general who had proven himself in previous battles. He further stated that an army of 100,000 men of which one third would be Greeks would be enough for this battle. By his sage and good counsel, he so incensed the princes with envy and angered the king that he was executed for it. (Diod. year 4. Olymp. 111. Curtius, l. 3. c. 5.)

1751. Darius sent Thymondas or Thymodes, Mentor's son, a bold young man, to Pharnabazus to get from him all the mercenaries whom Memnon had under his command. He was to bring them to Darius and Pharnabazus was to replace Memnon as head of the forces there. (Curtius, l. 3. c. 6. Arrian., l. 2. in prin.)

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1752. Alexander committed the charge of Cappadocia to Abistenes (according to Curtius) or, to Sabictas (as Arrian has it). He marched with his whole army to the passes in Cilicia and came to a place called Cyrus' Camp. (It was either named after the older Cyrus, as Curtius states or from the younger Cyrus as Arrian thinks) About 7 1/4 miles from there, he found that those passes were controlled by a strong garrison of the enemy that Parmenion had left there. In the first watch of the night, Alexander with his company of foot soldiers troops with shields, archers and his band of Agrians secretly went to attack that garrison. When the garrison heard a rumour about his coming, they threw away their weapons and fled. Arsames the governor of Cilicia had wasted all the country with fire and sword so that Alexander could not get provisions from the place. Then he left Tarsus and went to Darius. (Arrian., l. 2. Curtius, l. 3. c. 8.)

1753. Alexander went very quickly to Tarsus. Since he was so hot from the journey he took off his armour and leaped into the cold water of the Cydnus River which ran through the city. This so shocked his system that he lost his voice and despaired of recovery and waited to die. (Justin. l. 11. c. 8.) Curtius adds that this was in the summer season and that the heat of the day was increased by the intensity of the sun in the climate of Cilicia. (l. 3. c. 10.) Aristobulus says, that he fell sick by over exerting himself (Arrian. l. 2.) Philip a physician gave him a portion which he took and it cured him immediately. Parmenion had warned him that Philip was set to poison him. (Justin. Czardas. Arrow. Pleiad. and Valer. Max. l. 3. c. 8.)

1754. Orontobates the Persian, held out in the citadel at Halicarnassus, with Myundus, and Caunus and Thera and Callipolis against Alexander. They were defeated in a battle by Ptolemy and Asander. The enemy lost about 700 foot soldiers and 50 cavalry and had at least 1000 men taken prisoner. After this the Myndians, Caunians and most of the places in the region surrendered to Alexander. (Arrian. l. 2. Curtius l. 3. c. 11.)

1755. Darius had a bridge built over the Euphrates and crossed over with his army in five days. (Curt. l. 3. c. 11.)

1756. Alexander sent Parmenion to possess the pass which divides Cilicia from Assyria or Syria. This pass is much like the former pass in Cilicia. Alexander followed after him from Tarsus and came to Anchislos on the first day. (Arria. l. 2.) From there he marched to Soli and placed his own garrison in the fort there. He levied 200,000 talents of silver from the inhabitants for they seemed to favour Darius more than him. (Arrian. l. 2. Curt. l. 3. c. 11.) From there he went with 3000 Macedonians, all his archers and Agrians and went into the hill country of Cilicia. Within 7 days time, by diplomacy he won them over to him and he returned to Soli. He had sacrificed to Eseulapius and his whole army had gone in procession with burning tapers in their hands. They passed the time with wrestling matches, music and other games. He allowed the city to become a democracy. (Arrian. l. 2.)

1757. The Greek soldiers whom Thymodes received by the arrangement with Pharnabazus, were almost Darius' only hope of victory. When they came to him, they were very earnest with him to retire and stay in the plain country of Mesopotamia. Failing that, he should break this vast army of his into parts and not hazard everything on the chance of one battle. Darius did not like their advice for he wanted to finish things quickly. The winter (beginning with autumn) was now drawing on and he sent away all his money, jewels and precious belongings with a reasonable guard to Damascus in Syria. The guard was under the command of Cophenes, the son of Artabazus. (Arrian. l. 2.) Darius with the rest of his army marched on to Cilicia. His wife and mother and daughter and little son, according to the custom of Persia, followed after the camp. (Curt. l. 3. c. 13.) He left his baggage and such people as were unfit for the war at Damascus. (Diod. Sic. year 4. Olymp. 111.)

1758. When Sanballat heard that Darius was coming into those parts, he told Manasseh that he would quickly do what he had promised him concerning the high priesthood. This he would do when Darius returned in victory over his enemies. All those inhabitants of Asia were absolutely certain Darius would win. (Josephus Antiq. l. 11. c. 8. s. 3.)

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1759. Alexander wanted Philotas to bring the cavalry through the Aleian plains in Lycia to the Pyramus River. Philotas came with the foot soldiers and Alexander's troops to Magarsus. Alexander sacrificed to Minerva at a place called Minerva Magoris. (??) (Arrian. l. 2.)

1760. After he built a bridge over the Pyramus River, he came to the city Mallos in Cilicia. (Curt. l. 3. c. 11.) He offered to the ghost of Amphilochus the founder of that place, as to a demi-god. When he found the inhabitants in turmoil and unrest, he befriended them and freed them from paying tribute to Darius. (Arrian. l. 2.)

1761. While he stayed at Mallos, he received news that Darius with all his army were encamped at a place called Sochos. This was two day's journey from those passes which I mentioned earlier that parted Cilicia from Assyria or Syria (Arrian. l. 2.)

1762. From Mallos Alexaxander came to Castabala which was another town in Cilicia. There Parmenion met him. Alexander had sent him to find the way through a forest which he had to go through to come to the town of Issos. Parmenion had seized the way in that forest and left a small company to hold it. He went forward and took the town of Issos also. It was abandoned by

the inhabitants when they heard he was coming. He went further and he cleared out all those who were set to guard the inner parts of those mountains and put garrisons everywhere of his own in those places. When he had cleared all those parts of the enemy, he returned to Alexander and told him what he had done. (Curt., l. 3. c. 11.)

1763. Alexander came with his army to Issos. He held a council of war to determine whether he should march on or stay there and expect the supplies which he knew were coming to him from Macedon. Parmenion advised that he could not find a better place to fight than that place. No more could come to fight on the one side than on the other because of the narrowness of the pass. (Curt., l. 3. c. 11.) Callisthenes, as he is said in Polybius, says, that when Alexander first came into Cilicia, he received from Macedon, 5000 foot soldiers and 800 cavalry. (Polyb. l. 12. p. 664.)

1764. When Darius had gone through the pass of the hill Amanus, he marched toward Issus. He did not know that he had left Alexander behind him. When Darius had taken the town, he cruelly tortured and put to death a poor company of Macedonians whom Alexander had left there. They were not able because of sickness or other infirmity to follow the camp. The next day Darius marched to the Pinatus River. (Arrian l. 2.)

1765. When Darius heard that Alexander was approaching in battle array, he immediately crossed over the Pinarus River with 20,000 cavalry and some 20,000 lightly armed foot soldiers so that he might have more time to organise his army for the battle. First, he placed those 30,000 heavily armed Greek mercenaries. Opposite the Macedonian squadron on both sides he placed the 60,000 Cardaeans who were also heavily armed foot soldiers. He could not possibly arrange them into one squadron and do battle because the place was too narrow. As for the rest of the troops whether heavily armed foot soldiers or those from other countries, he put them together in no particular order behind the main battle line of the Greeks and Cardaeans. (Arrian. l. 2.) However Curtius (l. 3. c. 17) states:

``Nabarzanes who was general of Darius' army, was on the right wing with the cavalry. Next to him were almost 20,000 slingers and archers. Thymodes also was in the same wing, commanding some 30,000 Greek mercenaries. This was, no doubt, the very cream of the whole army. They were a match for the Macedonian phalanx. On the left wing, was Aristomedes a Thessalian with 20,000 foot soldiers from various countries. In the rear, he placed his reserves from the most warlike nations, that he had in all his army. In that wing was the king protected by a guard of 3000 choice cavalry and 40,000 foot soldiers. The Hircanian and Median cavalry followed them. Next to them were arranged the cavalry and foot soldiers of the other nations. Some were on the right hand and some on the left. Before this battalion were arranged like this went 6000 slingers and javeliners. All the ground that was there in that pass was filled up entirely with men. The wings reached from the one mountain and the other to the very sea. The queen and the king's mother and the rest of the women were placed in the midst of the army."

1766. Callisthenes, who himself was in this battle, says, that there were 30,000 cavalry and as many auxiliaries all set to encounter the Macedonian phalanx. However, Polibius (l. 12.) says that Alexander's army consisted wholly of 42,000 foot soldiers and 5000 cavalry. He shows the many inaccuracies of Callisthenes. He points out that for inexperience in the marshalling of an army, Callisthenes had written many absurdities and impertinencies in the description of this battle.

1767. In the morning when Hephaestion came to Alexander to encourage him to start the battle, he forgot himself and greeted him:

``God help you sir,"

1768. instead of,

``God save you sir."

1769. All the troops who were there, were disturbed by what this meant. They thought he had meant that the king had not been well in his wits. Hephaestion himself grew amazed by his own mistake. When Alexander knew this, he took it up and said that I thank him for his good omen. For this tells me, that we shall all by God's help come safely out of this battle today. This is related by Eumenes Cardianus in his Epistle to Antipater. He was present when the words were spoken and stumbled himself into a similar error, as it is in Lucian's discourse, "Of Men's Misunderstandings in their speech."

1770. Arrian says, that this battle was fought, when Nicostratus, (or as Diodorus Siculus has it, when Micocrates) was archon of Athens, in year 4 of the 111th Olympiad. This was in the month Maemacterion, whose new moon fell on the Wednesday, October 28th. In it the Persians lost 10,000 cavalry and 90,000 foot soldiers. A number of other writers agree with him concerning the losses in the cavalry. Concerning the foot soldiers, they all vary extremely not only from him but from each other. Justin says, there were 60,000, Orosius, 80,000, Curtius, 100,000, Diodorus, 120,000. Plutarch says that in all, they lost 110,000 men. Justinus and Orosius add, that there were 40,000 captured. On Alexander's side, there were 504 wounded men. They lost 32 foot soldiers and 150 cavalry according to Curtius. Concerning the number of the cavalry, Plutarch, Justin and Orosius agree with this. Diodorus says he lost 300 foot soldiers, the other writers say he lost 330.

1771. Ptolemy the son of Lagus, who was a servant of Alexander, states that in the pursuit of Darius, the squadron marched over the slaughtered bodies of the enemy. (Arrian. lib. 2.) Although less than 1000 cavalry followed Alexander in the pursuit of Darius yet they slew a huge multitude of the enemy. (Curt. l. 3. c. 22.) When Darius was thrown from his coach he climbed onto a mare. She remembered her foal at home and ran so fast that Alexander could not catch up to him. (Elianum Historia Animali, l. 65. c. 48.)

1772. Alexander grew weary of the pursuit of Darius. Since the night was drawing on, he gave up all hope of catching Darius. When he had travelled 45 miles, he returned to Darius' camp about midnight. His men had captured it shortly before this. (Diodor. and Curt.) They found Darius' mother whom Diodorus calls Sisygnambis, but Curtius, calls Sysigambis. His wife was there also whom Justin says was his sister as well. Darius' son Ochus who was almost 6 year's old and Darius' two daughters of marriageable age were also found. Also they found a few other noble men's daughters. Most of them had sent their wives and daughters to Damascus with their baggage. Even Darius had sent most of his treasure there as we said before. They found whatever luxurious furniture was the the king's custom to take with him to war. In Darius' camp, Alexander found about 3000 talents of silver. (Arrian. l. 2.)

1773. Early the next morning, Alexander took Hephestion with him and went to see the two

queens. When Sisygambis mistakenly fell down at Hephestion's feet, she asked Alexander's pardon for it. He replied smiling:

``No harm, for this is Alexander too.''

1774. (Diodor. Curtius. Arrian.) In so few words, he gave half of himself away to his friend. (Valer. Max. l. 4. c. 7.) As for the two queens and to the women about them, Alexander restored to them all their attire, dressing and ornaments. He added much more of his own belongings to this as well. He did not permit any man to be uncivil with the women. (Arran. l. 2. with Plut. l. 2. de fort. Alex.)

1775. In his flight, Darius came to a place called Sochos about two day's journey from the passes of Amanus as we noted before. From Arrian we learn that he collected any Persians and others who survived the battle. He took 4000 of them with him to Thupsacus so that he might have the great Euphrates River between him and Alexander. (Curt. l. 4. c. 1. Arrian. l. 2.)

1776. Amyntus the son of Antiochus, Thymodes the son of Mentor, Aristomedes Phercus and Bianor of Acarnania had previously defected to the Persians from the Greeks. They fled with 8000 men in their company to Tripoli in Phoenicia. They found ships which had just arrived from Lesbos. They captured them and sailed to Cyprus and then to Egypt. They burned the ships they did not need so they could not be followed. (Arrian. l. 2. with Diod. Sic. year 1. Olymp. 112. and Curt. l. 4. c. 3.)

1777. Alexander made Balacrus, the son of Nicanor, one of the leaders of his bodyguard, governor of Cilicia. Alexander replaced Nicanor by Menetes, the son of Dionysius. He put Olyperchon the son of Simeus, in charge of the brigade to replace Ptolemy, the son of Seleucus, who was slain in the recent battle. He gave 50 talents to the men of Solos in Cilicia. These were not paid their wages that he had enlisted them for. He restored to them their hostages that he had taken from them. (Arrian. l. 2.) He built 3 altars, one to Jupiter, another to Hercules and a third to Minerva on the banks of the Pinarus River. Then he marched into Syria and sent Parmenion with the Thessalian cavalry to Damascus before him. Darius had all his treasure here. The cavalry had behaved very courageously in the recent battle. If they captured the city, they would be rich from the spoil. (Plut. in Alexan.)

1778. As Parmemion was on his way to Damascus, he intercepted a message sent to Alexander from the governor of Damascus who offerred to betray the city to Alexander. The 4th day he came to Damascus. The governor pretended that he could not hold the city. The next morning before sunrise, he took all the king's treasure (which the Persians call his "Gaza") and pretended that he would flee away and save it for Darius. Instead he gave it to Parmenion. As soon as he had done that there was a heavy snow storm and the ground was frozen solid.

1779. Among the women that fled from there and were captured, there were 3 virgins, daughters of Ochus, the last king before Darius. Also in the group were Ochus' queen, the daughter of Oxatris the brother of Darius, the wife of Artabanus a principal man at court and his son Iloneus. There was also taken the wife of Pharnabazus whom Darius had made commander of all the towns and cities lying on the sea with 3 daughters of Mentor. The wife and son of that most noble Memnon was taken. There was hardly any noble man's house of the court of Persia, which had not his share in this calamity. (Plut. in Alexan.) Parmenion's report to Alexander indicated

that among the rest he had taken 329 of the king's women who were skilful in music, 46 weavers or knitters of crowns, 277 cooks and 29 cooks' maids, 13 white meat-makers, 17 makers of drinking cups, 70 wine cellar men, 40 apothecaries and confectioners.

1780. Also taken were 2600 talents in coins, bars of silver, 500 weight, 30,000 men, 7000 camels which were beasts of burden. (Curt. l. 3. c. 25.)

1781. The one that betrayed the place (who, as it seems was Cophenes by whom Darius sent his treasure to Damascus,) one of his countrymen cut off his head and carried it to Darius. (Curt. l. 3. c. 25.)

1782. Alexander made Parmenion, (according to Curtius) or Memnon, (according to Arrian), the governor of Coelosyria. He gave him his auxiliary cavalry for the defence of that province. The Syrians were not totally subdued and did not submit to this new governor. However, they were quickly suppressed and then they submitted to all the commands. (Arrian. l. 2. Curt. l. 4. c. 1.)

1783. Alexander sent Parmenion to seize the Persian fleet. Others that were with him, he sent to hold the cities of Asia which had surrendered to him. After the battle of Issos, Darius' own commanders surrendered with all their gold and treasure to Alexander. He marched into Syria and many kings of the east came and submitted to him. These he treated accordingly. Some he made a league with, while others he replaced with new kings. (Justin. l. 11. c. 10.)

1784. Gerostratus was at that time king of the Isle of Aradus with the adjoining sea coast and of some places also lying further inland. Like the other kings of Cyprus and Phoenicia, they had consolidated their fleets under Darius' Persian commander, Antophradates. Gerostratus' son Strato who was viceroy of Aradus in his father's absence, met Alexander as he was on his way into Phoenicia. He placed a crown of gold on Alexander's head and surrendered the isle of Aradus with Marathus, a large rich town opposite Aradus on the continent, the city Mariamme and whatever else belonged to his father. (Arrian. l. 2. Curt. l. 4. c. 1.)

1785. After Alexander had graceously received Strabo, Alexander marched to the city Marathon. From there he received letters from Darius who wanted to ransom his women captives. Alexander answered in a letter and sent Thersippus to deliver it. (Justin l. 11. c. 12. Curt. l. 4. c. 1. Arrian. l. 2. Diod. Sic. year 4. Olymp. 111.) He wanted back the Greek ambassadors that were sent to Darius before the battle at Issos. Alexander understood that they were taken at Damascus. When Darius sent them, Alexander dismissed the two ambassadors of the Thebans, Thessalicus and Dionysodorus. Also he sent away Iphsicrates of Athens who was the son of that famous Iphicrates. Euthycles the Lacedemonian, he committed first to custody and later released him from irons. Later when everything went well for Alexander, he was sent away too. (Arrian. l. 2.)

1786. Alexander left Maratho and captured the city Biblus which conditionally surrendered to him. The Sidonians who had not long before been so terribly abused by Ochus sent to Alexander and desired to submit to him. They hated the Persians and king Darius. (Arrian. l. 2. Curt. l. 4. c. 2.) At that time Strabo reigned there. Because this surrender came more from the people than from Strabo, Alexander replaced Strabo by Abdolominus who lived by tending a poor garden there. Alexander gave him not only the rich furniture of Strabo's house but added various other rich gifts from what he had taken from the Persians. The new king controlled all the adjoining

territories of Sidon. (Curt. l. 4. c. 2. Justin. l. 11. c. 10.) Plutarch in his discourse of the fortune of Alexander, calls this man Alynomus the king of Paphon. Diodorus calls him Ballinomus and says that Alexander made him king of Tyre.

1787. All of Syria and Phoenicia except Tyre were under Alexander's control. Alexander and his camp were on the continent. Between him and Tyre was a narrow channel of the sea. The Tyrians had sent a very massive crown of gold to him for a present and congratulated him for his great success. They sent him many provisions from their city. He received their presents as he would from good friends. He used many gracious and friendly words to them expressing his great desire to see their city and to sacrifice to Hercules. They told him that there was an alter in Palaetyrus or Old Tyre in the continent near by and that it would be better to offer sacrifice to Hercules on that one since it was the older of the two altars. When he heard this he was so enraged that he vowed to destroy their city. It happened that at the same time there came certain select men from Carthage to perform a yearly sacrifice to Hercules. The Tyrians were the founders of Carthage and the Carthaginians had honoured them as the father of their city. These men exhorted them to hold out and to endure the siege like men. They assured them of speedy supplies and aid from Carthage for at that time the Carthaginians, were a very strong naval power. (Curt. l. 4. c. 5, 6. Justin. l. 11. c. 10.)

1788. Thus Tyre was resolved for a war and they endured a 7 month siege. (Diod. Sic. year 1. Olymp. 112. Josephus Antiq. l. 11. c. 8. Curt. l. 4. c. 15. Plutarch in Alexander.) Their king Azelmious was absent at sea. He left Autophradates, his son behind him in the city. (Arrian. l. 4.) Alexander levelled Palaetyrus or old Tyre to the ground. He sent for all the men in the surrounding country to come and help his men throw the stones and rubbish of the entire city into the channel that ran between the two cities. He made a causeway of half a mile long over to Tyre from the old city according to Diodorus. Curtius, (l. 4. c. 5.) agrees with him. Pliny (l. 5. c. 19) said it was 700 paces long. (Diod. Sic. year 1. Olymp. 112., Curt. l. 4. c. 8.)

1789. Amyntas the son of Antiochus had with him 4000 Greeks who had fled from the battle of Issos (as I mentioned previously). Sabaces a Persian and governor of Egypt was killed in the battle of Issos. They set sail from Cyprus to Pelusium and seized the city. Amyntas pretended that he came to take charge of it by the order of Darius to replace Sabaces. From there he went with his army to Memphis. At the news of his coming, the Egyptians came from the towns and the country to help him against the Persians. With their help, he routed the Persians when they attacked him and forced them into the city again. Soon after by the advice of Masases their captain when he saw the Greeks scattered about the country and busy plundering it, Masases sallied forth again. In a surprise attack, he cut Amyntas and all his troops in pieces. (Curt. l. 3. c. 22., l. 4. c. 3.)

1790. Some of Darius' captains and their troops who escaped from the battle at Issos along with some Cappadocians and Paphlagonians went to retake Lydia. Antigonus, who was Alexander's commander, routed them in three battles. At the same time, the Macedonian fleet came from Greece and attacked Aristomenes, who was sent by Darius to retake the Hellespont. They sunk or took all the Persian fleet. (Diod. Sic. year 1. Olymp. 112., Curt. l. 4. c. 4.)

1791. While Alexander besieged Tyre, he sent to Jaddua the high priest at Jerusalem and demanded from him supplies and other provisions plus the tribute they formerly paid to Darius. Jaddua replied that he was bound by a former oath of allegiance to Darius and that he could not be freed from that oath as long as Darius lived. Alexander was very angry and swore that as

soon as he had taken Tyre, he would march against Jerusalem. (Josephus Antiq. l. 11. c. 8. s. 3.)

1792. At the start of the siege of Tyre, Sanballat the Cuthite, defected from Darius and came with 8000 men. (Newer additions of Josephus say 7000 not 8000. Editor) Alexander graciously received him. Sanballat asked permission to build a temple on his own land and to make his son-in-law, Manasseh the high priest who was the brother to Jaddua the high priest at Jerusalem. When he obtained permission and because he was now growing old, he started the work quickly. He built a temple and made Manasseh the high priest of it. He thought that by this he would bestow great honour to the posterity of his daughter. (Josephus Antiq. l. 11. c. 8. s. 4.)

1793. Alexander purposed to make a broader causeway from the continent for an easier approach to Tyre. After he had built new engines of war, he marched with his targeteers and a squadron of Agrians, to Sidon. There he gathered as many ships as he possibly could for he knew it would be impossible to take Tyre as long as the Tyrians were masters at sea. (Arrian. l. 2.)

1794. Meanwhile, when Gerostratus the king of Aradus and Enulus the king of Byblus found that all their cities were already taken by Alexander, they abandoned Antophradates and his fleet and came with their fleets to Alexander. Some ships of the Sidonians also came with them. Now Alexander had a navy of 80 ships. At the same time Rhodes sent a fleet of 10 ships to Alexander. One ship, was called Periplus. 3 more came from Soli and Mallus. 10 came from Lycia. Macedon sent a ship of 50 oars under Captain Proteas, the son of Andronicus. A little time later certain kings of Cyprus sent 120 ships to the port of Sidon. They heard of his victory at Issos and the news that all Phoenicia had yielded to him. Alexander forgave them their previous wrongs they had done to him. For previously they sided with Darius of necessity not by their free choice. (Arian. l. 2.) Azelmicus, the king of Tyre, left Antophradates and came to his own city of Tyre while it was thus besieged. He was in it when it was taken later according to Arrian.

1795. In Mount Lebanon, Alexander cut timber for his ships. The wild Arabians suddenly attacked the Macedonians while they were busy at their work. They slew 30 of them and carried away almost as many prisoners. Alexander left Perdiccas and Craterus, or as Polyaenus seems to say, Parmenion, to continue the siege of Tyre. He went with a running camp into Arabia. (Curt. l. 4. c. 8.) Polyaenus confirms that he made an excursion into Arabia. (l. 4. Stratag.) Arrian gives more details. He says that Alexander with certain cavalry troops, light targeteers and his squadron of Agrians went into Arabia as far as to Anti-Lebanon. Plutarch tells us that he marched against the Arabians who dwelt opposite Anti-Lebanon.

1796. When he was come to the mountainous country of those parts, he planned to leave his cavalry and march on foot as others did. The body of his army had gone a good distance before him and the night was approaching and the enemy was close. Lysimachus, his childhood instructor was exhausted from the journey and Alexander did not want to leave him in that condition. Alexander encouraged him and helped him along. Before he knew it, he and his group were separated from the rest of his company. He would have to pass that night in the dark in a bitter cold frost and in a place devoid of all relief. Nevertheless, he saw not far off many fires made by the enemies. Since he had a nimble and active body, he ran to the next fire and killed the enemies that sat by it. He brought away a firebrand and kindled a fire for himself and the small group of Macedonians that were with him. This fire became so large that the enemies were terrified and did not move against him. So he and his company lay safely all that night.

This story Plutarch tells of him from Charaetes, a Mitylean and one of those who wrote the Deeds of Alexander.

1797. When he had taken all that country, partly upon amicable terms and partly by force, he returned to Sidon after only 11 days from the time he left. He found Alexander the son of Polemocrates, had recently arrived with 4000 Greek mercenaries. (Arrian. l. 2.)

1798. His navy was now outfitted and totalled 190 ships according to Curtius or to 200 according to Diodorus. Alexander sailed from Sidon for Tyre in a very good formation. He was in the right wing, in a Quinquereme, or ship of five decks high. In that squadron were also the kings of Cyprus and the rest of the Phoenicians except for Pintagoras or Pythagoras. He and Craterus commanded the left wing. (Arrian. l. 2. Curt. l. 4. c. 10.)

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1799. Thirty commissioners arrived from Carthage and brought Tyre word that the Carthaginians were so embroiled with war at home that they could not possibly send help to them at this time. This did not discourage the men of Tyre. However, they sent away their wives and children to Carthage, as being a safer place for them no matter what happened at Tyre. (Curt. l. 4. c. 11. with Diod. Sic. year 1. Olymp. 112. Justin l. 11. c. 10.)

1800. When Apollo had appeared to various men in dreams and signified that he would leave the city, the superstitious men of Tyre took good golden chains and bound his image tightly to the foot of his shrine. His image was sent there from Syracuse according to Curtius or from Gela in Sicily by the Carthaginians as we have noted from Diodorus. (See note on 3599 AM.) They fastened the chain to the altar of Hercules the tutelar god of that city as if he should be able to hold Apollo by his strength from leaving. (Curt. l. 4. c. 11. Diod Sic. year 1. Olymp. 112. Plutarch in Alexander.)

1801. While Alexander besieged Tyre, ambassadors from Darius came to him and offered him 10,000 talents (not as Valer. Max. wrote 1,000,000) to ransom his mother, wife and children and all the territory lying between the Hellespont and the river Halys. Darius would give his daughter in marriage to Alexander. This offer was discussed in a council of his friends. It is reported that Parmenion said that if he were Alexander, he would not refuse those conditions. Whereupon Alexander replied that no more would he if he were Parmenion. Alexander wrote back to Darius that he offered him nothing but what was already his. Therefore he wished him to come in person to ask for his wife back and to accept such conditions as Alexander would give him. (Arrian. l. 2. Justin l. 11. c. 12. Curt. l. 4. c. 16. Plutarch in his Apostchegmes and in his Alexander Valer. Max. l. 6. c. 4.)

1802. Tyre was taken, when Anicetes, (or Nicetes according to Dionys. Halicarnas. in Dinarchus) was archon in Athens in the month of Hecatombaeon. (Arrian. l. 2. p. 49.) In the middle of that month, the 112 Olympiad ended. In Plutarch we find that it was on the 30th day of the month Loi according to the Macedonian calendar and the 5th of Hacatombaeon on the Athenian calendar. This was July 24th as I have shown, in the end of chapter 5. of my discourse of the Solar years of the Macedonians and Asians.

1803. Justin, (l. 1. c. 10.) says it was taken by treason, Polyaenus by a stratagem, (l. 1. stratag.)

and Diodorus, Arrian., Curtius say by pure force. When the enemies had got into the city, yet the townsmen maintained the fight until there were 7000 thousand of them cut in pieces. (Diodorus)

1804. Arrian states that there were 8000 of the inhabitants killed. Curtius says that after the battle 2000 more were hung up all along the shore. Diodorus states that Alexander hanged 2000 young men all in their prime. Justin says that in remembrance of the old slaughter the inhabitants had made, he had all that were captured, crucified. He put them to a death befitting a slave because the Tyrian slaves had made a conspiracy against their own masters and had murdered all the freemen of that city with their own masters. They set up their own government and killed everyone except Strato an old man and his son. On him and his posterity, they established the kingdom.

1805. Concerning Alexander, Justin further adds:

``that he spared all the descendants of Strato and restored the kingdom to him and his posterity."

1806. (This means perhaps Ballonymus, whom Diodorus confounds with Abdolominus, whom Alexander made king of the Sidonians a short time earlier.)

``Alexander left the city to be repopulated by its innocent and harmless inhabitants. When he had abolished that wicked generation of slaves, he hoped to be considered the founder of a new and better people there."

1807. By this means it was, that Justin from Trogus, made Alexander the restorer and rebuilder of Tyre. (l. 18. c. 3,4.) All other writers made him not its founder but its destroyer. The prophecy of Isaiah concurring with this, Isa 23:1 compared with /APC 1Ma 1:1 For if we believe Curtius, Alexander spared those who fled to the temples and slew everyone else and set fire to their houses. According to Diodorus, he made slaves of all that were not able to bear arms, together with the women and girls. This was over 13,000 even though most had been sent away to Carthage. However, according to Arrian, Alexander spared all that Azelmicus and the commissioners who came from Carthage had brought to the sacrifice of Hercules. He sold all the rest for slaves, to the number of 30,000.

1808. Curtius says that the Sidonians which joined in with the rest of Alexander's soldiers did not forget their blood ties between them and the Tyrians. For they believed that they were all brought there by Agenor who was the founder of both cities. The Sidonians got 15,000 on their ships and saved them. Curius (l. 4. c. 15.) states:

``Tyre quickly recovered and later grew to be a city again."

1809. Strabo (l. 16. p. 754.) states:

``After this enormous calamity brought on them by Alexander, they quickly overcame their misfortunes by their navigational skills and with their purple dye industry."

1810. Justin (l. 18. c. 4.) states:

``By their parsimony and industry, they quickly recovered strength again."

1811. This happened so quickly that in the 18th year from then, they endured another siege from Antigonus who was then lord of all Asia. This siege lasted not 7 months as in the case of Alexander, but a full 15 months. (Diod. Sic. l. 19. year 2. Olymp. 116.) They were not now content with their little city which was joined to the continent by Alexander's causeways and other works. They so enlarged their boundaries that in Pliny's time the wall of their city enclosed almost 3 miles. When one included Palaetyrus or Old Tyre with it the whole enclosure came to no less than 19 miles. (Pliny l. 5. c. 19.)

1812. Admetus, who first got onto the wall with 20 targeteers were all slain at the very first encounter with the enemy. In the whole time of the siege, no more than 400 Macedonians were lost. (Arrian. l. 2.)

1813. Alexander offered sacrifices to Hercules and went in procession with his whole host in full armour to his temple. He held a show also with his ships and caused wrestling and other games to be performed by torch light. There was a certain Tyrian ship consecrated to his honour which he had captured. This he rededicated to himself. (Arrian. l. 2.) He took the golden chain from off of Apollos' image and the robes he was attired with. He gave the image a new name, "Alexander's friend". (Diod. Sic. year 1. Olymp. 112.) Timaeus states that Alexander captured Tyre on the very exactly the same day that the Carthaginians had taken the image of Apollo from Gela in Sicily. The Greeks offered to Apollo a magnificent and solemn sacrifice as if by his power and favour they had captured Tyre. (Diod. Sic. year 4. Olympiad 93.)

1814. As soon as Alexander had taken Tyre, he marched into Judah. (Euseb. Chron. with Pliny, l. 12. c. 25.) and subdued all that part of Syria which is called Palestina. (Arrian. l. 2. p. 50.) He went in person against those places that would not willingly submit to him. (Curt. l. 4. c. 17.) When he was on his march to Jerusalem, Jaddua the high priest who was terrified by his former threats and now feared his rage, resorted to God by prayers and sacrifices for the common safety of all. God warned him in a dream that he should make a holy day in the city and open wide the city gates. He and the rest of the priests would go forth in their priestly raiment and all the rest of the people would be clothed all in white and accompany him to meet Alexander. When Alexander saw this company coming to him from a distance, he went all alone to the high priest. After he prostrated himself before that God whose name he saw engraven in the golden plate of his mitre he greeted him. When Parmenion asked the reason for his behaviour, he replied that while he was still in Macedon planning the conquest of Asia, there appeared to him a man clothed like this high priest who invited him into Asia and assured him of all success in the conquest of it. The priests went before him as he entered into Jerusalem. He went up to the temple and sacrificed to God in the manner the priests showed him. They had showed him the book of the prophet Daniel in which it was written that a Greek should come and destroy the Persians. Da 8:7,20,21 11:13 He did not doubt but he was the one in the prophecy. After this he dismissed the company. (Joseph. l. 11. c. 8. s. 5.)

1815. The next day, he assembled the people and asked them what they wanted from him. They replied they wanted nothing but that they might live according to the laws of their own country and that every 7th year, (in the sabbatical year when there was no harvest) they might be exempt from paying any tribute. He granted all they asked. When they asked further that he would allow the Jews who dwelt in the countries of Babylon and Media to live according to their own rites and laws he answered, that he would grant that request as soon as he had taken those countries

too. When he told them that if any of them would follow him in his wars they could use their own rites wherever they came, many enlisted to serve him. When he had settled all matters in Jerusalem, he left and went to the rest of the cities of that country and was joyfully received everywhere. (Joseph. l. 11. c. 8. s. 6.)

1816. One of Alexander's captains, Callas went and recaptured Paphagonia, which defected from Alexander after the battle at Issos. Alexander's captains Antigonus Lyconia and Balacrus captured the city of Miletus after they defeated Darius' captain Idarnes. (Curt. l. 4. c. 17.)

1817. Alexander had given the government of Cilicia to Socrates and wanted Philotas the son of Parmenion, to take care of the country about Tyre. Coelo-Syria was committed to Andronicus by Parmenion. He wanted to follow Alexander in the war. Alexander commanded Hephastion with the fleet, to scour the coast of Phoenicia. He went with his whole army to Gaza (Curt. l. 4. c. 17.) and besieged the garrison of Persians for two months. (Diod. Sic. year 1. Olympiad. 112. Josephus l. 11. c. 8. s. 6.) (It appears modern editions of Josephus have deleted part of chapter 8. Editor.)

1818. According to Josephus, the name of the captain of the garrison at Gaza was Babemeses, or according to Curtius and Arrian, Batis an Eunuch. He was very loyal to his king:. He hired some Arabian mercenaries and made good provision of food and other things. He defended the walls, which were very strong with a small company of men.

1819. Alexander received two wounds at this siege. When Batis was taken alive, Alexander had cords or thongs drawn through his ankles and tied him to a chariot. He was dragged around the city. In that siege 10,000 Persians and Arabians died. The Macedonians also lost men. (Curt. l. 4. c. 10.) Alexander sold all the women and children there for slaves. He repopulated the place with inhabitants from the neighbouring parts and made that the location of his garrison. (Arrian. l. 2. in fin.) Those words of Strabo are not easily understood unless they refer to the former state of that city. He states: {*Strabo, l. 16. 7:277}

``Gaza which was formerly a glorious city, was destroyed by Alexander and remained desolate."

1820. We will say that this was meant of a later Gaza built in another place which Jerome in his book, De Locis Hebraicis: i.e. of places in Judea, affirms in this way:

``The question is, how in one of the prophets it is said, And Gaza shall be turned into an everlasting heap? which is thus answered. There are scarcely left to be seen any sign of the old city. The present city of Gaza was built in another place instead of the location of the one which was destroyed."

1821. When Alexander had done what he wanted to do to Gaza, he sent Amyntas the son of Andremon, with 3 ships to Macedon to bring him the best of the youth for his army. (Diod. Sic. year 2, Olymp. 112. Curt. l. 4. c. 19.)

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1822. From Gaza, Alexander marched into Egypt as he formerly planned. 7 days after he left

Gaza, he came to a place which he named Alexander's Camp. From there he came to the city Pelusium. (Arrian. l. 3. in pri. Curt. l. 4. c. 20.) He did not go back again from Gaza to Jerusalem, as Josephus incorrectly reports.

1823. A large number of the Egyptians who were expecting Alexander's arrival, assembled at Pelusium. They were offended by the Persian's pride, avarice, and sacrilege and eagerly welcomed the arrival of the Macedonians. (Curt. l. 4. c. 20. Diod. Sic. year 2. Olymp. 112.)

1824. Alexander left a garrison in Pelusium and ordered his ships to go up the river to Memphis. He marched by land to Heliopolis having the Nile on his right all the way. Wherever he went, all the cities opened their gates to him. He passed the desert of Egypt and came at last to Helsopolis. After crossing the river, he marched toward Memphis. (Arrian. l. 3.) The Persians who were there did not hinder his coming when they saw the general defection of the Egyptians from them. When he was not far from Memphis, he was met by Astraces, who commanded the garrison for Darius. He gave Alexander 800 talents and all his master's wardrobe. (Curt. l. 4. c. 20.) However Curtius writes the name Astraces instead of Mazaces as he does in chapter 4 of the same book. Likewise, Arrian in the beginning of his third book, states that Mazaces a Persian whom Darius had made governor of Egypt received Alexander into that province and its cities in a very friendly way.

1825. Alexander offered his sacrifices at Memphis and there held games of wrestling and other activities and music. The most expert and skilful men of all Greece entered these games to try to win the prizes. He came down the river to the sea. He put his targeteers, archers and Agrians and the his troops aboard the ships of his confederates and they sailed to Canopus. There he picked a choice site for the city of Alexandria which was between the Egyptian Sea and Marea or Lake of Mareotis. He named the future city after himself. (Arrian. l. 3.) In that part of it which lies next to the sea and the shipping docks, there was a street called Racotis. (Strabo. l. 17. p. 792. Pansanius, in his Eliaca. p. 169. Tacit. Histor. l. 4. c. 84.)

1826. Alexandria was built not in the 7th, (as Eusebius in Chron and from him, Byril. of Alexandria, l. 1. cont. Julianuni and Cedrehus state) but in the 5th year of Alexander's reign and in the very first year of the 112th Olympiad as Solinus has it in chapter 32 not as Diodorus in the 2nd year and much less, as Eusebius in the 3rd year.) For the exact time when Alexandria was built we can determine precisely from the interval of time between the taking of Tyre and that great battle at Gaugamela and his deeds in that interim. From this and from the 5th year of Darius and Thoth in 417th year of Nabonasar's account which falls in with the 14th day of September according to our Julian calendar or year 1. of the Olymp. 112th. Ptolemy of Alexandria, deduces the years of Alexander, whom in the Preface of his Procgeiroin Kanomoun (whereof this is one) he, after the fashion of all Alexandrians, calls Ktishn i.e. his founder.

1827. Dinocrates was the man who designed and laid out streets of this city (whom Plutarch both "in his life" and also in the 2nd book of the fortune of Alexander, calls Stesicrates and other books, call otherwise.) Dinocrates was that famous architect whose skill and industry the Ephesians used in the rebuilding of their temple of Diana. For the excellency of his workmanship showed in the temple deserves the second place after the original builders of the temple, in the annals of the world. (Strabo, l. 14. p. 641. Valer. Max. l. 1. c. 4. Vitruvins, in the Proaeme of his second book. Pliny l. 5. c. 10., l. 7. c. 37. Solin. c. 32, 40. Ammia. Marcell. l 22.)

1828. Alexander got them started and wanted them to work quickly. He journeyed to the temple of Jupiter Ammon, (Plutarch in his Alexander, with Arrian. l. 3.) from an ambition which he had because he was told that Perseus and Hercules had been there. Callisthenes, in the history which he wrote of Alexander affirms this and is cited by Strabo. (l. 17. p. 814.)

1829. Therefore he went as far as Paraesonium along by the seaside. He found some fresh water by the way 200 miles from Alexandria according to Aristobulus. (in Arrian. l. 3. p. 53.)

1830. He was met about midway by the ambassadors from the Cyrenians. They presented him with a crown and other costly items. Among these were 300 horses that were trained for war and 5 chariots each drawn by 4 horses. These were the best horses that could be found. He accepted these gifts and made a league of friendship with them. (Diod. Sic. Olymp. 112. year 2.)

1831. He went from Paraetonium to Mesogabas where the temple of Hammon was through dry countries. He wandered over the plains while the hot wind blew from the south. Callisthenes says that he was saved from death partly by a shower of rain that fell which settled the sand and partly by a flock of crows which led him on the way. (Strabo l. 17. p. 814.) He adds further this fable to the story. Often when the men wandered out of the way in the dark, the crows with their cawing would call them back into the right way again. (Strabo. l. 17. p. 814. Plut. in his Alex.)

1832. Ptolemy the son of Lagus states that there were two dragons which went before the company making a noise and led them into and from the temple again. However Aristobulus, with whom most writers agree, states that there were two crows which still kept on flying before the army and that these were Alexander's guides on the way there. (Arrian. l. 3.)

1833. When he came to a lake of bitter waters, as they called them, he went about 12 miles from there. He passed by the cities called after Hammon's name. After a day's journey from there they came to Jupiter Hammon's grove and temple. (Diod. Sic. Olymp. 112. year 2.)

1834. There the priests of the temple were secretly bribed before hand and instructed what to say. As soon as Alexander came to enter within the temple doors, they all came and greeted him by the name of Hammon's son. (Justin l. 11. ca. 11.) So we learn by this event that the god although deaf and dumb had the power through the priests to lie as they wished. One who comes to consult the oracle could be told exactly what he wanted to hear. (Oros. l. 3. c. 16.)

1835. Callisthenes states that the priests permitted no one but Alexander to come into the temple in his ordinary dress. All the rest were required to change their clothes and to hear the oracle from the outside. The oracle told Alexander various things by signs and vague language. However, the oracle told Alexander plainly that he was Jupiter's son. (Strabo l. 17. p. 814.) Yet Alexander in a letter to his mother Olympias, said that he had received many secret oracles there which he would tell to her alone when he returned. (Plut. in Alex.)

1836. At the same letter or in some other letter to his mother, (which I am sure was meant by Tertullian in his book de Pallio) Alexander said that he was told by Leo, a principal priest among the Egyptians, that they who were now gods were formerly men. In worshipping them,

the nations preserved the memory of their kings and ancestors. (Aug. de Civit. Dei, l. 8. c. 5, 27. and de Consen. Evangelist. l. 1. c. 23. Minutius Felix, in Octavio. with Cyprian, in his book de Idosor. vanitate.) In the beginning of his letter that he had written this to his mother, he opened with:

``Alexander the king, the son of Jupiter Hammon, sends greetings to his mother Olympias."

1837. She very wittily in her answer replied:

``Now my good son I pray thee be content and do not accuse me nor lay anything to my charge before Juno. For she will do me some shrewd turn, if you in your letters make me a step-queen to her." (M. Varro, in a book of his, entitled Orestes, vel de Insania: in Aul. Gellius l. 13. c. 4.)

1838. When Alexander had received such an answer, it pleased him well as he by his own confession admits. He returned from there to Egypt by the same way as he went according to Aristobulus. Ptolemy says he went by a shorter way to Memphis. (Arrian. l. 3.)

1839. When he arrived at Memphis, Antipater had sent 400 Greek mercenaries under the command of Menaetas the son of Hegesandrus. About 500 cavalry from Thracia, were led by Asclepiodorus. At Memphis, Alexander sacrificed to Jupiter and made oblations to him with his whole army. They were all in their complete armour. They held games, activities, wrestlings, other events and music. (Arrian. l. 3.)

1840. He ordered the inhabitants of the neighbouring towns and cities to leave their dwellings. He moved them into Alexandria and populated that place with a huge number of inhabitants. (Curt. l. 4. c. 21. and Justin l. 11. c. 11.) He also moved a colony of the Jews there whose virtue and good behaviour he much approved of and deemed them worthy of special trust. As a reward for their service in the war he made them free citizens and gave them equal honours and privileges with the Greeks. The group that was there went by the name Alexandrians and also by the name of Macedonians. (Josep. l. 2. de. Bello Jud. c. 36. p. 815. and l. 2. cont. Ap. p. 163. in the Greek and Latin Edition.)

1841. He also gave lands to Sanballat's soldiers, whom he ordered to follow him into Egypt into the country to Thebais. He entrusted them with the keeping of that territory in his absence. (Josephus Antiq. l. 11. c. 8. s. 6.)

1842. Alexander had a burning desire to go and visit the inner and more remote parts of Egypt and Ethiopia. His present war with Darius forced him to delay such expeditions. He made Esehilus and Pencestes, the Macedonian governors of Egypt with a 4000 man army. He ordered Polemon to defend the mouths of the Nile River with 30 ships. (Curtius l. 4. c 21.) Although, Arrian tells us that he made Pencestes the son of Macatetus and Balacrus the son of Amyntas, commanders of the foot soldiers whom he left there. He made Polemon the son of Theramenes, admiral of the fleet to defend the mouths of the Nile River with all the sea lying next to Egypt. For the civil government of the whole country, he committed its care to Doloaspes, a native of Egypt according to Arrian.

1843. Curtius further tells us that he left Apollonius to govern Africa that bordered on Egypt and

Cleomenes to gather the tribute from both Africa and Egypt. To much the same end, Arrian tells us, that he left Apollonius the son of Charinus to govern Libya which bordered on the west of Egypt. He appointed Cleomenes to take care of Arabia on the east from the city called Urbs Heroum which borders on Arabia Petraea. He was ordered to receive all tribute. He committed the judicial administration to the presidents and justices of the country as it was done before. In the second book of Aristotle's Occonomicks Cleomenes of Alexandria is mentioned as governor of Egypt. He is the same person whom Arrian. (l. 3. of the History of Alexander) called Ecnaucratius. Freinshemius who is very good at finding errors, says that in the one it should be, "of the Nauacritians or Naucratites" and in the other, "commander of Alexandria in Egypt". The result of this is that Cleomenes governor of Alexandria was a native of Naucratis which was an ancient colony made in Egypt by the Milesians. He was in charge of the administration and populating this city. We may partly gather from Aristotle who says that Alexander ordered him that he should populate a city near Pharos. (Alexandria is only a mile by sea from there.) He should redirect all the trade from Canopus to Alexandria. Justin, (l. 13. c. 4.) clearly states that Alexander committed the building of Alexandria to Cleomenes. It may be added that Alexander wrote to him 8 years later and ordered him to build two temples to the deceased Hephaestion, one in Alexandria and the other in Pharos. Also all bills of lading and other contracts of merchants should have the name of Hephaestion inscribed on them according to Arrian. (l. 4. Histor.) He adds further that this Cleomenes was a most wicked man and one that did the Egyptians a thousand injustices.

1844. When Alexander was gone down the Nile, Hector, a son of Parmenions, who was in the flower of his youth and a great favourite of Alexander desired to catch up to him. He jumped into a little boat and others jumped in also. So much so that the overloaded boat sank and Hector drowned. The king was very grieved at the loss of him and when the body was recovered, he gave it a splendid funeral. (Curt. l. 4. c. 21.)

1845. Shortly after this, Alexander received news that Andromachus was burned alive by the inhabitants of Samaria. He immediately marched away as quickly as he could to exact vengeance of them for it. (Curt. l. 4. c. 21.)

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1846. Alexander made bridges over the Nile and every point of it around Memphis at the beginning of spring. He went from there toward Phoenicia. (Arrian. l. 3. p. 55.) While he was on his way, those who had murdered Andromachus, were delivered into his hands and executed. He sent Memnon to replace Andromachus. (Curt. l. 4. c. 21.) When he captured the city of Samaria, he gave it to be inhabited by his Macedonians. (Eusebius in his Chron. and from him Cedrenus derived it.) However, the territory that belonged to it, he gave to the Jews for their loyalty to him. They did not pay him any tribute for it according to Josephus who gets it from Hecaraeus of Abdera. (l. 2. cont. Apion. p. 1063.) The temple in the mount Gerisim was spared. If any at Jerusalem were in trouble for eating forbidden meats, breaching sabbath or such like crime, they immediately defected to the Sichemites and said that they were falsely accused. (Josephus Antiq. l. 11. c. 8.) Similar quarrels between the Jews and Samaritans did not only happen here but in Egypt at Alexandria because of the different customs and rites used in the two temples. (Josep. l. 11. c. 1. and l. 13. c. 6.)

1847. When Alexander came to Tyre, he met his fleet which he had sent there ahead of him. He sacrificed a second time to Hercules and held games and exercises of wrestling and music and

the like. (Arrian. l. 3.) The kings of the Cyprus had the duty of providing suitable actors for them. Nicocreon, king of Salamis, sent Theslalus, a man very much favoured by Alexander. Pasicrates king of Solos sent Athenodorus, who took the prize from all by the majority decision. (Plut. in Alex.) These kings of Cyprus had long before defected from Darius to Alexander and sent him ships when he besieged Tyre. From that time on, he always honoured them as they deserved. (Curt. l. 4. c. 21.) Concerning Nicocreon it is said that Anaxarchus of Abdera the philosopher said to Alexander as he sat at supper (according to Laertius , in his Life.) that there was also a certain Persian governor had been served there. For this saying of his, Alexander later had him put to a most miserable death. (??)

1848. Alexander made Caeranus of Berthaea treasurer of Phoenicia to gather his tribute there. In Asia, he had Philoxenus do the same in the regions beyond the mountain of Taurus. He put Harpalus into their former job of being in charge of the money which was in his own treasury. He sent Menander, one of his confederates, into Lydia to be the governor. He put Clearchus into Menander's former job of overseeing the foreigners. He replaced Arimna by Asclepiodorus, the son of Eunicus to be governor of Syria. (Arrian. l. 3.)

1849. When these tasks were done, Alexander offered at Hercules' shrine a great vessel of gold with thirty dishes in it. Now he was anxious to get after Darius, so he marched forward toward the Euphrates River. (Curt. l. 4. c. 21.)

1850. When news came to Darius that wherever he went, Alexander would follow him, he ordered all countries no matter how far they were away, to come to him at Babylon. His army was now grown to about half the size it was at Issos in Cilicia. Many lacked weapons, which were provided for them. (Curt. l. 4. c. 22.) He is said to have 45,000 cavalry and 200,000 foot soldiers. At Issos, his forces in both kinds far exceeded these in number. It is certain that the number found in Justin, (l. 11. c. 12. and in Orosius, l. 3. c. 17.) is short of what it really was, 400,000 or 404,000 foot soldiers and 100,000 cavalry. Plutarch (in Alex.) says they were 10,000,000 and in his Apophthegmes, 100,000,000. (which is incorrectly printed) It should be 1,000,000. With this Diodorus agrees somewhat. He says there were 800,000 foot soldiers and 200,000 calvary. Arrian attributes to the foot soldiers only as much as Plutarch does to the sum of both of cavalry and the foot soldiers. That is a 1,000,000 and adding 40,000 cavalry to that number. Though some instead of 40 thousand, put there 400,000 cavalry so that the number of cavalry might be some what more proportional to the number of the foot soldiers. Also so that the number of cavalry might not here seem so far less of what it was at Issos. However, Curtius, (l. 4. c. 22.) says it was far in excess of it. In addition he had 200 iron chariots and 15 elephants which the Indians brought him. On the other side, Alexander's army had not more than 7000 cavalry and 40,000 foot soldiers in it. (Arrian. l. 3.)

1851. Darius moved with this vast army from Babylon to Nineveh. He had the Tigris River on his left hand and Euphrates on his right. His army filled all that huge plain of Mesopotamia. (Diod. Sic. year 2, Olymp. 112. Curt. l. 4. c. 22.) When they had crossed the Tigris River, he heard that the enemy was not for off. He sent Satropaces, general of his cavalry with 1000 choice men to hinder the approach of the enemy. He ordered him to burn and lay waste all the lands through which Alexander was to pass. Darius thought want of supplies might defeat Alexander since he had nothing else but the spoil of the country for supplies. Darius marched to Arabela and left his baggage there. He marched forward as far as the Lycus River where he made a bridge. When he and his army had crossed over it in 5 days, they marched 10 miles to the Bumelus River. (Curt. l. 4. c. 22.) Arrian says that he pitched his camp at Gaugamela by the

Bumelus River, for so he calls the place, (l. 6. p. 131.) not as in (l. 3. c. 57.) Bumadus. It was a level field for if there were any hilly or uneven ground there, Darius ordered it to be made level. This would allow his cavalry to a freer range to attack. Also the whole area would be more open to his view. (Arrian. l. 3. Curt. l. 4. c. 22.)

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1852. Alexander advanced to Thapsacus, a large city in Syria, in the month Hecatombeon, when Aristophanes was archon at Athens. That is in year 2 of the 112th Olympiad in the very beginning of that year. Here the Euphrates River had a ford where Alexander found 2 bridges already made. They were not completely finished nor quite reached to the other bank. Mazaeus was sent by Darius to secure that crossing. As soon as Mazaeus heard that Alexander was coming, he fled with all his army. When he was gone, Alexander quickly completed the bridges to the other side and his army crossed over and then marched toward Babylon. They left the Euphrates River and the mountains of Armenia on their left hand. They did not take the shortest route there. The longer route was more suitable for provisions for his army and was cooler and more comfortable for the march. On the way, he intercepted some scouts from Darius. They informed him that Darius with all his army was on the bank of the Tigris River to prevent him from crossing there. His forces were now far more numerous than when he fought with Alexander in Cilicia. When Alexander went there, he did not find Darius or anyone else. (Arrian. l. 3.)

1853. Therefore, Alexander crossed the Tigris River. Although there was no one there to hinder him, it was difficult and dangerous to cross. The river ran quite swiftly there. However, he crossed safely and lost nothing except a small quantity of his baggage. (Arian. l. 3. Diod. Sic. year 2. Olymp. 112. Curt. l. 4. c. 23.) From Thaphacus where they crossed over the Euphrates to the place where he crossed the Tigris, Eratosthenes, calculates to be 1400 stadia or 350 miles. (Strabo, l. 2. p. 79. and l. 16. p. 746.)

1854. Alexander broke camp from the bank of Tigris and led his army through the country of Assyria. On his left hand were the mountains of Sogdiana and on the right, the Tigris River. The 4th day after crossing the Tigris, Mazaeus attacked him with 1000 cavalry. Alexander sent Aristo, who commanded the cavalry of Paeonia to counter the attack. Aristo singled out Satropaces, the commander of that troop and ran a spear through his throat. Although wounded, he fled away and Aristo chased him through the middle of the enemies' troops. He knocked him off his horse and decapitated him. Aristo brought his head and threw it down at Alexander's feet. He said:

``Sir, in our country, such a present used to be rewarded with a cup of gold."

1855. Alexander smiled and replied:

``Yea, with an empty one, but I will give thee one full of wine." (Arrian. l. 3. Curt. l. 4. c. 23. Plutarch in Alexander.)

1856. Alexander camped there 2 days and ordered to move the next day. That night there was an eclipse of the moon in the first watch of the night. At first the moon was dimmed. Soon after the entire face of it turned a blood like colour. The whole army, considering the upcoming battle,

were first troubled and later terrified at this sight. (Curt. l. 4. c. 23, 24.) Pliny correctly noted that:

``The moon was eclipsed at Arbela, in the 2nd hour of the night, and was then seen rising in Sicily," (Pliny, l. 2. c. 70.)

1857. Ptolemy in his Geography, (l. 1. c. 4.) is incorrect where he states that:

``The moon eclipsed in the 5th hour of the night and was seen at Carthage at the 2nd hour of the night."

1858. Plutarch (in Alexan.) correctly states that the eclipse happened in the month Boedromion, about the beginning of the Great Mysteries at Athens. That is in the full moon at the very middle of that month. At this time of the month the Great Mysteries started and were celebrated for a few days after this. The astronomical account shows that the eclipse happened on the 20th day of our September.

1859. To encourage his soldiers who were distressed at this sight, he consulted with the Egyptian soothsayers he had with him. Their answer was that the sun represented Greece and the moon, Persia. Therefore as often as the moon was eclipsed, it portended the ruin to those nations which she represented. (Curt., l. 4. c. 24.) Alexander presently offered sacrifices to the sun, moon and the earth because all three must be in correct position for an eclipse of the moon. Aristander, who was Alexander's soothsayer, declared publicly that the eclipse portended all good and happy success to Alexander and the Macedonians. Therefore, the battle should be fought in that very month and that the sacrifices that were offered did predict a victory for Alexander. (Arrian. l. 3.)

1860. When Alexander knew the soldiers were now very confident of victory, he ordered them to march on the second watch of the next night. They had the Tigris on the right hand and the Gordiaean mountains on the left. The next morning, Alexander with a small troop attacked 1000 Persian scouts. Some they slew and the rest he took prisoners. He then sent some of his own company on to discover what was ahead. He also wanted them to put out the fires in the towns and villages that the inhabitants had set on fire. When they fled from the enemy, they set fire to the barns and stacks of grain. Although the tops were burned, the fire had not consumed the pile. Hence the Macedonians saved a large quantity of food for themselves. Mazeus, who before had burned what he pleased, now fled before the rapidly approaching enemies leaving much untouched. (Curt. l. 4. c. 24.)

1861. Alexander knew that Darius was not more than 38 miles away. Since he had plenty of provisions for his troops, he stayed there for 4 days. (Curt. l. 4. c. 24.)

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1862. During this time Alexander intercepted certain letters sent from Darius in which he tried to incite the Greeks to murder or otherwise to betray Alexander. (Curt. l. 4. c. 25.)

1863. Statira the wife of Darius was weary of this long trip and vexed in her mind, aborted the

child she was carrying and died. Alexander was deeply grieved by this and prepared a very elaborate and costly funeral for her. (Curt. l. 4. c. 25. Justin, l. 11. c. 12. Plutarch in Alex. and l. 2. de fortu. Alex.)

1864. While others were busy with the funeral, Tirus or Tyriotes an eunuch, stole away and carried the news of her death to Darius. At first he was infinitely perplexed and troubled at it. However, when he understood Alexander's respect he always had for her and his chaste behaviour towards her, he lifted up his hands to heaven and prayed to the gods. He asked that if it were decreed and there was no remedy left for him, he wished that none might sit on the throne of Cyrus but so just an enemy, so merciful a conqueror, as Alexander. (Curt. l. 4. c. 25. Plutarch in Alex.)

1865. Darius was so overcome with Alexander's great clemency and chastity toward his wife that he again tried to make peace with Alexander. He sent 10 of his most principal men to offer Alexander new conditions. He sent 30,000 talents for the ransom of his mother and two daughters. He also offered Alexander his other daughter Septina or Statipna or Sartina or Statyra (various editions of Curtius use all these variations) for a wife. (Curt. l. 4. c. 16.) Whatever lay between the Hellespont and the Euphrates he would give as a dowry. Alexander replied that had always found the money of Darius soliciting sometimes his soldiers to revolt from him or sometimes his nearest friends to murder him. Therefore he was resolved to pursue him to the death, not any longer as a noble enemy but as a malefactor and a poisoning murderer. Whatever Darius had already lost or yet remained in his hands was the reward of war. Further, war would set the bounds between their two kingdoms and each would have what tomorrow's fortune would give. (Curt. l. 4. c. 26. Justin l. 11. c. 12. Diod. Sic. year 2. Olymp. 112.)

1866. The ambassadors returned and told Darius that he must fight. Therefore, he presently sent Mazaeus ahead of him with 3000 cavalry to hold the passes where the enemy was to come. With the rest, he marched in good battle array 1.25 miles and there made a stand. He expected the enemy to attack him there. Alexander left all his luggage within his camp and set a reasonable guard to keep it. He advanced to meet the enemy. (Curt. l. 4. c. 26, 27.)

1867. At that very instant, a sudden panic gripped his army. The sky (for it was the summer season) seemed to sparkle and shine out like fire. They imagined that they saw flames of fire issuing from Darius' camp. By sound of trumpet, Alexander signified to them that all was well. He ordered the Antesignary (i.e. those that stood next to the standard) in every company to put down their weapons at their feet. They should pass the word to those that followed to do likewise. When this was done, Alexander showed them there was no cause of fear and that the enemy was yet far off. Finally they recovered their courage and took up their weapons again. For more safety, Alexander decided to make his stand and to fortify his camp. (Curt. l. 4. c. 28. Polya. Stratag. l. 4.)

1868. Alexander drew out all his forces by night and marched about the second watch and planned to fight as soon as it was day. (Arrian. l. 3.)

1869. Mazeus had taken up his stand with a choice company of cavalry on the rise of a hill to better view the enemy. The next day he left the place and returned to Darius. No sooner was he gone then the Macedonians captured it. They wanted the advantage of high ground and also a good vantage point to view the enemy forces in the plain. (Curt. l. 4. c. 29.)

1870. Alexander commanded his mercenaries from Paeonia to march in front. He drew his phalanx of Macedonians into two wings, both flanked with cavalry. (Curt. l. 4. c. 29.) The camps were about 7.5 miles apart. The army of Alexander came to some hills from where they might view the enemy. When he consulted his captains whether the main battle should be fought closer to the enemy or they should make a stand right there until he had better viewed the ground where they were to fight. Most were favoured the former but Parmenion favoured the latter which Alexander agreed with. (Arrian. l. 3.) Therefore they resolved to camp on one of those hills. He immediately ordered the troops to build a camp there. This was quickly done. He went into his own pavilion and from there viewed the army of the enemy beneath him in the plain. (Curt. l. 4. c. 29.)

1871. Meanwhile the horse boys and other rag tag that followed the camp started fighting among themselves for fun. They called the captain of the one side Alexander and the captain of the other, Darius. When Alexander heard this, he had the rest stop fighting and had the two captains fight between themselves. Alexander helped captain Alexander on with his own armour and Philotas gave captain Darius' armour. All the army watched while these two fought. They thought it foreshadowed the outcome of the battle. It happened that he who played Alexander defeated the one who played Darius. He was given a reward, 10 townships and the honour of wearing a Persian garment that was given to him. (Eratosthenes, in Plut. in his Alexan.)

1872. Alexander's friends now came to him and complained that the soldiers were planning among themselves in their tents to take all the spoil for themselves and to put nothing into his treasury. At this Alexander smiled and said:

``This is very good news, my friends that you bring me for I see by this they mean to fight and not to flee."

1873. Many of the common soldiers came to him to encourage him and not be afraid of the number of his enemies. They would not be able to endure the very first noise or shout of them. In this place does Ndassf does not signify, "the smell of them", or "of their arm-pits", as Xylander translates it (Plut. in his Apophthemes.)

1874. The 11th night after the eclipse of the moon, the two armies lay within sight of each other. Darius kept his men in their arms all night and reviewed them all by torch light. So that all the plain lying between the mountain Niphat and the Goriaeans hills shone with torches. While his army was sleeping, Alexander was up with his soothsayer Aristander before his pavilion engaged in certain arcane and secret rites and ceremonies and offered sacrifice to Apollo. (Plut. in Alexan.) Curtius states:

``Aristander in a white robe, carrying bunches of vervain in his hand and his head covered, mumbled certain prayers which the king was to say after him to propitiate Jupiter, Minerva, and Victoria."

1875. Parmenion and his other friends advised him to attack Darius in the dead of night and thereby conceal from his soldiers the terror of the fight since he was so heavily out numbered. He replied that he did not come there to steal a victory. (Plut. Curt. Arrian.) On the contrary, Darius feared least he be attacked in the night. He knew his camp was no better fortified than it should be. Therefore he kept his men up all night in arms. Lack of sleep was the main reason his

men lost the battle the next day. (Arrian. l. 3.)

1876. Alexander was troubled in his mind with what might happen the next day and did not sleep at all that night until toward the morning. Then he fell into so deep a sleep that when it was fully day they could not wake him. When his friends asked him what made him sleep so soundly, he answered thus. It was Darius, who by gathering all his forces into one place, had eased him of thinking how to follow him into various other countries. (Diod. Sic. year 2. Olymp. 112. Justin. l. 11. c. 13. Curt. l. 4. c. 30,31. Plut. in Alexan.)

1877. Justin says, (l. 11. c. 14.) this battle was fought by Alexander, in the 5th year of his reign in the very end of it and in the beginning of the 6th. Although Jerome commenting on Da 11 disagrees and states that he overcame and slew Darius in the 7th year of his reign. Arrian says this battle was fought when Aristophanes was archon at Athens in the month Pyanephion. The prophecy of Aristander was fulfilled when he said that in that very month when the moon was eclipsed, Alexander should fight and defeat Darius. (Arrian. l. 3. p. 63.) Both Arrian and Diodorus state that the battle was fought in the year when Aristophanes was archon at Athens. Dionysius Halycarnass places the battle in the following year when Aristophontes was archon at Athens by simple mistake in the name in his Epistle to Ammaeus). Aristander was correct when he foretold that Alexander should gain that great victory over Darius in that very month. However Arrian, mistakes one month for another and says that it was in the month Pyanepsion. However the astronomical calculations show that eclipse was in the month Boedromion. On the 11th day after the eclipse Alexander had that battle. (as Plutarch affirms in Alexander) In his Camillus Plutarch says, that he got that victory on the 5th day of the last quarter of Boedromion which is the 25th day of Boedromion. This month had 31 days and corresponds to October 1.

1878. Ptolemy Lagus and Aristobulus who were both in the battle testify that this battle was fought at Gaugmela near the Beumelus River. Strabo, (l. 16. p. 737.), Plutarch (in Alex. in some copies, as also in Zonaras, is written as Gausamela), Arrian. (l. 6. p. 161.) and Ammina. Maycellinus, (l. 23.) agree with this. Gaugamela was only a small country village. The sound of the name is harsh on the ear. According to Strabo and Plutarch, it means "the house of a camel", or rather, "the body of a camel' for so that word armgÄwn means in the Chaldee and Syriac language. Therefore, according to Arrian it came to pass that this glorious victory is said to have been won at Arbela. It was a large and a famous city in those parts. Likewise Strabo says that because the other was a correct location and Arbela a famous city. (This is mentioned in Ho 10:14. See note on 3276 AM) Therefore the Macedonians in their writings, first wrote this and then other historians took it from them and said that the battle was fought and victory won at Arbela. Neither of these places were very near each other. There were about 10 miles between the Bumelus River where Gaugamela was and the Lycus River where Arbela stood. (Curt. l. 4. c. 22.) Between:

1) Lycus and the country of Ardria, or Atyria, (which was the old name by which Assyria was called as Diodorus in the life of Trajan shows)
2) The borders of the region of Babylon, (in which Nineveh and Gaugamela both were located)
3) The Capros River

1879. in an equal distance from each point, was located Arbela and the hill Nicatorium (called by Alexander after this victory near it). Strabo in the beginning of his 16th book shows this. Hence it appears that Arbela, in Ptolemy's 5th table or Map of Asia, should be located where Gaugamela is. Both places are located in the same place according to him. These cities were not

on this side but on the further side of the Lycus River. This disagrees with Strabo, Eratosthenes' report, (as written by Strabo, l. 2. p. 79.), Curtius and Arrian. When all of these are diligently compared together, we may gather, that Gaugamela and Arbela were not 60 to 75 miles from each other (as some have reported and as Arrian notes l. 3. p. 57, 63. & l. 6. p. 30.) but a little more than 10 miles apart.

1880. Aristobulus reports that when the fight was over there was found a description of Darius' battle plans as we find in (Arrian. l. 3. p. 52.) Curtius, (l. 4. c. 27, 32.) details the battle plans for both armies.

1881. Darius left his chariots and threw away his weapons and mounted his mare that just had a new foal. He fled as fast as she could carry him (Plut. in Alex.) just as he did at the battle at Issos, as I showed before from Elian. He tells us in the same place that for this very purpose Darius always had mares that had recently foaled with him in the battle field. So with very few in his company, he came to the Lycus River. When he crossed it some advised him to destroy the bridge after him to hinder the pursuit of the enemy. When he considered how many there were behind him who were yet to cross, he replied that he had rather leave a way for a pursuing enemy than take one from a fleeing friend. (Curt. l. 4. c. 36, 37. Justin. l. 11. c. 14.) In Justin's work we find "Cydnus" instead of "Lycus" printed. In the note on 3671 AM, we showed that the Cydnus River ran through the middle of the city Tarsus in Cilicia. From there Orosius who followed Justin very closely made the mistake of saying that this last great battle between Alexander and Darius was fought at Tarsus. (l. 3. c. 17.)

1882. When Mazeus pressed hard on the squadron of the Macedonians, Parmenion sent to Alexander who had chased the enemy as far as the Lycus River. He wanted Alexander to come and help them. However, when Mazeus heard that Darius had left the battle, he fled also. He did not go the shortest way to Babylon but went around over the Tigris River. This was a longer but safer route. He brought what was left of his army safely to Babylon. (Curt. l. 4. c. 37.)

1883. About midnight, Darius came to Arbela. Many of his nobles and other soldiers resorted there too. He called them together and said that his purpose was to leave all for the present to Alexander. He would flee to the utmost borders of his kingdom and there begin the war afresh on Alexander. (Curt. l. 5. c. 1.) Presently he went on horseback and fled over the mountains of Armenia into Media. With him were a few of his kindred and his guard. The guard was called Melophori, i.e. apple bearers because they each bore a golden apple on the point of his spear. Later, 2000 mercenaries under the command of Paron of Phocaea in Ionia and Glaucus of Aloe joined him. (Arran. l. 3.)

1884. When Alexander was returning from the Lycus River, he had his fiercest battle yet with the Parthian, Indian and some elite Persian cavalry. In the encounter, he lost 60 men plus his captains Hephaestion, Caenus, and Menidas. Alexander was severely wounded but recovered. (Arrian. l. 3.)

1885. In the main battle, Alexander lost at most 100 foot soldiers but 1000 cavalry of which half were his confederates. On the other side, 300,000 were slain and a much larger number taken prisoner. He captured all the elephants and as many of the chariots that were not broken in the battle. (Arrian. l. 3.) However Diodorus states that 90,000 Persian's cavalry and foot soldiers died. On the Macedonian side, 500 were missing and a large number were wounded. Curtius, (l.

4. c. ult.) says that 40,000 Persians and less than 300 Macedonians died. The total killed in the three battles, this, Issos and at Granicum, Orosius (l. 3. c 17.) over the last 3 years plus 3 or four months is given as follows.

``In such a multitude of calamities, it is a thing incredible, that in three battles fought within three years time there should be slain 500,000 cavalry and foot soldiers. These were from a kingdom and those nations from which a few years earlier had slain 900,000 men In addition to those 3 battles in those three years, a number of cities in Asia had been destroyed with their inhabitants. All Syria was laid waste. Tyre was destroyed and all Cilicia depopulated. Cappadocia was subdued and Egypt and Rhodes sold into slavery. Many provinces bordering on the mount Taurus were brought into subjection. Mount Taurus was forced to receive the yoke which it had so long striven to avoid."

1886. When Alexander had rested his cavalry that were with him, he set out at midnight toward Arbela. He understood that Darius had stored there all his money and royal provisions which Alexander purposed to capture with a surprise attack. The next day he came to Arbela. He did not find Darius but all his treasure, his shield and his bow. (Arrian. l. 3.) Diodorus says that he found there 3000 talents, Curtius said 4000. All the wealth of the whole army had been stored in that place. (l. 5. c. 2.)

1887. With this battle the empire of Persia seemed to have been ended. Alexander was proclaimed king of Asia and thereupon offered magnificent sacrifices to his gods and distributed among his captains houses, territories and provinces at his pleasure. (Plut. in Alexander.)

1888. Because he knew the air would be infected with the stench of the dead carcases, he hurried to get away from Arbela. (Diod. Sic. in the beginning of his second part, l. 17. Curt. l. 5. c. 2.) After 4 days he came to a city called Mennis where there is a fountain which issued sulphur or liquid brimstone. (Curt. l. 5. c. 2.)

1889. As Alexander came toward Babylon, Mazeus, who had fled there from the battle, humbly met him with his children that were of age. He surrendered himself and them with the city of Babylon, into his hands. Alexander received him and his children very graciously. Babophanes, who had the keeping of the citadel there with the king's treasure did not want to be out done by Mazaeus. He covered all the way where Alexander was to pass with flowers and garlands. On each side of the path he had silver altars, burning frankincense and all sorts of sweet odours. Alexander was guarded with armed men. He commanded all the men of Babylon that came to meet him follow behind him after the last of his foot soldiers. Alexander in his chariot made his entrance into the city and went up to the king's palace. The next day he viewed the king's treasure. (Curt. l. 5. c. 3. Justin l. 11. c. 14.) He stayed 34 days and refreshed and rewarded his soldiers (According to the better copies have it and Orosius agrees with this as does Curtius. (l. 5. c. 5.) His army spent the same number of days there in relaxation. Diod. Sic. (year 2, Olymp. 112.) confirms that they stayed there longer than 30 days. They like the spaciousness of the city and the entertainment which they were given by the residents.

1890. Among those who entertained Alexander in this city were the Chaldeans. They talked with him concerning the course and motions of the stars and sudden change of events. (Curt. l. 5. c. 3.) The Chaldeans gave Callisthenes one of Alexander's followers, the observations of the heavenly bodies for 1903 years of time. He gave them to Aristotle in Greece. This I mentioned

in note on 1771 AM <49>. This information came from Porphyrie.

1891. Alexander consulted with the Chaldeans. He followed their advice and sacrificed to Belus. He did whatever they asked of him concerning temple repairs. Alexander commanded the Babylonians to repair the temples which Xerxes had previously demolished and in particular, the temple of Belus, that was located in the heart of the city. He ordered that all the rubbish be immediately carried out of the temple. (Arrian. l. 3. p. 63. & l. 7. p. 159.) This work was so great that it took 10,000 men two months to clear the place where the temple stood. (Strabo. l. 16. p. 738.) When Alexander commanded all his army to help to carry away the rubbish, only the Jews refused to help in that work. Hecataeus of Abdera, who was then with Alexander, stated that they endured many a blow and many other grievous inconveniences. When Alexander heard their reasons for refusing, he exempted them from the task. (Josephus cont. Apion. l. 1. p. 1049.)

1892. Alexander marvelled most at that hole in the earth in Ecbatana or rather in Batana, as other copies have it. (Batana, which is a city placed by Stephanus Byzantinus near the Euphrates and not Ecbatana, the city of Media is meant here.) Flames of fire continually shot forth as from a fountain and an active spring of Naphta shot out fire not far from that hole. Plutarch, (in his life) describes these effects in more detail.

1893. Alexander, ordered Bagophanes, who had surrendered the citadel of Babylon, to follow him. He committed the keeping of the citadel to Agathon, from the town of Pydna along with 700 Macedonians and 300 mercenaries. He made Mazaeus, who surrendered the city to him, governor of all the province of Babylon. He appointed Apollodorus from Amphipolis and Menetes from Pella in Macedonia, to be commanders of that militia in Babylon and all the other countries west as far as Cilicia. For that purpose he left with them, 2000 soldiers with 1000 talents of silver to hire mercenaries. He appointed Asclepiodortus, the son of Philotas, to collect his tribute in those parts. He sent Mithrines, who surrendered the city Sardis to him, to be governor in Armenia. (Diodor. Arria. Curtius.)

1894. From the money which he found in Babylon, he gave to every Macedonian cavalry man, 6 pounds, to every foreign cavalry man 5 pounds, to every Macedonian foot soldier, 2 pounds and to every foreign foot soldier 2 month's pay. (Diod. Sic. year 2. Olymp. 112.) An Attic ounce or pound contained 100 drachmas. Curtius confounded this with the Roman denarius and said that he gave to every Macedonian cavalry man 600 denarii and to every foreign cavalry man 500 and to every foot soldier 200. (Curt. l. 5. c. 6.)

1895. Alexander was on his way from Babylon when Amyntas the son of Andromenes, came to him with a number of men sent to him by Antipater the governor of Macedon. From Macedon came 500 cavalry and 6000 foot soldiers, from Thrace, 600 cavalry and 3500 foot soldiers, from Peloponesus, 4000 foot soldiers and 380 cavalry. This is according to Curtius but Diodorus has a little less than 1000 cavalry. With them went the sons of 50 of the principal nobles of Macedon to be Alexander's body guards. (Diod. & Curt.)

1896. When Alexander had received these troops, he continued on his journey. After marching 6 days, he came into a country called Sitacine, but Curtius calls it Satrapene. This country abounded with provisions and he stayed there many days. He held contests to test every man's prowess and dexterity in the feats of chivalry. He gave the 8 best men command of 1000 troops. He then divided his whole army into so many brigades. Before this, they were organised into

companies of 500 and their captains were not chosen by contests of skills. Before, the cavalry of every nation served together apart from other nations. Now he made no difference based on nationality. He appointed as commanders, those who were most skilled in the war no matter what country they were from. He reformed the martial discipline of his army in many points. As a result, all the troops liked him better than ever and were more ready to serve him. He continued his journey. (Diod. & Curt. l. 5. c. 6.)

1897. As Alexander approached Susa, he was met by the son of the governor of Susa, with letters from Philoxenus. Alexander had sent him away immediately after the battle at Arbela to Susa. The letters said that the inhabitants of Susa had surrendered their city and all the treasure there was kept safely for him. (Arrian. l. 3.) The son of Abulites, the governor of the city, told him the same message. He did this either voluntarily or according to some, by the orders of Darius so Alexander would be detained there longer. This would give Darius more time to raise a new army against Alexander. (Diod. and Curt. l. 5. c. 7.)

1898. The king entertained the young man with much grace and favour. He used him for his guide to the Idaspes or Choaspes River. This river is a narrow and violent stream. Abulites met Alexander and gave him costly gifts which included some dromedaries which are camels that run very fast and 12 elephants which Darius had sent for from India. (Curt. l. 5. c. 7.)

1899. The day after he left Babylon, he came to Susa. After he entered the city, he received 50,000 talents of silver with all of the king's wardrobe and other belongings. (Arrian. l. 3.) Curtius states he received much more silver in bars. Diodorus calculates upward to 400,000 talents of silver and gold in bars and ingots and 9000 talents minted into darics. Plutarch mentions 40,000 talents in coins and 5000 talents worth of Hermionic scarlet. This had been stored there 190 years earlier and looked as fresh as it did the first day it was put there.

1900. Alexander offered sacrifice according to the Macedonian manner by torch light and held gymnastic sports and exercises. (Arrian.) He sat down on the royal throne of Persia which was far higher than for the size of his body to sit on. His feet could not reach to the step by which he mounted the throne. One of the pages took the table that Darius used to eat his meals from and put it under him for a footstool. When Philotas saw this, he persuaded Alexander to take it as a sign of good luck. (Diod. & Curt. l. 5. c. 7.)

1901. The robes and other purple clothes which were sent to Alexander from Macedon with those which made them, he sent to Darius' mother Sysigambes, whom he highly respected and honoured as a son should do to his mother. With the gift he added the message that if she liked those clothes, she would do well to let her young nieces learn to make them. When he knew that she was quite troubled, he personally went to her and excused himself for his ignorance of the Persian manners and comforted her again. (Curt. l. 5. c. 8.) So he left her and Darius' two young daughters and his little son Ochus at Susa. He left some to instruct her and them in the Macedonian language. (Diod.)

1902. He continued on to the farthest borders of Persia and left Archelaus with a garrison of 3000 soldiers to keep the city. He appointed Xenophilus to hold the citadel and Callicrates to gather his tributes. He committed the civil government of the province of Susa to Abulites, who had surrendered the city to him. (Curt. l. 5. c. 8.) He sent back Menetes to the sea coast and made him governor of Phoenicia, Syria and Cilicia. (Arrian. l. 3.)

1903. After a 4 day march, Alexander came to the Pasitigris River and crossed it with 9000 foot soldiers and 3 or 4000 cavalry. He went into the country of the Uxians which bordered on the province of Susa. It extended into the main part of Persia between which there is a narrow pass. Madates, the governor of this country, had married Sysigambes' niece.

1904. Alexander gave Tauron 1500 mercenaries and 1000 Agrians and ordered him to march as soon as it was dark. He was to follow his guides in the secret passes that they would show him. He was to advance as far as to the city which Alexander planned to besiege. Alexander took with him the captains of his troops, his targeteers and some 8000 other soldiers. They marched in the third watch of the same night and by day break came to those passes, which opened into the Uxian's country. When he had gone through them, he came and besieged the city. When the Uxians saw they were besieged on all sides, they sent from the citadel there 30 men to ask for his pardon but he would not give it. Finally, when he received letters from Sysiagambes, he did not only pardon her kinsman, Madates but set at liberty all he had taken prisoner who had voluntarily submitted to him. He left the city untouched and all their land free from tribute. (Curt. l. 5. c. 9.) Arrian reports from Ptolemy Lagus, that through Sysigambes' request, he left them their lands to till but levied a yearly tribute on them of 100 horses, 500 beasts of burden and 3000 sheep. This whole account is related differently by Diodorus, Curtius and Arrian.

1905. When Alexander had subdued the country of the Uxians, he added it to the province of Susa. He divided all his forces between himself and Parmenion. He ordered that the luggage, the Thessalian cavalry, confederates, foreign mercenaries and the heavily armed soldiers to go with Parmenion through the plain country. He took the Macedonian foot soldiers and the cavalry of his confederates. He sent before them the light cavalry with the squadron of Agrians and archers to reconnoitre. They went by the way of the mountains which run all along in a ridge as far as Persia. (Curt. l. 5. c. 10. Arrian. l. 3.)

1906. On the fifth day after this, (according to Diodorus and Curtius) he came to the passes of Persia, called the Susian Pyles, or Gates. Diodorus states that Ariobarzanes, the Persian, held these with 25,000 foot soldiers and 300 cavalry. Arranius states that he had about 4000 foot soldiers and 700 cavalry. He repulsed Alexander's attack and made him retreat about 4 miles from that pass. At last he captured a shepherd who was born of a Persian mother but begotten by a father born in Lycia. He guided Alexander through narrow and craggy bypaths and over certain snowy mountains. Alexander routed the enemy and took control of the pass. Ariobarzanes with some 40 cavalry and 5000 foot soldiers broke through the army of the Macedonians. There was a great slaughter on both sides. Ariobarzanes hurried to get into Persepolis which was the capital city of that kingdom. He was unable to reach it and the enemy was at his very heels. Ariobarzanes attacked them and in the second battle his forces were cut to pieces by Alexander. This is more fully related in (Diodor. Curtius, Arria. Plutarch, and Polyanus, l. 4. Stratag.)

1907. As Alexander was marching toward Persepolis, he received letters from Tiridates, Darius' treasurer in that place. He told Alexander that when the inhabitants of Persepolis heard of his coming, they were ready to take the king's treasure and share it among themselves. He desired Alexander to come quickly to prevent this. Alexander left his foot soldiers to come later and travelled all night with his cavalry. Although they were already tired with so long a journey, they came by day break to the Araxes River. After they made a bridge, they crossed over it with his army. (Diodor. and Curt. l. 5. c. 11.)

1908. When he came within a quarter mile of the city, about some 800 (for so Diodorus, Justinus and Suidas, in the word Alexander, report, not 4000 as Curtius) poor Greek slaves led by Euctemon of Cuma in Eolia, came out as humble suppliants to meet him. These were the ones whom the former kings of Persia had taken in the wars and made slaves. They were cruelly treated. Some had their feet, hands, ears or noses cut off. They were all branded in the face with letters or other marks. These besought him that as he had done in Greece so he would now promise to deliver them from the slavery of the Persian cruelty. Later, when he offered to send an escort with them into Greece, they desired of him rather to give them lands in that place. They feared that they would not prove a comfort but an abomination to their friends and kinsfolks at home. Alexander approved their request and gave each of them 3000 drachmas. (Curtius writes "denarios" instead of "drachmas") He gave every man and women 5 suits of clothes, 2 yoke of oxen, 500 sheep and 50 bushels of wheat. They could now go to till and sow the land which Alexander had given them. Moreover, he exempted their land from paying any tribute and left some to protect them and to see that no man would harm them. (Diod. & Curtius, l. 5. c. 12. with Justin, l. 11. c. 14.)

1909. The next day, he called all the commanders and captains of his army together. He told them that this city Persepolis, the metropolis of Persia, had always been against the Greeks. Therefore he was resolved to give all its plunder to the soldiers, except for the king's palace. After this there was a huge slaughter of the prisoners whom they had taken. This he avowed as his own act in writing since he thought it to be for his honour that he commanded them as enemies to be so butchered. Plutarch said that he found as much treasure there as at Susa. Diodorus writes that when he came into the citadel, he found 120,000 talents, calculating the value of the gold by the rate of the silver. Curtius agrees. (Curt. l. 5. c. 13.)

1910. When Alexander first sat down on the royal throne under a golden canopy in Persepolis, Demaratus the Corinthian and an old friend of his and his father is reported to have fallen like an old man, weeping. He said that those Greeks missed a great event who died before that day and had not lived to see Alexander sitting on Darius' throne. (Plut. in Alexan.)

1911. Alexander committed the keeping of the citadel of Persepolis to Nicarthides with a garrison of 5000 Macedonians. Tiridates, who delivered the treasure to Alexander held the same position which he had under Darius. He left there a great part of his army and baggage and committed the keeping of the city to Parmenion and Craterus. Alexander with a 1000 cavalry and lightly armed foot soldiers went to visit the inner parts of Persia when the constellation Pleiades arose. (beginning of the fall) Although he was plagued with storms and other tempestuous weather on the way, he came to a place all covered with snow and frozen over with ice. When he saw that his soldiers did not want to go any farther, he leaped off his horse and went by foot over the ice and snow. When the country people, who lived in scattered cretes and cabins saw the enemy troops, they started killing their children and others who were not able to go with them. They all fled to the wild woods and mountains covered with snow. However, some of them were convinced to talk with Alexander. They were not afraid and submitted to him. Alexander did not allow any of his troops to harm them. (Curt. l. 5. c. 14.)

3674b AM, 4384 JP, 330 BC

1912. After Alexander had laid waste to all the country of Persia and taken its various towns, he came into the country of the Mardi. This was a warlike nation and of much different behaviour

from the Persians. After Alexander had subdued them, he returned to Persepolis on the 30th day after he set out from there. He bestowed rewards on his captains and others, every man according to his deeds. He gave away almost everything he had gotten there. (Curt. l. 5. c. 14.)

1913. This journey was taken, as I said before, about the time of the rising of the seven stars. Only Curtius notes this. Plutarch states that because the winter was now approaching he planned to give his army some rest. Therefore, he spent 4 months in Persia. Pliny (l. 18. c. 31.) tells us that the Athenians began their winter upon the Ides of November when the seven stars set. However the amount of time from the time of the battle at Gaugamela, shows that Alexander could not come to Persepolis before our December. Others also cast a doubt concerning the Mardi expedition. Curtius tells us that he did not subdue them until after the death of Darius. (Curt. l. 6. c. 9.) This may be true unless we distinguish the Mardi of Persia (Herod. l. 1. c. 125 & Nearchus in Strabo l. 11. p. 524. & Arrian. in his Indica, p. 196.) from the Mardi who bordered on Hircania. Neither do other writers agree with Curtius where he says:

``He gave away almost all that he got at Persopolis."

1914. For he speaks expressly of that and not of what he got at Pasargadis. (as we showed before in the note 3669 AM, from Jacobus Capellus) He well agrees with that which he wrote in the very end of the next precedent chapter (??), where he says that Alexander commanded horses and camels to be sent for from Babylon and Susa to carry those 120,000 talents which he found in this city. This we may compare with Strabo, (l. 15. p. 731.) where he says:

``He carried all the money of Persia from Susa, which was full of treasure and rich goods. It is known for certain that whatever he got in Babylon and in Darius' camp never was included in this total. In Persia and Susa he found 40,000 talents, some say 50,000 talents."

1915. Diodorus Siculus states:

``When he was forced to lay out much of the money he had found there to pay for the war, he planned to send part of it to Susa to be stored in a bank there. He had to get a multitude of draught horses, carriages and 3000 camels with pack saddles from Babylon and from Mesopotamia to carry his treasure to its destined places."

1916. Plutarch (in Alexan.) states:

``His money and wealth he took from there needed 10,000 yoke of mules and 5000 camels to carry it away."

1917. After Darius had stayed a while at Ecbatan in Media, he gathered together those who were left of after the defeat and replaced the weapons they had lost in the battle. He also sent letters to the governors in Bactria and other countries to remain loyal to him. (Diod. Sic. l. 17. 2nd part) His purpose was that if Alexander stayed about Susa and Babylon, he would stay in Media to see whether they who were around him might unite in a new battle against Alexander. However, if he found that Alexander planned to pursue him, then he would retire to Parthia and Hircania, or even into Bactria. By laying waste all the countries as he went, he would leave Alexander no possibility of following him for lack of forage. Therefore he sent away before him all the

women and other baggage and carriages to the Caspian Gates, or passes. He stayed at Ecatane with a small force to see how things would unfold. (Arrian. l. 3.)

3674c AM, 4384 JP, 330 BC

1918. Alexander made a feast celebrating his previous victories and offered magnificent sacrifices to his gods. He feasted his nobles with a most sumptuous banquet and with a number of whores and curtisans, each with her ruffian. Among these there was an Athenian called Thais who was a sweet heart to Ptolemy the son of Lagus. Alexander was as drunk as she was. He commanded all Persepolis, both city and citadel, to be burnt to the ground and caroling and instruments of music should play all the while. This was against the advice of Parmenion, if Alexander would have listened. It is true that after he slept on it, it grieved him greatly for what he had done. He said:

``The Greeks could not have been more revenged by the Persians, if they had been forced to have seen him sitting in Xerxes' throne. (Curt. l. 5. c. 15. Diod. Plut. Arrian.)

1919. The next day, he gave 30 talents to that shepherd of Lycia who had guided and showed him the way into Persia. (Curt. l. 5. c. 15.)

1920. After this, Alexander took Pasargada. It was a city built by Cyrus and was surrendered to him by its governor, Gobares. He gave Alexander 6000 talents. (Curt. l. 5. c. 13.) Alexander visited the sepulchre of Cyrus according to Strabo's account from Aristobulus who was present at that time. (Strabo. l. 15. p. 730.)

1921. Then he took the rest of the cities of Persia, some by force, others voluntarily surrendered. (Diod.) This seems to have been when the seven stars rose in the morning sky. From this time, the ancients reckoned the beginning of summer, not at the morning setting of them and beginning of winter when according to Curtius, Alexander took his journey into the heart of Persia.

1922. Alexander made Phrasaortes the son of Rheomithris, governor of Persia (Arrian. l. 3.) and then went into Media. He got reinforcements from Cilicia. The 5000 foot soldiers and 1000 cavalry where under the command of Plato, an Athenian. After this he advanced to find Darius. (Curt. l. 5. c. 16.)

1923. Darius had planned to leave Ecbatane and flee into Bactria. Since he feared lest Alexander would overtake him on the way, he changed his plans. At that time, Alexander was about 190 miles away. No distance seemed great enough to prevent Alexander from catching up to him. Therefore Darius resolved that instead of fleeing, to try his fortune in another battle. He had 30,000 men about him, of which 4000 were Greeks under the command of Patran. All these men were loyal to Darius. In addition he had 4000 archers and slingers. He had 3300 cavalry consisting for the most part from Bactria under the command of Bessus the governor of Bactria. (Curt. l. 5. c. 16.)

1924. Diodorus states that there were 30,000 Persians and Greek mercenaries. Arrian states there were only 3000 cavalry and 6000 foot soldiers. He also says that Darius carried with him

out of Media no more than 7000 talents. However, Strabo (l. 15. p. 731.) says that when Darius fled out of Media, he took 8000 talents. Those who murdered Darius rifled and shared the money among themselves. Diodorus, (year 4. Olymp. 112.) says, that when Alexander pursued Darius he had the same number of talents with him. Atheneus (l. 11. p. 514. of the Greek and Latin Edition,) states from Chartetes his history of Alexander, that the custom of the Persian kings was, wherever they went, to have over the king's bedchamber, a garret with five chests in it. In these were kept 5000 talents of gold and they were called the king's pillows. At the back stairs in another room, were always kept 3000 talents in three chests and that was called the king's bench to sit on.

1925. Bessus, the governor of Bactria and Nabarzanes the commander of 1000 cavalry both who had followed Darius in his flight, commanded their soldiers to seize Darius and to bind him. They resolved that if Alexander overtook them, they would purchase their freedom by delivering Darius bound into Alexander's hands. However, if they could escape from Alexander, they would renew the war against Alexander in their own names. (Curt. l. 5. c. 18, 22, 23. Arrian. l. 3. p. 67, 68, 76.) Justin (l. 11. c. 15.) states that this happened in a town in Parthia called Thara or rather, Dara. It was so called later by Arsaces, the first king of Parthia, in remembrance of this villany against Darius. He adds from Trogus that this was done by a kind of fate that the Persian empire should end in the land of those who were preordained to succeed the Persians in the empire.

1926. The king's treasure and baggage was rifled, as if it had all been enemies' goods. Bessus and Nabarzanes with Braza (or Barzaentes) the governor of the Arachoti and Drangian took Darius. They carried him away prisoner in a cart. To show some respect, they placed golden chains on him. To escape detection, they covered the cart with a lowly dirty covering made of skins and had strangers drive it. If any man should ask, they could not tell who was in it. Those who were his jailors followed from a distance. The Persians were won over by Bessus' generous promises and since there was no one else left to whom they might unite with, they joined with the Bactrians. Bessus was made general in the place of Darius by the Bactrian cavalry and the other nations who had accompanied Darius in his flight. Artabazus and his sons with those which he commanded and the Greeks under Patron, did not go with Bessus. They left the road way and went up the mountains and marched away to Parthiene. (Curt. l. 5. c. 23. Arrian. l. 4. p. 68.)

1927. Alexander changed his course for Media and attacked the Paritacae, and subdued their country. He made Oxoathres the son of Abuletus governor over them. (Arrian. p. 66.)

1928. Tabas was a town in the remotest border of Paritocene. Alexander was told by some who had abandoned Darius and fled to Alexander that Darius had quickly gone into Bactria. (Curt. l. 5. c. 24.) When he was within 3 days journey of Ecbatane, he was more accurately told by Baistanes the son of Ochus who reigned in Persia before Darius that Darius had fled from Ecbatane 5 days earlier. (Arrian. l. 3.)

1929. When Alexander came to Ecbatane, the Thessalian and others of the confederate cavalry refused to accompany him any further. He dismissed them to return into their own countries. When they left he gave them over and above their regular pay, 2000 talents to be shared among them. (Arrian. l. 3. Plut. in Alexan.) However, Diodorus and Curtius, refer to this event as happening after the death of Darius and in a general way without any special mention of the Thessalian troops. They say that he gave to everyone that served in the cavalry a talent, or 6000

deneers, as Curtius (l. 6. c. 3.) expresses it. Everywhere he calls a "drachma", a "deneere". Diodorus adds that he gave to every foot soldier ten minas i.e. 1000 drachmas and abundant provisions for every man for his return journey to his home country. To everyone that would continue in his service, he gave 3 talents in coined money. When he found that the number of them that stayed was large, he appointed Epocillus to escort the rest to the seaside in Asia. The Thessalians that returned left their horses with him. He wrote to Menetes, the governor in those parts that as soon as they arrived there he should furnish them immediately with shipping and have them transported to the European side. (Arrian. l. 3.)

1930. To pay the vast sums he gave to the soldiers that left, Alexander was forced in spite of all his haste in the pursuing Darius, to levy a vast quantity of money in the way as he went. Diodorus states that he received of Darius' treasurers, 8000 talents over and above that which they had bestowed among his soldiers with cups and other rewards. This amounted to over 13,000. The amount they either stole or took by force was calculated to be a great deal more, according to Diodorus. (p. 547. in the Greek and Latin Edition) Curtius (l. 6. c. 2.) agrees fully when he says:

``In the next plundering that he made, he raised 26,000 talents. From which 12,000 (Justin has 13,000. l. 12. c. 1.) talents were spent in one largesse which he bestowed among his soldiers. His treasurers brought (??) him of so much more."

1931. However, we read in Arrian, (p. 67.) that now he ordered Parmenion to take all the money which was brought to him from Persia and store it in Ecbatane under the keeping of Harpalus. He was to guard it with 6000 Macedonians and some cavalry of his confederates. Now this money was brought and stored in Ecbatane. Some reckon it to have amounted to 180,000 talents. (Strabo, l. 15. p. 731.) Diodorus agrees and says also that Parmenion had the charge of all that treasure. (p. 552.) Justin (l. 12. c. 1.) says, that the treasure amounted to 190,000 talents and that Parmenion was in charge of keeping it. Diodorus and Justin are more correct in making Parmenion the keeper of it than Arrian who names Harpalus to that office. We showed before that he was left behind in Babylon to gather up the tribute and other duties for Alexander in those parts.

1932. Here Arrian tells us that Alexander sent away Parmenion with certain brigades of foreigners, the Thracian cavalry and others except the troops of his own fellow cavaliers. They were to march through the country of the Cadusians into Hircania. He wrote also to Clitus, captain of the king's troops that as soon as Clitus came from Susa to Ecbatane, (for he was left behind sick at Susa) he should take such cavalry as were left there to guard the money and to march into Parthia and to meet him there.

1933. Alexander took with him the troops of his fellow cavaliers, vant (??) couriers, mercenaries led by Erigyius, the Macedonian squadron (except those who were left at Ecbatane to guard the money), the Agrians and the archers and he went after Darius. Since he marched so far so fast, many of his foot soldiers and cavalry were not able to follow. They fainted in the way and perished. However Alexander continued and on the 11th day he came to Rages. (Arrian. l. 3.) In those 11 days, he went over 410 miles. On this long journey, the cavalry followed him very cheerfully although they lacked water in many places. Of that company which set out with him from Ecbatane, there were only 60 with him at the end of his journey. (Plut. in Alex.)

1934. This city of Rages (/APC Tob 1:14 4:1) is a day's journey from the Caspian Gates or passes to anyone that would ride at Alexander's pace. Darius had already passed through them. Many of those who set out with him on his journey slipped away and returned home. Also many of them returned to Alexander on the way. (Arrian. l. 3.)

1935. Alexander gave up all hope of overtaking Darius. He rested there 5 days. When he had refreshed his army, he made Oxydates a Persian, governor of Media, whom formerly Darius had committed to prison in Susa and planned to decapitate him. (Arian. l. 3. with Curt. l. 6. c. 2.)

1936. From here Alexander went with his army into Parthia. The first day he camped near the Caspian Gates or passes. The next day he went through the passes and came into places that were well populated. He ordered provisions to be brought to him, for he was told that he was to go through countries lacking such provisions. He sent Coenus with the cavalry and a few foot soldiers abroad to forage. (Arrian. l. 3.)

1937. Meanwhile Bagisthenes a great man in Babylon, came from Darius' camp to Alexander. He told Alexander that Darius was not yet laid hold on but was in great danger either of death or bonds. (Arian. l. 3. & Curt. l. 5. c. 24.)

1938. Therefore, Alexander pursued him harder and did not wait for Coenus to return from foraging. He took along with him his fellow cavaliers, his vant (??) couriers, the mercenary cavalry led by Erigyius, the Macedonian battalion (except those that were to guard his treasure) with the Agrians and Archers. He left Craterus to command the rest and ordered him to come after him at a more leisurely pace. He travelled all that night and the next day until noon and rested for a while. He travelled all night again and early next morning he came to the camp of Darius from where Bagisthenes had come to him. He continued and rode all that night and the next day until noon. He came to a certain village where they who had the charge of keeping Darius stayed the day before according to Arrian. Curtius states this was the place where Bessus first laid hold on Darius.

1939. When he was about 60 miles from the place where Bagisthenes first came to him, he found Melon who was Darius' interpreter. He was unable through weakness to follow Darius any further. When he saw Alexander approaching so quickly, he made as if he had fled over to Alexander from Darius for fear lest he should be taken for an enemy. He told Alexander what happened and where they went. However his men were quite weary and needed rest. Alexander took 6000 choice cavalry and selected from them 300 Dimachs (??), (who and what they were, you may learn from Pollus and Hesychius) These wore heavy armour yet rode on horse back. If the need arose, they could get off their horses and serve as foot soldiers according to Curtius. However, Arrian (l. 3. c. 68.) states that when he saw the foot soldiers could not possibly keep pace with him on horse back, he made about 500 of the cavalry get off their horses and commanded the captains and best men of the foot soldiers to mount the horses with all their armour on. He ordered Nicanor, who commanded the targeteers and Attalus, the captain of the squadron of Agrians, to follow in the way that Bessus had gone with his men with those who were most lightly armed. He commanded the rest to come later in a phalanx formation.

1940. While Alexander was busy giving orders, Orcillus and Mithracenes came to him. They abhorred Bessus for his treachery and fled from him to Alexander. They told him that the Persians were not more than 60 miles away and that they could lead him to them by a shorter

way. He used them as guides and set out early in the evening with a select company of cavalry. He ordered the Macedonian phalanx to follow him as fast as they could. When he had gone about 40 miles, he was met by Brocubelus (called by Arrian p. 67. "Antibelus") the son of Mazeus, sometimes governor of Syria under Darius. He told him that Bessus was not more than 25 miles ahead of him. His army thinking they were out of danger, marched in no particular order. It seemed they were bound for Hircania. Brocubelus said that if he hurried, he might attack them when they were all straggling from their colours. (Curt. l. 5. c. 24.)

1941. When Bessus and his consorts found that Alexander was on their heels, they went to Darius where he was in his poor tilted cart. They wanted him to get onto a horse and save himself by fleeing. When he refused to do this, Satibarzenes and Barsaentes each shot an arrow and wounded him. They also houghed the horses that drew the cart so that they might go no further and killed his two servants that still attended Darius. (Curt. l. 5. c. 25. with Arrian. p. 69. l. 3.) Only his dog stayed with him. (Elia. Histor. animal. l. 6. c. 25.)

1942. When they had done this, Satibarzanes and Barzaentes with 600 cavalry fled away as fast as possible. (Arrian. p. 69.) So that they might not be pursued together, Nabarzanes fled into Hircania and Bessus into Bactria. After the rest had lost their captains, they scattered here and there. Only 500 cavalry stayed together, undecided as to fight or flee, (Curt. l. 5. c. 25.)

1943. When Alexander saw what confusion the enemy was in, he sent Nicanor to ask them to stay. He followed after him. After they had killed about 3000 that would not yield, Alexander drove the rest before him like so many cattle without harming them and gave the word to stop the killing. He advanced so quickly that barely 3000 cavalry followed him. The number of prisoners was greater than of those that captured them. So far had fear bereft them of their senses that they never considered either their number or how few their enemy troops were. (Curt. l. 5. c. 25.)

1944. Meanwhile the horses which drew Darius' cart, wandered from the road since there was no one to drive them. When they had gone about half a mile, they stopped in a certain valley. They were exhausted from the hot weather and sore from the injuries they received. There was a fountain of water close by. Polyustratus a Macedonian learned of this fountain from the people of that place. He was exhausted from the heat and his wounds and went to quench his thirst there. As he was taking up water in his helmet, he noticed the arrows in the bodies of the horses that drew the cart. (Curt. l. 5. c. 25.) When he came nearer, he saw Darius lying in the cart seriously wounded but not quite dead. Darius called to him for a little water. When he drank it, he desired him to thank Alexander for the favour which he had showed to his mother, wife and children. He begged nothing for himself but a decent burial. He desired no revenge as Alexander did. For if Alexander neglected revenge, it might prove both dishonourable and dangerous to him. The first concerned Alexander in a matter of justice, the other concerned his personal safety. Darius in a token of his sincerity gave Polyustratus his right hand and told him to carry it to Alexander. So when Darius had given his hand to Polystratus, he gave up the ghost. (Just. l. 11. c. 15. & Plut. in Alexander.)

1945. So Darius died at age 50 in the year when Aristophontus was archon in Athens in the month Hecatombaeon. (Arrian. l. 3. p. 69.) He had reigned for 6 years. 200 years had passed from the year of the death of Cyrus who set up the Persian Empire until now, which was the very beginning of the 3rd year of the 112th Olympiad. From this time Calippus (a man renowned by Aristotle who was at that time famous in his school at Athens, l. 12. of his

Metaphysics,) began his epoch or account of 76 years as we find by various astronomical observations of Ptolemy in his great book, Syntaxis. Although Strabo, (l. 6.) says that Darius lost his empire at the battle of Gaugamela fought 9 months (sic. original has 9 years) earlier and Justin (l. 11.) confirms this that then Alexander took the empire of Asia from Darius. However since it appears that Darius was murdered by his kinsfolk, he lost his life and kingdom at the same time (Justin l. 10 fin.) We can not doubt that Calippus in memorial of the founding of Alexander's Empire made this the starting point of his Periodus or calculation of years.

The Macedonian Empire

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1946. The empire of Alexander lasted 5 years according to Isidore and Beda from Eusebius' Chronicle. Jul. Africa. states 6 years and the historian who wrote in the time of Alexander Severus, 7 years (Tome 2. Antiqu. Lectio. Henr. Canisis, p. 600.) Strabo (l. 15. fin.) allows 10 or 11 years. Nicephorus Constantinopolitanus in his Chronicle, states 12 years. Clemens Alexandrinus, (l. 1. Stromat.) is wrong when he says it was 18 years. It is most obvious that from the month Hecatombaeon when Darius died (when Aristophontes was archon at Athens) to the month Thargelion when Alexander died, as we shall show presently, (when Hegesias was archon in Athens) only 6 years and 10 months passed. In this short period of time, Alexander did so many and great feats of arms in the east that he may well be said to have flown rather than to have marched over all those regions. Hence it is said that in (Da 8:1) Alexander is described under the figure of a goat who came from the west over the face of the whole earth. He never so much as touched the ground. In (Da 7:6) Alexander is compared to a winged leopard. Hierome notes on this passage that of all the beasts, the leopard is the swiftest and most impetuous. He adds that nothing was done so swiftly as his conquest. He took everything from the gulf of Venice and the Adriatic Sea to the very Indian Ocean and the Ganges River. He did this not so much by war but as by his reputation. What he did after the death of Darius, is set down by Diodorus, (l. 17. 2nd part), by Justin, (l. 12.) by Curtius, (5 last books of his History), by Plutarch (in his life) and by Arrian (l. 3.). I have inserted these accounts from the various authors in this work.

1947. Darius was no sooner dead then Alexander rode on his horse to the place where he lay. When he saw his dead body, Alexander wept to see so unworthy a death happen to so noble a person. He took his own coat and placed it over him and immediately sent his body to his mother to be buried in a royal manner with the kings of Persia. He also took Darius' brother Oxathres into the circle of his friends and nobles. He bestowed upon Oxathres all honour belonging to his high place and parentage. Alexander planned to pursue Bessus but since he and his army had escaped to Bactria and Alexander could not reach him at this time, he returned again.

1948. While he remained at Hecatompulis which was a city in Parthiene built in former times by the Greeks, he gathered a good store of provisions. All the army grew restless as they lay idle in their quarters and they all wanted to return to Greece as soon as possible. When Alexander had allayed this desire, they all asked him to lead them wherever he would and they would follow him. After 3 day's march through the country of Parthiene, he came into the borders of Hircania which Nabarzanes had captured. He left Craterus with the troops he commanded, Amyntas' brigade, 600 cavalry and 600 archers. They were to keep Parthiene safe from the incursions by the bordering countries. He commanded Erigyius to take care of the carriages and to follow him

through the plain country with a considerable company to guard them. Alexander took his targeteers and the cream of the Macedonian squadron and some archers. When they had marched about 12 miles, they camped in a plain near a small river.

1949. After he had refreshed his army 4 days there, letters came to him from Nabarzanes, who, together with Bessus, had murdered Darius. He surrendered to Alexander. From here Alexander moved 2.5 miles through an almost impassable way. No enemy opposed him and he got through. When he had gone almost another 4 miles, Phradapharnes governor of Hercania and Parthia met him. He surrendered to Alexander along with all those who had fled to him after the death of Darius. Alexander graciously received them all. He next came to a town called Arvas. Here Craterus rejoined him. He had taken in all the countries which he had passed through. He brought with him Phradates or Autophradates, the governor of the country of the Tapurins. Alexander restored him to his government again and sent him back home.

1950. When Alexander came to the nearest borders of Hircania, Artabazus the Persian, who was an old friend of Philip met him. At this time he was banished by Ochus and had always remained most loyal to Darius. He was now 95 years old. He came to Alexander with Cophenes and 8 other sons of his, all born by the same mother who was the sister of Mentor and Memnon. Alexander received them all most graciously. Ariobarzanes and Arsames, who were governors under Darius came and submitted to Alexander.

1951. Alexander now invaded the country of the Mardians which bordered on Hircania. They held the mountain passes and met Alexander with an army of 8000 men. Alexander attacked the army, slew many of them and took more of them prisoners. The rest fled into the craggy mountains. Finally they returned his cavalry man Bucephalus, whom they had captured. They sent 50 ambassadors to him to ask his pardon. When Alexander had taken hostages, he made Autophrodates governor over them as well as the Tapurins.

1952. From there he returned in 5 days to the place from where he set out against the Mardians. From there Andronicus the son of Agerrus and Artabazus brought with them 1500 Greek mercenaries of Darius to Alexander. 90 ambassadors who had been sent to Darius from various counties, also came to him. Alexander put 4 Lacedemonian ambassadors and Dropis the Athenian to prison. Democrates the other Athenian ambassador who always opposed the Macedonian party comitted suicide because he did not expect a pardon from Alexander. He freed the ambassadors from Sinope and Hecraclides who were sent from Carthage and the other ambassadors from Greece. He gave the command of the Greeks who stayed in his service to Andronicus. When he had doubly honoured Artabazus and gave him greater honours than he held under Darius, Alexander sent him home.

1953. When these matters were taken care of, he marched against the greatest city of all Hircania, called Zeudracarta or Zadracarta and there stayed 15 days. Nabarzanes came to him there and brought with him many presents. Among these was Bagoas, an eunuch of rare beauty who was later highly respected and could do whatever he wished with Alexander.

1954. At this place, Thalestris or Minithaea came to Alexander with 300 ladies. She was the queen of the Amazons which is a place between the two rivers, Phasis and Thermodoon. She left the rest of her army at the borders of Hircania and came hoping to be with child by him. She stayed 13 days. Curtius in this account contrary to the stream of all geographers, locates these

Amazons on the borders of Hircania. (l. 6. c. 10.) However, Justin says that they bordered on Albania. (l. 42. c. 3.) Clitarchus says that Thalestris came from the Caspian Gates and the Thermodoon River to Alexander. It took her a 25 or 35 day journey to reach him through many counties. (l. 12. c. 3.) The journey was at least 750 miles. (Strabo. l. 11.) Her visit to Alexander is recorded by Polycrates, Onesicritus, Antigenes, Hister and various others. However, Aristobulus Chares the historian, Ptolemy Lagus, Anticlides, Philo Thebanus the historian, Hecateus Eretriensis, Philippus Chaleidensis and Duris Samius say that it is a mere fable. Alexander seems to agree. In his Commentaries to Antigonus, in which he recorded the events exactly, he says that a certain Scythian offered him his daughter for a wife. No mention is made of an Amazon. It is also reported that Onesisieritus, many years later was reading his 4th book to Lysimachus who was then reigning. When he mentioned something of an Amazon that came to Alexander, Lysimachus smiled and said:

``I pray sir, where was I all the while?" (Plut. in Alex. see Strabo, l. 11. p. 505. and Arria. l. 1. p. 155, 156.)

1955. When Alexander returned to Parthiene, he indulged himself there in all kinds of Persian luxuries. He commanded also his nobles to take and wear the long Persian robe of cloth of gold and scarlet. If any of the common soldiers wanted to marry a Persian, he allowed it.

1956. Bessus now wore his turban upright and pointed along with other regal attire. He assumed the title of Artaxerxes and king of Asia. He gathered into a body all those Persians who had fled into Bactria. With these he had Bactrians, the Scythians and others who lived as far as the bank of the Tanais River. He planned to make a war on Alexander.

1957. Alexander made Amminapes a Parthian, governor of Patthia and Hircania under him. Amminapes with Mazeus or Mezaces, had delivered Egypt into his hands. Alexander had Tlepolemus the son of Pythophanis, one of his friends, (Arrian. l. 3. p. 69.) in the government with Amminapes. Although Curtius says, that he made Menapis (for so he calls Amminapes) governor of Hircania, who before was banished by Ochus and had fled to his father Philip for refuge. (l. 6. c. 8.) Justin says that when Alexander had subdued Parthia, he made a certain noble man of Persia, called Andragoras its governor. From him the kings of Parthia descended since Arsaces notes him as the founder of the Parthian kingdom. He was also called Andragoras. (Justin. l. 41. c. 4.)

1958. After this, Alexander came to Susia, a city of the Arians. Sanbarzanes, governor of the Arians, came to him. Alexander restored his government to him. He also had Anaxippus, one of his nobles to hold the government with him. He gave him 40 javeliners on horse back to attend him. He could put these in places where he thought best to keep the Arians from being plundered or injured by the army as it passed by.

1959. Alexander was now ready to march against Bessus. When he saw that his army was so loaded with the spoil and luxurious goods they were in no condition to march, he first commanded his own goods than their goods to be burned. He kept only what was necessary for their immediate needs.

1960. Nicanor, the son of Parmenion, the captain of the Argyraspides, (i.e. of the silver shields, or targeteers,) died suddenly and everyone mourned his passing. Alexander was especially

grieved and would have stayed to be present at his funeral but lack of provisions in that place would not permit him to. Therefore he left Nicanor's brother Philotas there with 2600 men to take care of the funeral. Alexander went on his journey in pursuit of Bessus.

1961. Satibarzanes, to whom Alexander had restored his government over the Arians, as mentioned earlier, murdered Anaxippus with his 40 javeliners on horse back. He gathered all the forces he could to the chief city of the Arians, called Chortacana or Artacoana. When he heard that Alexander was coming, he planned to go and join with Bessus in a common war against the Macedonians.

1962. When Alexander heard of this, he halted his journey into Bactria. He marched 75 miles in two days and came to Attacoana. Satibarzanes with 2000 cavalry (for that was all he could gather at that time) fled into Bactria to Bessus. The rest escaped to the mountains. Alexander pursued Satibarzanes a long time but was not able to overtake him. He attacked those who were in the mountains and took the craggy rocks where 13,000 armed Arians had fled. Alexander returned to Attacoana which was besieged by Craterus during this time. Craterus had prepared all things for an assault and waited for Alexander to lead it so that the honour of taking the place would fall to Alexander not him. Joab did the same for David. 2Sa 12:27,28 When the king came, he found them ready to plead for his mercy. He pardoned them and lifted his siege. He restored to every man what was his. Within 30 days he had taken all the places of that country and made Arsaces their governor.

1963. Fresh supplies came to Alexander. Zoilus brought him 500 cavalry from Greece. Antipater sent him 3000 soldiers from Illyrium. Philip the son of Menelaus brought him mercenary cavalry from Media along with 130 of the Thessalians that Alexander, at Ecbatane, had given leave to return home. They refused and continued with Alexander. From Lydia came 2600 foot soldiers with 300 cavalry under the command of Andromachus, according to Arrian.

1964. With these new forces Alexander came to the Drangeans (whom Arrian calls Zarangeans) whose governor was Barzaentes. He was one of those who with Bessus and Nabarzanes had turned on Darius. He feared punishment from Alexander and fled away to the Indians on this side the Indus River.

1965. Alexander spent 5 days in the chief city of the Drangean country. Some of his own people began to conspire his death. Dimnus, a Macedonian, revealed to Nicomachus, Alexander's bard that 3 days from then, Alexander would be murdered and that he was in on the plot with various nobles. Although Nicomachus was sworn to secrecy by Dimnus, he told the matter to his brother Ceballinus and wished him to tell the king of it. Since Ceballinus could not get to Alexander, he told it to Philotas first. When he found that Philotas was indifferent and likely in on the plot, Ceballinus went to Metron, a noble young gentleman and in charge of the artillery. He advised Metron to tell Alexander about it immediately. When Alexander heard of it, he immediately ordered all those in the plot to be arrested. When Dimnus was taken, he knew why and killed himself with his sword. When Ceballinus was questioned, he protested that the very hour he heard of it that he told the matter to Philotas and requested him to tell the king. When Philotas was questioned about this, he said it was true. He said he meant no harm but only through his carelessness he did nothing thinking it was a baseless rumour. When Philotas was put on the rack, he confessed all and was executed with the rest of the conspirators. Philotas was the son of Pamenion who was next to Alexander in authority.

1966. Alexander Lyncestes was also called before a council of Macedonians for his previous conspiracy for which he was in prison for 3 years. (Diodorus & Curtius) This is that Alexander Aneropus who before the battle at Issos 4 years earlier was put in prison for plotting the king's death. (Diodorus, Justin and Arrian) See note on 3671 AM. Lyncestes had plotted Alexander's death several times previously. Alexander spoke the following to his council of Macedonians: (Curt. l. 8. c. 16.):

``Alexander Lyncestes was twice arraigned for two counts of treason against my life. I have twice taken him out of the hand of justice and when he was convicted a third time, I gave him a reprieve and kept him in prison these 3 years. (For so it should be according to the true Palatine Manuscript and not "2 years", as in the ordinary printed books.) Until now you desired that he be given his just punishment."

1967. When he was questioned concerning that latest attempt on Alexander's life, he could not answer without faltering. Therefore without any more adieu, he was thrust through with lances by those which stood about and heard him at the bar.

1968. After the body of Lyncestes was carried from the place, the king still sat at in the judgment seat. He had Amyntas the son of Andromenes with Attalus and Symmias' brothers, all very close to Philotas to be brought to the bar. When Polemon who was the youngest of the group had heard that Philotas was put on the rack, he fled but was captured and brought to judgment. Finally, Alexander acquitted them all, as a result of the general intercession of those that were there. Then he immediately sent Polydamas whom Parmenion loved very much, with two Arabians on dromedary camels into Media. They were to get there before the news of the death of Philotas reached those lands. They had letters for Cleander, Sitalces and Menidas, the commanders in the army under Pamenion, to kill him. He was the governor of Media and had the greatest reputation and authority next to the king in the army. Parmenion was now 70 years old. After he had read Alexander's letter and was reading the second letter written to him in the name of his son Philotas, he was stabbed to death. Cleander sent his head to the king and would hardly allow the rest of his body to be buried. Strabo (l. 15. p. 724.) tells us, that this all happened in 11 day's time. An ordinary journey normally took 30 to 40 days just to get there.

1969. Alexander feared least the glory all his actions might be blemished with the cruelty by the previous action. He did as Gaus formerly did. (See note on 3620 AM) He let it be known that he was to send some of his friends into Macedonia. He advised all men that wanted to write to their friends in those parts not to miss this opportunity of sending a note back home since they were going further east. Every man wrote a letter and he ordered to have all the letters brought to him. By this he found out what everyone thought of him. He put all those whom he found either weary of the war or unhappy with his actions, into one company. He called this the unruly company and put Leonidas, formerly an intimate friend of Parmenion's, in charge of it. Then he divided his fellow cavaliers into two regiments. He assigned the one part to be commanded by Hephaestion and the other by Clitus.

1970. When Alexander had settled matters among the Drangians, he marched toward them who were called of old, Agriaspe, or Arimaspi. In later times Cyrus called them the Euergetae, i.e. Benefactors for a good deed they did to him. Alexander was warmly received and entertained by them.

1971. After staying 5 days in that country, he had news that Satibarzanes with 2000 cavalry from Bessus, had attacked the Arians and made them defect from Alexander. Against Satibarzanes, he sent 6000 Greek foot soldiers and 600 calvary under the command of Erigyius and Caranus. Diodorus says that Stasanors commanded together with Artbazus, the Persian, Andronicas and Phrataphernes, the governor of Parthia.

1972. He stayed with the Euergetae and sacrificed to Apollo. He committed Demetrius to prison. He was one of the captains of his bodyguard (??), whom Alexander suspected of conspiracy with Philotas. He replaced him with Ptolemy the son of Lagus. He gave to the Euergetae a large sum of money and such lands as they desired which was not much. When he was welcomed by the Gedrosians, who bordered on the Euergetae, he also rewarded them according to their deeds.

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1973. After he spent 60 days with the Euergetae, he left Amenides as their new governor. He had been Darius' secretary for some time, according to Curtius. However, Arrian says he left them a free state. Diodorus reports that he made Teridates the governor of both the Euergetae and Gedrosions.

1974. Alexander left them and marched into Bactria against Bessus. He subdued the Drangi, the Dragagi and Arachosia on his way. Part of his army which was formerly commanded by Parmenion met him. There were 6000 Macedonians and 200 men of honour among them. These were the very pith and marrow of all his army. He appointed Menon as governor of Arachosia and left him 4000 soldiers and 600 cavalry to keep order in the country.

1975. Alexander led his army into the country of the Paropamisadae about the time of the setting of the seven stars and beginning of winter. (Strabo, l. 15. p. 724.) All the country was covered with snow. The days were obscurely dark rather than light so that a man could hardly discern anything close by. In this vast wilderness, Alexander's army endured the misery of lack of food, cold, weariness and even despair. Many died from the cold and many men's feet rotted off their legs from frost bite. At last they came into a warmer country with more provisions. The army was relieved and the whole country was quickly brought into subjection.

1976. Alexander went to the Caucasus Mountains which some call Paropamysus. He crossed the mountains in a 16 or 17 day march and built a city near the foot of them at a place where that mountain pass opens into Media. He called the city after his own name, Alexandria. He also built various other cities, each a day's journey from Alexandria. He relocated 7000 inhabitants of the countries in that area into these new cities. He put 3000 which followed the camp and let as many of those who were grown unserviceable in the wars settle there who wanted to. He made Proexes, a Persian, governor of all that region and left one of his friends, Niloxenes, to be the ruler over them.

1977. When the Macedonians and Arians were fighting, Satibarzanes, who commanded the enemy came between the two armies. He pulled off his helmet, said who he was and challenged any man that dared to a duel. Erigyius, the general of the Macedonian army took up the challenge and ran his spear through his body, killing him. When the barbarians, who came there by compulsion rather than willingly saw that their captain was dead, they trusted Erigyius and laid down their arms and submitted to him.

1978. Bessus and those Persians who joined with him in seizing Darius, with about 7000 Bactrians and some of the Dahae who lived east of the Tanais River, foraged the country bordering on the Caucasus Mounatins. They hoped that by ravaging and destroying all the countries which lay between them and Alexander that he would not dare come that way for fear of starving his army. Nevertheless, Alexander went on under extreme difficulty of much snow and too little food.

1979. When winter was almost over, he had India on his right hand. He passed over the mountains into Bactria. Not a tree was to be seen all the way except for a few shrubs. (Strabo. l. 15. p. 724.) His troops found by the way some quantity of Indian wheat. From this the common soldiers squeezed a kind of juice which they used for oil to ease the pain of their cold joints. This juice was sold for 240 denarius per pitcher. A pitcher of wine fetched 300 denarius. There was very little wheat to make bread with. From hunger, the common soldier sustained himself by catching river fish and eating such herbs as he could get. Finally they came to a place where there were neither fish nor plants to eat. They were told to kill their draught animals and eat them. This kept them alive until they came into Bactria. (Curt. l. 7. c. 7.) Strabo adds, that they were forced to eat it raw for lack of fire to roast it with. To settle their stomachs, they had a supply of an herb called benzome which helped their digestion.

1980. Bessus was terrified by Alexander's rapid advance. After he had first sacrificed to his gods, he feasted his friends and captains. As they ate they discussed the war at hand. He bragged of a kingdom which he had gotten by treachery. He was hardly in his right mind. He boasted that the cowardice of Darius had enhanced the fame and glory of the enemy. He resolved to march with his army into Sogdiana. He would have the Oxus River as a wall between him and Alexander until help came in from other parts. When all the rest were as drunk as he was, Cobares, (according to Curtius, or Bagodoras: according to Diodoras), a Median and a soothsayer by profession, advised him that when he was sober and came to his senses, he should submit to Alexander. Bessus was so enraged that he drew his sword and those with him could barely restrain him from killing Cobares. In the meantime, Cobares fled and the next night came to Alexander.

1981. On the 15th day after he set out from his new city of Alexandria and his winter quarters, he came to Adrapsa, a city of Bactra. (Strabo l. 15. p. 725.) or Drapsaca, according to Arrian. After he had refreshed his army he marched to Aornos and Bactra, the two main cities of Bactria. He took them on the first assault. He put a garrison into the citadel of Aornos under the command of his friend, Archelaus.

1982. Bessus had 7000 or 8000 Bactrians in his army. They remained loyal to him and thought that Alexander would never follow them into that cold climate but rather go into India. However, when they saw that Alexander marched toward them, every man stole away to his own home and left Bessus all alone. He was left with a small retinue of his servants and tenants which remained loyal to him. After they crossed the Oxus River by boat, they burned the boats so that Alexander might not make use of them. They went to a place called Nautaca, in the country of Sogdiana to raise new forces from those parts. Spitamenes and Oxyartes followed him with some Sogdian cavalry and such Dahae as had come to him from the bank of Tanais.

1983. Alexander made Artabazus governor of Bactria. He left his wagons with a guard to keep them. With the rest of the army, he set out at night and came into the desert of Sogdiana. When he had gone about 50 miles and found no water at all, the next day his whole army was dying of thirst. Later when they found water, more died from drinking too much than he had ever lost in any battle.

1984. Toward evening, Alexander came to the river Oxus where he spent that night greatly disturbed as he waited for the rest of his army to come.

1985. Before he crossed the river, he picked from his Macedonians those who either from age or wounds were not fit to fight and from the Thessalians who followed him as volunteers, he selected 900. He gave everyone in the cavalry 2 talents and to each foot soldier he gave 3000 denarius or drachmas. He wanted them to go home and join their families and dismissed them. He thanked the rest for promising to go on with him in the war.

1986. He also sent his friend, Stasanor to the Arians to seize Arsaces their governor, because he seemed to up to no good. He appointed Stasanor to be governor in his place.

1987. There was no timber there to make boats with. Therefore when he grew impatient by the delay, he had the hides which covered the soldiers' tents to be taken down and leather bags to be stuffed with straw and sown or tied together. In 5 days, he ferried his army across the river on these leather boats.

1988. Spitamenes was Bessus' most respected and honoured friend. As soon as he heard that Alexander had crossed the Oxus River, he told the news to Dataphernes and Catenes. They were trusted aides of Bessus. Catenes laid hold on Bessus, removed his regal diadem from his head and tore the robe in pieces which he wore and had taken from the body of Darius.

1989. After Alexander had crossed the Oxus River, he soon marched to the place where Bessus was. On the way, he received news from Spitamenes and Dataphernes that if he would be pleased to send any captain of his with a sufficient guard, they would deliver Bessus into his hands. Therefore Alexander sent Ptolemy the son of Lagus with 3 companies of cavalry, the regiment of foot soldiers under Philotas, 1000 of the silver targeteers, all the entire squadron of the Agrians and one half of the Archers. Ptolemy marched in 4 days with these to the place where Spitamenes with his army had camped the day before. This is normally a 10 day journey.

1990. Meanwhile, Alexander came to a little town of the Branchids. The inhabitants were relocated there by Xerxes from Miletum many years earlier. This was the reward he gave them for their work on his behalf in betraying Miletum and in pulling down the temple of Apollo Didymaeus. See note on 3526 AM. This town became the home of traitors. It was wholly plundered and then totally destroyed. All the inhabitants, men, women and children, were killed with the sword. Had this been executed on the traitors, it would have been an act of justice and not of cruelty. Now the children suffered for their forefather's fault. These never saw Miletum, much less betrayed it to Xerxes. (Curt. l. 7. c. 12. with Strabo l. 11. p. 117, 118.)

1991. As Alexander was on his march, Bessus was brought to him not only bound but stark naked, a sight well pleasing to all the men, both Greeks and barbarians. All that brought him were rewarded for their efforts. The prisoner was committed to the keeping of Oxertas, Darius' brother whom Alexander had made one of the captains of his bodyguard. Oxertas planned to have him crucified after his ears and nose were cut off, his body shot through and through with arrows and that his dead body should be watched so that no bird might land on it. After Bessus was scourged with whips, he was remanded to Bactria and his death deferred. He was to be executed in the place where he had murdered Darius.

1992. Alexander had re-enforced his army. He had lost many troops in crossing over the Caucasus Mountains, the journey to the Oxus River and his march to the Tanais River. This is not that river which divided Europe from Asia and empties Ameotis Lake into the Euxine Sea. It is another Tanais, called also Jaxartes, which Pliny (l. 6. c. 16.) is by the Scythians termed "Sylis", and by the inhabitants in the area "Orxantes", according to Aristobulus.

1993. At this place certain Macedonians went foraging not as carefully as they should have done. They were attacked by certain natives from the mountains. Many were killed but more were captured. These natives numbered 30,000 men but Curtius says 20,000 men. Against these natives, Alexander speedily gathered such companies as he had closest at hand. In this fight, he was shot with an arrow in the thigh and when the shaft was pulled out the head stayed in. Arrian tells us that the hill was taken and of 30,000 enemy troops, less than 8000 escaped. However, Curtius tells us that the next day after he was hurt, those barbarians voluntarily surrendered to him and sent him the prisoners which they had taken and made their peace with him.

1994. He moved his camp and he was carried in an ordinary stretcher which every man was happy to take turns carrying. In 4 days he came to Maracanda, the principal city of all Sogdiana whose wall is almost 9 miles in circumference. He left a garrison to keep the city. He went and wasted and burned the nearby towns. A few days later, ambassadors came to him from the Scythians called Abis. These had always lived as a free state ever since the death of Cyrus but now they surrendered to him.

1995. The barbarians who lived near the river captured the Macedonian soldiers that were left there in the garrison and slew them. They started to fortify their cities. Many of the Sogdians joined with them and were encouraged by those who had taken Bessus' side. They caused some of the Bactrians to defect also. The Susians and Bactrians had 7000 cavalry which helped cause the rest to defect. Alexander sent Spitamenes and Catenes, who had delivered Bessus into his hands, to repress them. They reproved the principal ring-leaders of that rebellion. They said that Alexander had sent for all the Bactrian cavalry so that he could murder them.

1996. When Alexander heard of this, he attacked the city of Gaza and sent Craterus against Cyropolis. When he had taken Gaza, he slew all that were of age in it. The women and children were sold into slavery and the city was destroyed. This was to be an example to others. He took 4 other cities in those parts within 2 days and treated them in the same manner. After this he marched away to Cyropolis. 18,000 men had fled there because the place was well fortified and a good refuge. In that siege he both lost the bravest and best men of his army and he was in extreme danger. He took such a blow in the neck with a stone that his eyes were dazzled and he fell and lost his senses for the present. However he was of an invincible courage against such casualties that would daunt other men. Although his wound was not yet thoroughly healed, he assaulted it more fiercely than before. His anger spurred on his natural fighting abilities. When

the city was first taken, 8000 of the enemy were killed. The rest fled into the citadel. When Alexander had besieged it for only one day, they surrendered for lack of water.

1997. Alexander ordered Cyropolis to be levelled to the ground. Of 7 cities which the natives had fortified for themselves, there remained now only one to be taken. He took it on the very first assault. However, Ptolemy says, it surrendered to him. Aristobulus says, that the men taken in it were distributed in the army and kept bound until Alexander left that country. This would leave none behind who had a hand in that revolt.

1998. Meanwhile the Scythians of Asia came with a great army to the bank of the Tanais River. When they heard that the counties on the other side were up in arms against Alexander, they planned that if the inhabitants of these countries revolted in large numbers, to join with them against Alexander and to attack the Macedonians.

1999. Spitamenes stayed within the walls of Maracanda and besieged the garrison of Macedonians who were in the citadel there. Against him, Alexander sent Menedemus, Andromachus and Caranus along with 60 of his fellow cavaliers, 800 of his mercenaries led by Caranus, 1500 mercenary foot soldiers. (Curtius says 3000.) Alexander gave them Pharnuches for an interpreter because he spoke the barbarian's language and could therefore best serve to negotiate with them.

2000. Alexander came back to the bank of the Tanais River and made a wall around his camp. He made a city of it with walls of almost 8 miles in circumference and called the city after his own name, Alexandria. The work was done so quickly that within 17 days after the walls were up, it was filled with houses also. (Curtius, l. 7. c. 17.) However, Justin says, that in 17 days, he built a wall around it 6 miles in circumference. (l. 12. c. 5.) Arrian states that in 20 days the city was enclosed with a wall. He gave the city to his Greek mercenaries to live in along with any of the natives in the area who wished to live there. Any of his Macedonians who were grown unserviceable for the war were allowed to live there too. He also put some of his captive prisoners to fill this newly built city. He paid their various masters their ransom and so made them freemen and citizens of the place. He also relocated the inhabitants of three cities which Cyrus had built, to this city.

2001. The king of the Scythians whose kingdom lay beyond the Tanais River, knew that city was built on purpose to restrain his ambitions. He sent his brother Carcasis to take and demolish it and to expel those Macedonians from the river side. These Sycthians rode up and down on the other side of the river in Alexander's sight and shot arrows and hurled insults at him and his Macedonians. Alexander was not yet fully recovered from his wound. His voice failed him and he could not stand alone nor sit on horseback. He could not order for what he wanted done.

2002. Spitamenes had with him besides his own men, some 600 Dahae and wild Scythian cavalry. These attacked a part of the army that was sent by Alexander to relieve them who were besieged in the citadel at Maracanda and slew them. Aristobulus says, that when the Macedonians were fighting, there suddenly arose from the neighbouring gardens such a number of Scythians that they slew almost all the Macedonians. Barely 40 cavalry and 300 foot soldiers escaped. Curtius mentions only that 2000 foot soldiers lost in that defeat. However, Alexander, to hide the greatness of that loss, ordered those who returned to his camp, upon pain of death, not to speak a word about it.

2003. Alexander put his heavily armed foot soldiers into as many boats as he could make. The rest swam on leather bags stuffed with straw. They crossed the Tanais River with incredible courage and attacked and routed the Scythians. Even though Alexander was quite weak, he pursued them for 10 miles. In this battle, 60 Macedonian cavalry and almost 100 foot soldiers died. About 1000 were wounded.

2004. Not long after this, Scythian ambassadors came to him to justify what had happened. They said that this war was not made on him by the Scythian nation but by only a few among them who lived by robbery and plundering. The law abiding inhabitants would yield to him. Alexander accepted this and replied kindly. He released all the prisoners without a ransom so that these warlike people would see that his battle with them, was for honour, not revenge.

2005. When the Sacae saw this, they sent their ambassadors to him and offered him their service. He as graciously dealt with them. He had Excipinus, a young gentleman whom he loved very dearly and was to him like Hephaestion was, to keep them company and to entertain them.

2006. Alexander took half of his fellow cavaliers, all his targeteers, archers, Agrians and the best of all the Macedonian squadron. He marched to Maracanda where he was told that Spitamenes had returned again to besiege the Greeks in the citadel. He marched about 90 miles in 3 days and came early the next day to the city. When Spitamenes heard of his approach, he lifted his siege and fled. Alexander pursued him as fast as he could. On the way he came to the place, where the Scythians had slain his Macedonians. He had their bones gathered and buried with a proper Macedonian funeral. After this he followed the enemy until he came into the desert.

2007. And by this time Craterus who marched at a slower pace as he was told to, came to Alexander with the largest part of the army. To punish the Sogdians who had revolted from him, Alexander divided his army into two parts and ordered them to burn every place and kill all males of age. In this manner he overran all that region. Here the river called Polytimetus runs. Beyond that the river runs underground and all the country is a desert, totally devoid of cities and inhabitants.

2008. Diodorus guesses (part 2. l. 1.) that Alexander killed 120,000 Sogdians. 30 of the most noble of them, all men of great strength were brought to Alexander. He wondered at their undaunted courage when they faced death and freed them on the condition they would be loyal to him after this. They kept their word and when they returned home, they made all their people submit to Alexander. Alexander took 4 of them to be in his bodyguard. No Macedonians proved more faithful to him than these were.

2009. He left Pencolaus there with a garrison of 3000 foot soldiers (for no more were needed) and he came into Bactria. Alexander called together all that were there and ordered that Bessus be brought to him. Alexander reproached him for his treachery to Darius and had his nose and crops of his ears cut off. He sent Bessus to Ecbatane so that he might there be executed in the sight of the Medes and Persians. Plutarch says that Alexander ordered both his arms and legs tied to two trees that were bend down so that when the trees were released, they would tare him to pieces. Diodorus writes that the brother of Darius and his other kinsfolks railed and reproached him in many speeches. Then they cut his whole body into gibbets and then put them

into slings and scattered them abroad.

2010. About the same time Phrataphernes the governor of Parthia and Stasanor who was sent into Aria to apprehend Arsaces, came to him. Stasanor brought Arsaces bound in chains along with Barzanes, whom Bessus had made governor under him of Persia and other men involved in the revolt of Bessus.

2011. From the Asian sea coast Epocillus and Melanidas came to Alexander. Also Ptolemy the commander of the Thracians came who had escorted the money sent by Menetes and those old soldiers whom Alexander had dismissed to go home. Ptolemy and Melanidas brought with them 3000 foot soldiers and 1000 cavalry mercenaries. A man called Alexander came with the 3000 foot soldiers and 500 cavalry. Bessus the governor of Syria, Asclepidorus the commander at sea sent him just as many. Antipater sent him 8000 Greek mercenaries and 500 cavalry under the command of Asander and Nearchus.

2012. With this larger army, he proceeded to set in order what had been disturbed by that general revolt from him. Many, especially the Sogdians, had gone into walled towns and cities and set up their own defences and would not submit to the governor whom he had set over them. Therefore he left Polysperchion, Attalus, Gorgius and Meleager in Bactria to keep order so that they would not revolt again nor draw others into rebellion. After a 4 day march, Alexander came to the bank of the Oxus River. This river had a muddy bottom and is very filthy and unhealthy to drink. Therefore, the soldiers started digging wells for water but found none. At last they saw a spring rising up in the king's pavilion, which because they had not seen it before they said that it suddenly arose there. (Curt. l. 7. c. 25.) Plutarch reports that Proxenus a Macedonian and muster of the king's wardrobe dug a place near the Oxus River to pitch the king's pavilion. He found a spring of a fatty and oleaginous or oily liquor that Alexander in his letters to Antipater states was one of the greatest miracles that God had shown him. Arrian goes further and says that he found two fountains, one of water and the other of oil. They recently had sprung up near the place where Alexander's tent stood. When Ptolemy brought Alexander word, he presently (as he was directed by his soothsayers) offered sacrifices to his gods. Aristander told him that the fountain of oil foreshadowed the great labour and travail that he was to endure but in the end he would be crowned with victory.

2013. When he had crossed the Ochus and Oxus River, he came to the Marginia or Magriana River. Around it he built 6 towns, 2 on the south side and 4 on the east side. They were build close together so each town could help the other one if needed. (Curt. l. 7. c. 25.) Strabo tells us that he built 8 towns in Bactria and Sogdiana. (l. 11. p. 717.) Justin mentions 12 (l. 12. c. 5.) and notes that he put those in his army who were rebellous and seditious and hence got rid of them.

3676a AM, 4385 JP, 329 BC

2014. Arimazes of Sogdiana with a 30,000 man army climbed to the top of a high rock called Oxi by Strabo. They made provision for a 3 year seige. This rock was about 3.75 miles high and 19 miles in circumference. Alexander made generous promises to 300 gallant young lads who volunteered to climb the rock. Using cramp-irons where needed, they were able to slowly climb the rock. 32 died in the attempt. They either slipped or the rock broke from under them. The Sogdians were astonished as if by a miracle, to see that men had gotten up there. They thought there were more coming who were better armed then they were, so they surrendered. Arimazes

their leader was quite afraid. He and the chief men of the country, came down to the king in his camp. Alexander had them well whipped and later crucified at the base of the hill. He distributed the rest for slaves among the new cities which he had built with the money he had taken from them. Arabazus was left to keep the Sogdians and the neighbouring countries under subjection. (Curt. l. 7. c. ult. & Polyanus Stratag. l. 5. in Alexander n. 29.)

2015. After Alexander had taken the Oxi Rock in Sogdiana, he saw the enemies in various parts. He divided his whole army into 5 brigades. Hephaestion commanded 3 brigades, Caenus and Artabazus the 4th and Alexander the 5th. Alexander marched the next day toward Maracanda and the rest ranged here and there as they wished. If they found that any had fled to citadels or places of strength, they attacked and captured them. If they surrendered, they were treated mercifully. When all these five brigades had taken in most Sogdiana, they met at Maracanda. Alexander sent Hephaestion to make colonies in various parts. He sent Coenus and Artabazus to Scythia for he heard that Spitomenes had gone there. He took the rest of the army into Sogdiana, and easily retook any places that the rebels had fled to. Those that surrendered without fighting, he relocated in those towns which he had subdued by force and caused their lands to be divided among these new inhabitants.

2016. While these things happened, Spitamenes, the rebels of Bactria, a company of Sogdians who were fled from thence into Scythia and some 600 or 800 Massagetan cavalry who came to him, went to a certain citadel which was built and manned against the Bactrians. They suddenly attacked the garrison and slew every man and put the governor in prison. Proud of their deed, they went soon after to take the city of Zariaspes. This they failed to do but carried away much spoil from the country around it.

2017. To suppress this rabble, Attinas governor of the country, led out some 300 cavalry not knowing the enemy had planned to ambush him. With these troops, he took some of the king's cavalry that had been left sick at Zariaspes and were now recovered. Pithon, the son of Sosicles and Aristonicas, a musician, commanded them. These two gathered some 80 mercenary cavalry troops of those who were left in the garrison at Zariaspes along with some of the king's cavaliers. They planned to go in a company with Attinas into the country of the Massagetae. However, Spitamenes and his troops rose from the thickets and woods and suddenly attacked them. They killed 7 of the king's cavaliers and 60 of the mercenaries. Aristonicus the musician, was also killed in that fight and behaved himself more like a soldier than a fiddler. In this encounter, Spitamenes killed Attinas with his whole company, Pithon was wounded and escaped. The news of this ambush came quickly to Craterus. He with all his cavalry troops attacked the Massagetae and routed them. He pursued them until they came to the wilderness of that country, where they fought. After a fierce battle, the Macedonians routed them. When the Massagetae saw that 150 of their cavalry were killed, they fled and easily saved themselves in that wilderness. The Dahae lost at least 1000 men. This put an end to the rebellion in those parts.

2018. After Alexander had subdued all Sogdiana for the second time, he returned to Maracanda. An ambassador from the king of the Scythians who lived on the European side north of the Bosphorus came to Alexander with a present and offered him his daughter in marriage. Alexander mentions this in his letter to Antipater as I said previously. If Alexander declined the proposal, the ambassador's alternate plan was to have Alexander allow his Macedonian nobles to marry into the principal houses of the Scythians. The ambassador offered that if Alexander wished, he would come in person to receive his commands from Alexander. (??)

2019. At the same time, Phrataphernes or Pharoemenus, who commanded the Chorasmians who bordered on the countries of the Massagetae and Dahae sent his messengers to let them know that he was ready to receive Alexander's commands. After he graciously heard both the ambassador's and the governor's errands, Alexander stayed there waiting for the return of Hephaestion and Craterus.

2020. As soon as Hephaestion and Craterus came, Alexander with his army attacked the country of Bazaria or Bazistis. Here was virgin forest in which a huge lion attacked the king by chance. Lysimachus, who was later the king of Thracia, offered to interpose himself with his hunting spear but the king would not allow it and asked him to stand aside. When the lion came on, Alexander held his ground and slew him with only one blow. After his army slew some 4000 wild beasts in that forest, he with all his army had a great feast in the woods.

2021. When Alexander returned to Maracanda, Artabazus resigned as governor of Bactria by reason of his age. Alexander gave the command of it to an old soldier of his father's, called Clitus, the son of Dropidas of Macedon, the brother of Hellanica or Lanica, Alexander's nurse. She was a woman whom he always respected and loved as his own mother. In a dream, he happened to see himself in mourning and sitting among Parmenion's sons who had died previous to this.

2022. The 3rd day after this dream was a holiday to Bacchus when Alexander usually offered the yearly sacrifice to him. Now someone at that time had brought him apples from Greece. He wondered at the fresh colour and good appearance of them. He sent for Clitus to show him the apples and to give him some of them. Clitus left the sacrifice which he was about to make. As he was going quickly to the king, he was followed by 3 sheep which were already prepared to be offered having meal and salt on their heads. When the king heard of this he asked his two principal soothsayers, Aristander and Cleomenes the Spartan, what this meant. They told him that it was an abominable sign and Alexander remembered his dream. He ordered them to go quickly and offer a sacrifice for him. Clitus came to the feast which the king made. Alexander had sacrificed to Castor and Pollux. When he was quite drunk, he began to brag greatly about his acts and devalue the deeds of his father Philip. Most who were at the feast applauded him. However, Clitus on the other hand upheld the deeds of Philip and spoke honourably of his achievements and decried the present times. He sometimes said some disgraceful things about Alexander. Alexander rose in a rage and intended to kill Clitus. He (according to Aristobulus) escaped out the back door and left the trenches and got into the fort to Ptolemy the son of Lagus. Both of them returned to the feast and Clitus sat again in the same seat. Ptolemy saw Alexander as he was calling out for Clitus. He said that here is Clitus and what do you want to do with him? Thereupon Alexander ran Clitus through with his spear and slew him.

2023. Later when Alexander considered the foulness of this act, he grew as angry with himself as he formerly had been with Clitus. He resolved to make amends and therefore shut himself up 3 whole days and did not have food or drink nor took any care at all of what became of him.

2024. When he had now continued fasting into the 4th day, the captains of his bodyguard broke in on him. After a long time, they were able to persuade him to eat again. His soothsayers told him that this happened because he did not sacrifice to Bacchus. Therefore, he soon went and sacrificed to him. He was glad to hear that this event came from the anger of the gods rather than from the malice of his heart. Aristander reminded him of his dream and of the sheep. He told Alexander that what was done, was done by fate and could not have been avoided.

Calisthenes the philosopher agreed with Aristander in this. Anaxarchus of Abdera, a subtil teacher, went much further in this shameless flattery. He quoted an old proverb that Justice always sits at Jupiter's elbow. From that he concluded that whatever kings did, was to be taken as right and just. To lift Alexander's spirits, all the Macedonians unanimously declared that Clitus was treated fairly and justly put to death. They would have forbidden his burial, if the king himself had not ordered it to be done.

2025. When he had spent 10 days in settling his mind over this, he sent Hephaestion with a part of his army into Bactria. He was to prepare his winter quarters there. Alexander made Amyntas, the son of Nicolaus the governor of Bactria to which Clitus was intended to be. He left Caenus there with his own and Meleager's brigade. He left 400 of his fellow cavaliers and spearmen on horseback, with the Bactrians and Sogdians, who were under the command of Amyntas. Alexander ordered everyone to obey Caenus and to spend that winter in Sogdiana. He wanted to keep order in that country and hoped to capture Spitamenes if he happened to come for his winter provisions into those parts. (Arrian. l. 4.)

2026. Alexander journeyed to Xenippa which bordered on Scythia where the Bactrians who had revolted from him had retired to. As soon as it was known that Alexander was coming, the natives ordered them to get out. Therefore, they gathered into a body of 2200 cavalry and attacked Amyntas, a commander of Alexander's. There was a fierce and long skirmish between them. They fled after losing 700 men and having had 300 taken prisoner. They had killed 80 Macedonians and wounded 350 more. However, when they yielded to Alexander again, they were pardoned.

2027. After this, Alexander went with his army to a place called Naura or Nautaca. Sisimithres, its governor, had two sons born from his own mother. With those people, it was lawful for children to have intercourse with their parents. Sisimithres had taken the gates or passes which open through the mountains into his own country. With a strong force he had well fortified the pass which was naturally well defended by a most swift and violent river through it (??) and had a huge rock at the back of it. (Curt. l. 8. c. 6.) Arrian says that this rock was at Parataca and was 2.5 miles high and about 7.5 miles in circumference. He calls the name of the rock, Chorienes, after the name of him that kept it. However, Strabo, together with Curtius and Plutarch, calls it Sisimithres' Rock and locates it in Bactria. They say it was almost 2 miles high and 10 miles in circumference. It had a large plain on the top of it of good land and well able to support 500 men. They also say that on the rock (not on that other rock in Sogdiana) Oxyartes had his daughter Roxane whom afterward Alexander made his wife. (Strabo, l. 11. p. 517.)

2028. Although Alexander saw this pass was naturally well fortified and strongly defended, his battering rams quickly made a breach in the fortifications. He entered the outer fortifications and approached the rock. At the base of the rock there was a vast bog caused by the rain which fell from the rock and was trapped there. He did not know how to fill it up quickly. Meanwhile, he had the beech trees which grew in abundance there, cut and made into long stakes which his army drove down into the bog. All the day long he stayed to encourage the work. Perdiccas and Leonatus, and Ptolemy the son of Lagus, the captains of his personal guard divided the rest of the army into 3 parts and continued the work at night. They could not advance more than 30 feet by day and less by night even though all the army incessantly worked at it. The rock was so craggy and the work was very difficult.

2029. At that time Oxyartes, a great man of that country, a prince and the father of Roxane, was

with Alexander. When Alexander asked him about the spirit and courage of Sisimithres, he replied that he was the most cowardly man that ever lived. Alexander replied:

``Surely you have said enough to teach me that this rock is possible to be taken since you tell me that the one defending it is so weak."

2030. Alexander sent Oxyartes to Sisimithres to immediately demand him to surrender with his mother, children and all that were dear to him. Sisimithres surrendered immediately. Alexander with 500 of his silver targeteers, went up into the rock to view its situation and strength. When he had offered sacrifices to Minerva and Victoria, he left Sisimithres as the governor of that fort and the surrounding country as he was before. Alexander gave him hope of a greater dominion, if he performed well and faithfully in this command. At Sisimithres' request, Alexander took along his two sons to serve Alexander in the wars.

2031. He left his Macedonian squadron to capture the other places which had revolted from him. He advanced with his cavalry up a steep and a rocky way. He had not gone far, but all his cavalry horses were exhausted by the journey and could not follow him any further. Each day, his company became fewer and fewer. Also the young gallants who never wished to be far from him, stayed behind all except Philip, the brother of Lysimachus. He was wearing his full body armour and other arms, an incredible thing to do. Although he was on foot, he kept up with the king for over 60 miles, although the king rode and often changed his horse. They came into a woods where the enemy attacked the king. Philip stepped between them and rescued Alexander from that danger. The barbarians were routed and the woods cleared of them. When they were gone, Philip fainted from over exertion and fell down between the king's own hands and died. No sooner had this happened then Alexander was told that Erigyius, was one of his greatest captains, was killed. He had both their funerals to be observed with all the honour that might be given them.

2032. Spitamenes with a rabble of 3000 wild Scythians who followed him, came to Gabae. It was a strong town of the Sogdians that was located between the Sogdians and the Massagetae. He easily persuaded them to join with him and to plunder the country of the Sogdians. When Coenus heard of his coming, he attacked him with his army and killed 800 of them. He lost only 25 of his cavalry and 12 of his foot soldiers. The Sogdians who escaped along with some Bactrians, deserted Spitamenes on the way and surrendered to Coenus.

2033. When the Massageraean Scythians saw how poorly things went, they plundered all the carriages of the Bactrians and Sogdians and accompanied Spitamenes into the deserts of Scythia. He heard that Alexander came after them and planned to follow them into those very deserts. They decapitated Spitamenes and sent his head to Alexander and hoped by this to make him stop chasing them. (Arrian. l. 4.) However, Curtius, (l. 8. c. 8.) writes, that when Alexander was not far off, Spitamenes' own wife met him with her husband's head in her hand. When he saw it he abhorred the sight and had her put out of the camp least the foulness of such an act might corrupt his Greeks with these barbarian ways.

2034. When the Dahae heard what had become of Spitamenes, they took Dataphernes the principal author of that revolt and delivered him bound to Alexander. They submitted to Alexander. Coenus, Craterus with Phrataphernes, governor of the Parthians and Stasanor governor of the Arians returned to Alexander at Nautaca when they had completed their

missions.

3676b AM, 4386 JP, 328 BC

2035. Alexander rested his army at Nautaca because it was now the middle of winter. Arrian expresses this, "in the strength of winter". He thought about how to avenge the soldiers wrongs, which they had suffered through the pride and avarice of their officers. Thereupon he ordered Phrataphernes to go into to Hircania and the countries of the Mardi and Tapuri. He wanted him to bring Phradates who was the governor there. Alexander had often sent for him based on complaints he received, but he would not come. Phrataphernes was to bring him to Alexander under a sufficient guard.

2036. He removed Arsanes from the government of the Drangi and put Stasanor in his place. Arsace, (according to Curtius) or Atropates (according to Arrian) was made governor over Media to replace Oxidates. The king thought that Oxidates was not loyal to him. The province of Babylon, after the death of Mazaens was committed to Deditamenes, or, to Stamines (according to Arrian). Sopolis and Epocillus and Menedas, were sent into Macedonia to bring him a fresh supply of soldiers from there.

2037. Three months after this, he started to march into a country called Gabaza. The third day into the journey, there was a dreadful storm and it was extremely cold. His whole army was in danger of perishing in this storm. Curtius, (l. 8. c. 4.) describes this event in great detail. He tells of the fierceness of the storm and the king's fortitude in enduring it. He showed his wisdom and humanity in keeping the army together and comforting the poor weather-beaten soldiers in that distress. However, about 2000 perished of the poorer sort of soldiers, the support personal and hangers on. Curtius adds further, that which is recorded by Valerius Maximus, (l. 5. c. 1. and by Julius Frontinus, l. 4. Stratag. c. 6.). While Alexander was warming himself at a fire, a common soldier of the Macedonians, half frozen with cold and benumbed in his wits no less than in his limbs, pushed his way to his fire. Alexander took him and set him down in his own chair and told him that would be for his good. In Persia, anyone who sat in the king's chair was executed.

2038. The next day, he called his friends and captains together, he made a proclamation that whatever any man had lost in that storm, he would personally make it good again to him. This he did to the smallest detail. For example, Sisimithres had brought along with him many beasts of burden, draught animals, 2000 camels, whole flocks of sheep and herds of beasts. These were distributed among the army. These compensated them for their losses and saved them from the famine. Thereupon the king, declaring publicly how much he was beholding to Sisimithres for that courtesy. He ordered every soldier to take 8 days' of food with him. They went to capture the Sacae who had revolted from him. When they had gathered all the spoil of that country, Alexander gave Sisimithres from the spoil 30,000 head of cattle.

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2039. Alexander married Roxane, the daughter of Oxyartes. Strabo reports this to have been done in the rock or fort of Sisimithres when it was first surrendered to him. (l. 15.) Many of his Macedonians followed Alexanders' example and married foreign wives from the more illustrious families of the foreign countries. (Diod. Sic. l. 17. in several chapters)

2040. Now he thought wholly about the war on India. So that everything would be safe and quiet behind him, he conscripted from every province, 30,000 men, whom he planned to take with him into India. They would serve as soldiers and for pledges of their fidelity whom he left behind. He moved into Bactria and he sent Craterus with 600 of his fellow cavaliers, his own foot soldiers with the regiments under Polysperchon, Attalus and Alcaetas. They were to pursue Anstanes and Catanes who only remained of the rebels of Paratacene. There was a great battle fought between them. Catanes was killed and Austaces was taken prisoner and brought alive to Alexander. The Greeks lost 150 cavalry and about 1500 foot soldiers. After this Craterus went into Bactria and Polysperchon subdued the country of Bubacene for the king.

2041. Alexander assumed divinity and affirmed that he was the son of Jupiter. He was no longer to be addressed in the Macedonian custom but would be adored with prostration after the fashion of the Persian kings. There were plenty of court flatterers to feed this desire of Alexander. These are the curse of all kings and by whose tongues more kings have perished than by the sword of their enemies. (Curt. l. 8. c. 5.) The main ones around Alexander were Agis of Argos, the worst flatterer that ever was after Choerilus. There was Cleo of Sicilia and Anaxarchus, an orator. Calisthenes, an honest philosopher and a scholar of Aristotle opposed Alexander in this and he paid for it with his life.

2042. Hermolaus was a gallant youth and one of the king's company of pages, and instructed in the basics of philosophy by Calisthenes. He was once hunting with the king and slew a boar which the king had aimed at. Upon this, the king commanded him to be taken away and whipped. The youth took this badly and started a conspiracy to kill Alexander. First he conspired with Sopater, the son of Amyntas, a youth like himself the same rank. Then he conspired with Antipater, the son of Asclepiodorus, governor of Syria and others of the same company of pages. When the conspiracy was exposed by Epimenes one of the conspirators, they were all executed and Epimenes was rewarded. Alexander in his letters to Craterus, Alcetas and Attalus, written at that time stated that they had confessed that the conspiracy was among themselves only without the encouragement of anyone else. However, in another letter written later to Calisthenes, he charges him as being the author of it and he observes that Aristotle, whose first cousin was mother to Calisthenes states:

``The youths indeed were stoned to death by the Macedonians but that orator I myself will punish and those who sent him and any who received them that conspire against me into their towns."

2043. When he had seized Calisthenes, he kept him in irons for 7 months to have him judged and condemned in a court of justice when Aristotle would be present. Chares the Mitilenian tells us that when Alexander was in the country of the Mallians and Oxydracans in India, he was recovering from a wound received in a fight. 17 months had passed since the conspiracy. Calisthenes who was a fat man, became sick of the Pthiriasis, or lowsie disease and died of it. However, Aristobulus and Ptolemy state that the pages confessed upon the rack that Calisthenes had put them up to it. Again, the same Ptolemy says that Calisthenes was first racked and later hanged. However, Aristobulus says that he was carried about with the army in chains and so died. So we see that these great authors and who were present in the army and waited on Alexander at the very time when these things happened do not agree with each other. However, there is no doubt about the time when this happened.

2044. Alexander left Amyntas in Bactria with 3500 cavalry and 10,000 foot soldiers. Toward the

middle of spring (according to Arrian) Alexander moved with his army from there toward India to make the ocean and utmost border of the east, the boundary of his empire. He prepared his army in their attire for this great plan of his. He had all their shields covered with silver plate and their horse bridles made of beaten gold. Their very body armour he had enriched with gold or silver. He had 120,000 men with him on the Indian expedition.

2045. Alexander crossed the Caucasus Mountains in 10 days and came to his city of Alexandria which he had built in Paropanisus. He replaced its governor for his bad behaviour and relocated more people into his new city from the neighbouring countries. Any Macedonians who were unserviceable for the war were allowed to live here. He made Nicanor, governor of the city and made Tyriaspes commander of the whole region of Paropamisus and of all that territory as far as the river Cophene.

2046. From there he went to the city of Nicaea and sacrificed to Minerva. He then marched to the river of Cophene and sent an herald who ordered Taxiles and the rest of the governors of the countries lying between Cophene and the Indus River to come to him.

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2047. Taxiles and other petty kings under his government came and met Alexander. They received his orders and told him that he was now the 3rd son of Jupiter that had come into those parts. They had only heard of Father Bacchus and Hercules but they were happy to see him now personally present among them. They therefore brought him rich presents and promised him to send 25 elephants. Alexander entertained them very graciously and asked them to go with him to be his guides through the passes of that country.

2048. When he saw that no one else came, he divided his army and sent Hephaestion and Perdiccas into the country called Pencelaotis toward the river Indus. The armies led by Gorgias, Clitus and Meleager and half the company of his fellow cavaliers and all the mercenary cavalry were told to capture any town they found by any means. When they came to the bank of the Indus River, they should start building boats to cross over it into further countries. Taxiles was sent with them and other commanders of those parts.

2049. The governor of the country of Peucelaitis revolted and died in the city which he resorted to. Hephaestion came and besieged it and after a month's time took and sacked it. The governor was killed and Sangaeus was made governor of it. Before Sangaeus had defected from Astes had fled to Taxiles. This act helped Alexander trust him all the more.

2050. Alexander, with his troop of silver targeteers, the cavalry of his fellow cavaliers, Hephaestion with the troop of those who were called Assateri, his archers, Agrians and javelin man, marched into the country of the Aspians, Thyraeans and Arasocans. He journeyed to the Choes River. This way was mostly mountainous and rocky. When he crossed that river, he commanded Craterus to come after him with the foot soldiers. He took the whole body of his cavalry and 800 Macedonians, targeteers on horseback and marched quickly away. He had heard that the people of that country had fled, some to the mountains and others to fortified cities. They all planned to fight with him.

2051. Those who came to oppose him, Alexander easily routed and drove them back into the

town by the way they came out. He easily defeated the townsmen, who stood all in battle array before their walls and made them take refuge within their walls again. Craterus came with the foot soldiers. Therefore to strike the greatest terror into the minds of a nation which did not know what manner of men the Macedonians were, he ordered the army to spare no life. They set fire to the outer works which they had made. As Alexander rode about the walls, an arrow wounded him through his armour into the shoulder but it was a minor wound. Ptolemy and Leonatas were both wounded at the same time. Then Alexander saw a place where the wall was the weakest. He pitched his camp against it. Early the next day in the morning, he easily took the outer wall which was of no great strength. At the inner wall, the inhabitants made some resistance. When the Macedonians had scaled the walls and the townsmen felt the arrows showering down upon them, the soldiers within broke out of the gates and ran every which way to the nearby mountains. Many of them escaped and saved themselves there. The Macedonians followed them and overtook and slew the greater number of them. The townsmen that were left behind, were all killed and the city levelled to the ground.

2052. After Alexander had subdued another weak country, he advanced to the city Nisa. It was located at the foot of a hill called Meros and was said to have been built in old times by Bacchus. By the entreaty of Acuphis, the chief man of the place, who was sent to him with 30 other leaders, he spared the inhabitants of Nisa. They were only commanded to give him 300 horses. When this was done, he restored their freedom and allowed them to live after their own laws and made Acuphis governor of the city and the province of Nisa. Alexander took Acuphis' son and grandchild for hostages. He sacrificed there to Bacchus under the name of Dionysius. He made merry and feasted his friends and all his Macedonians. They wore garlands of ivy on their heads and sang praises to Dionysius with all his titles and names.

"Calling him Bacchus, Bromius and Lyaus,
Born of the fire, twice born and not like others,
But the only one that ever had two mothers."

2053. Ovid speaks of him in like manner although on a different occasion. (Ovid l. 4 Metamorph.) See also Philostratus in Vita Apollonii, (l. 2. c. 4.)

2054. From there he went to a country called Dadala. All the inhabitants had fled to the woods and mountains. Therefore he went through Acadera which was also deserted by the inhabitants.

2055. When the city Ardacena surrendered, he left Craterus there with other commanders of the foot soldiers. They were to capture places that did not voluntarily surrender and to order matters there as they saw fit.

2056. Alexander with his silver targeteers and his squadron of Agrians and Caenus and Attalus their brigades and the body of his own cavalry and at most four companies of his fellow cavaliers and the one half of his archers on horseback, went to the river of Euaspla. Here the governor of the Aspians was. After a long journey, the 2nd day he came with his army to a city called Arigaeum. As soon as the inhabitants heard that he was coming, they set their city on fire and fled to the mountains. The Macedonians chased them and slew a vast number of them. Ptolemy killed their captain in hand to hand combat and brought his armour with him.

2057. Alexander came with his foot soldiers which rode on horse back. They got off their horses and attacked the natives. After a long skirmish, the natives were forced to flee for refuge to the

mountains. Craterus came to Alexander with the main body of the army when he had fully completed the task he was sent on. Alexander commanded him to rebuild Arigaeum which the inhabitants had burnt and to repopulate it with the people from the nearby places who wanted to live there and with those Macedonians who were no longer fit for military service. Alexander went to the place where he heard that natives had fled to. When he came to the foot of a mountain, he pitched his camp there.

2058. Meanwhile Ptolemy, who was sent foraging, went further on with a small troop to discover what was ahead. He sent word back to Alexander that there seemed to be more fires in the enemy's camp than there were in Alexander's camp. Thereupon Alexander left part of his army in the camp and went with the rest to view those fires for himself. When he had examined the situation well, he divided the company which he brought with him into three parts. One part he gave to Leonatus, one of the captains of his bodyguard with the brigade of Attalus and Balaerus. The second one he ordered Ptolemy to take charge of. He gave him a third part of his own Argyraspides or silver targeteers, the brigade of Philip and Philoras with 2000 archers, all the Agrians and half of the whole cavalry. The third part he led himself to a place where he saw was the largest number of the enemy. The enemy had confidence in their numbers and supposed the Macedonians to be but few in number. They left the mountain and came down into the plain. After a bloody battle was fought, the Macedonians won. Ptolemy, who led one of the three brigades of Macedonians, reports, that there were taken in the that fight, almost 40,000 prisoners and more than 230,000 cattle. Alexander selected the best of the cattle and sent them back to Macedon, to breed there for the tillage of the ground.

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2059. From there Alexander went into the country of the Assacenians who were said to have mustered 1000 cavalry, 3000 foot soldiers and 30 elephants to fight with him. It was said also, that Assacenus, (which as it seems, was the common name which all their kings went by) recently died. His mother Cleophis, commanded all that force.

2060. When Craterus had finished rebuilding the city, Arigaeum, he brought all his heavily armed foot soldiers to Alexander with battering rams and other equipment for a siege, if it was required. Alexander advanced with the cavalry of his fellow cavaliers, his javelin soldiers on horseback, with Coenus' and Polysperchon's companies, with 1000 Agrians and the archers toward the Assacenoans. He marched through the country of the Guraeans and had great trouble crossing the Guraeus River. When the natives heard of his coming, they dared not fight him in one body but divided their army and dispersed themselves. Each went into the their cities and planned to make a stand there.

2061. First, Alexander went with his army to Massaga. It was the largest city of the Assacenian country and enclosed with a wall of about 4.5 miles. 30,000 men defended it which included 7000 mercenaries from the inner parts of India. These came to fight at the foot of a hill about a mile from the Guraeus River and were forced to flee back into their city when they lost about 200 men. Shortly after this, Alexander drew up his main battle line of the Macedonians before the gates of the city. He was wounded in his thigh by an arrow shot from the wall. In pain he cried out that they told him he was Jupiter's son but when he was wounded, he felt pain like any another man. He added (as Plutarch in his book of Alexander's fortune writes) that when he saw the blood running down his body he cited a saying from Homer in his 5th book of his Iliad, that this was blood indeed, but not:

``Such blood as from the blessed gods doth flow."

2062. After 9 days of the siege, the courage of the defenders began to weaken. They saw Alexander's works, the incessant labour of the besiegers, what vast valleys they filled up, what towers they built and how they made them run upon wheels. However when their captain was shot through with an arrow from a battering ram their courage failed completely. They gave up of holding out any longer and retired into their citadel. From there they sent messengers to beg for a pardon and to surrender. Cleophis, the queen with a great multitude of noble ladies, all pouring wine into golden basins, came out to Alexander. The queen lay her young son at his feet and obtained not only his pardon but she was restored to her father's kingdom. This was owning more to her good looks than to Alexander's generousity. For men commonly said, that all that was but the fee of a night's lodging and that she got her kingdom again by her allurements which she could not do by force. After that among the Indians, she went by the name of the king's concubine. In that siege Alexander lost not more than 25 men.

2063. The Indians in the seige who were hired from the inner parts of India caused Alexander more trouble than all the rest. According to the terms of the truce, they were allowed to depart with their arms. However, they camped about 100 miles from there. When Alexander was told of this, he was very angry with them and attacked them. He said that he indeed allowed them to depart with their arms but not that they should ever use them against the Macedonians. The Indians were not aware of the greatness of their danger. They locked themselves close together and formed a ring and placed their wives and children into the middle of the circle. When the enemy attacked, they withstood them very courageously. If any man was slain, the women took up their arms and took his place in the ring. At last they were overcome by the numbers of the enemy and they all died in that place. Alexander gave the women and the rest of the rabble who were left to his cavalry. This massacre of the Indians blemished Alexander's glory and remained as a spot on all his former noble actions.

2064. Alexander sent Coenus to a strong and rich city called Bazira. Alexander supposed that the inhabitants would readily submit when they heard what happened at Assacan. However, they refused to surrender. He sent Alcaetas, Attalus and Demetrius general of the cavalry to besiege the city Ora until he came. The inhabitants made an attack on Alcaetas but the Macedonians easily pushed them back and quickly besieged them on that side. Alexander heard that Abissarus would secretly move more of the natives in to defend it. Alexander sent word to Caenus to build a strong citadel there and leave a large enough garrison in it to prevent the natives from tilling their ground. He was to return to Alexander with the rest of the army.

2065. The inhabitants of Bazira saw that Caenus had gone with most of his army and left the rest in the citadel. They went out into the open field for battle. When 500 were killed and 70 more taken prisoners, the rest returned into the city. They were more securely besieged than before and did not venture out of the gates.

2066. Alexander took the city Ora at the first assault and took as many elephants as he found there. When the inhabitants of Bazira heard this, they were afraid of being taken also. Therefore, in the dead of the night, they all fled out of the gates and got up into a rock called Aornus. The rest of the cities in the area did likewise. Every man went there with his weapons. Alexander put garrisons in Ora and Massaga. He strengthened the walls of Bazira and captured the towns

which the inhabitants had abandoned.

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2067. When Taxiles died, his son Omphis or Mophis who had persuaded his father to submit to Alexander, sent to him to know his pleasure. He wanted to know if he would be the next king or live a private man till Alexander came. Although word was returned to him that he should reign, yet he held off for the present. Meanwhile, when Hephaestion and Perdiccas were sent to make a bridge over the Indus River, came that way, Omphis received them with all honours and freely furnished them with provisions. However he did not go out to meet them on the way least he should seem to depend on any man for favour but Alexander himself.

2068. When Alexander came to Embolyma, a city not far from the rock Aornus, he left Craterus with some of the army there. He ordered him to make provisions of grain and other necessaries for a long time in case the siege of Aornus lasted a long time and he was not able to capture it on the first attack. Alexander took his Agrians, archers, Caenus' brigade, from the Macedonian squadron such as were of the nimblest sort and best armed, 200 of his cavaliers and 100 archers on horseback and marched to the rock.

2069. According to legend, when Hercules was in those parts, he tried to take that place but could not because he was thwarted by an earthquake. Alexander was all the more eager to take the rock and outdo Hercules. According to Diod. Sic. the rock was about 12.5 miles in circumference and 2 miles high. Arrian says that the rock was 12.5 miles in circumference and at its lowest point it was about 1.4 miles high. At the foot of it toward the south, the Indus River ran not far from its source. (Strabo, l. 15.) The rest was covered with vast bogs and inaccessible cliffs. In one of the cliffs a poor old man with his two sons lived in a cave where three beds were cut out of the rock. Alexander promised him 80 talents if he would show him a way up the rock. Thereupon he told him there was but one way and showed him where it was. When Alexander found no way other but that one, he manned that place so strongly that those on the rock could not possibly receive any relief from others. Then he put his army to work. He cast up a mound of earth and rubbish so high that now he could come at least to fight with them at closer range. He launched an assault on them which lasted 9 whole days and nights without cessation. Alexander lost many of his men in the fighting and in climbing the rocks. Among those who died, were Chares and a person called Alexander. Although he had no hope of taking it yet he pretended to carry on the siege but left one passage which led to the rock open for them to flee. Those on the rock were overcome by his persistency and resolution. They took the advantage of a dark night and all fled from the rock.

2070. When the king saw no activities on the rock the next day, he sent Balacrus to see what had happened. He brought word that the enemy was all gone. Then Alexander took some of the captains of his bodyguard and 700 of his silver targeteers and went up onto the rock first. The rest of the Macedonians followed lending one another a hand to climb up as well as they could. Alexander then ordered them to pursue the enemy. This they did and killed many of them in the chase. Many fell over the rocks and were dashed to pieces. When Alexander had conquered the place, he offered many sacrifices, and built altars to Minerva and Victoria on the rock. He left a garrison there and made Sisicoptus or Sisocostus, the governor of that place and country around it. Sisocostus had come previously from India to Bessus in Bactria. When Alexander had subdued Bactria, Sisocostus came in with his men to Alexander and served him faithfully after that.

2071. Alexander left Aornus and went into the country of the Assaceni. He was told that the brother of Assaecanus, the last king, with a number of elephants and number of the inhabitants and bordering nations were fled to the mountains in those parts. When Alexander came to the city of Dirta, he found no one there, nor in the surrounding country side.

2072. The next day he sent out Nearchus with 1000 silver targeteers. He assigned to Nearchus some lightly armed Agrians. Antiochus was given 3000 silver targeteers. These were sent out as scouts and to see if they could find any of the natives of whom they might enquire among other things, about the elephants.

2073. Alexander marched forward to the bank of the Indus River. He sent an army before him to clear his way. Otherwise it would have been impossible for him to have gone through. When he found that its narrow passes were controlled by Erix, he left Coenus to bring the main body of the army later at a less strenuous pace. Alexander advanced with his slingers and archers, cleared the forest and made a safe way for the army that followed later. Diodorus calls this Indian, Aphrices and says that he had with him 20,000 men and 15 elephants. Whether from a hatred to this Erix or Aphrices, or whether to ingratiate themselves with Alexander, the Indians killed him and brought his head and arms to Alexander. He pardoned them but did not thank them lest others follow their example.

2074. In 16 days he came to the Indus River. He captured the city Penceliotes not far from there which surrendered to him. He left Philippus with a garrison of Macedonians there to keep order. He subdued also a number of smaller towns that were along the river. Cophaeus and Assagetes, the governors of that country attended him as he went from place to place. Alexander learned from some natives whom he had taken prisoner that the men of that country were all gone to Barisades (or perhaps Abisarus) and that the elephants were left grazing on the banks of the Indus River. Thereupon he ordered them to show him the way to the place where the elephants were. They caught all but two which fell over the rocks and died. The rest were taken and trained for service and were added to his army. He found good trees for timber there. He ordered them cut down to make boats with. When the boats were launched, he went in them to the bridge of boats which Hephaestion and Perdiaccas had built for him. Since they saw that they would have more rivers to cross, they made their boats so they could be easily disassembled and carried on carts. Besides these boats, they built two others of 30 oars a piece and many more smaller craft.

2075. Alexander stayed there 30 days to rest his army. In that time he offered magnificent sacrifices to his gods and entertained his cavalry and foot soldiers by the river side. He made one of his friends, Nicanor, governor of all that region on this side Indus. After this he crossed the river by the bridge that was made at Pencolaites (Strabo, l. 15.) with his army. Again he sacrificed to his gods after the manner of the Greeks. Alexander came into the region which lies between the Indus and the Hydaspes River in the beginning of the spring. This is noted by Aristobulus who was with him then and by Strabo (l. 15. p. 691.)

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2076. When Alexander was about 8 miles away, Omphis the son of Taxiles met him with an army and elephants spaced at equal distances among the companies. At first Alexander did not

know whether he came as a friend or a foe and prepared for a fight. When Omphis saw Alexander's actions, he halted his army and rode quickly by himself to Alexander and surrendered both himself and his kingdom (which was not much bigger than Egypt) into his hands. When Alexander asked him whether he had mostly labourers or soldiers in his kingdom he replied that he was at war with two kings. Hence he must of necessity keep more soldiers than labourers in his kingdom. His enemies were Abisarus and Porus who reigned on the other side of the Hydaspes River. With Alexander's permission, Omphis assumed title and position of a king. After the custom of his country, he was called by the name of Taxiles, for that name goes with the kingdom with whoever rules it.

2077. The city Taxila from which the king is named after, is the largest of all the other cities lying between the Indus and Hydaspes Rivers. All its inhabitants with Omphis entertained Alexander very joyfully. On the 4th day after his arrival there, Omphis told Alexander what grain he furnished Hephaestion for his army. He presented both Alexander and all his friends with crowns of pure gold. In addition he gave them a large number of cattle, 3000 oxen and almost 10,000 sheep. Arrian adds, that he sent Alexander 700 Indian cavalry and 200 talents of silver. Curtius mentions only 80 talents of silver ingots.

2078. Alexander was very impressed with this entertainment and sent him back his 200 talents of silver with 1000 talents more of his own. He also sent many dinner plates of gold and silver with a great deal of Persian attire and 30 of his own horses with their equipment. Alexander's liberality pleased and obliged Omphis to loyalty. It greatly offended his friends. One of those, Meleager was eating at supper and was quite drunk. He told Alexander that he was very glad to see that he found a man here in India whom he thought worthy of 1000 talents. Alexander remembering what penance he had done for Clitus, did not seek revenge but only said:

``Envious men were nothing else but their own worst tormentors."

2079. The next day, Abisarus, king of the Indian mountaineers sent his own brother to him with other ambassadors to present him with money and elephants. He submitted himself and all that he had to Alexander's disposition and pleasure. When Alexander had made a firm league with him, he sent them back again to him. Also ambassadors with presents came to him from Doxareus, a governor in those parts.

2080. In the country of Taxila, Alexander offered again his usual sacrifices and made shows and contests with his cavalry and foot soldiers. He left Philippus the son of Machates, to be the governor in those parts with a garrison in the city. He left behind in the country of Taxila those of his army that were unfit for military service. He then went on toward the Hydaspes River.

2081. Alexander thought his fame would make Porus readily submit to him. He sent a message to him by Cleochares to require tribute of him and to order him to meet Alexander at the border of his kingdom. Porus answered that one of these two things he would not fail to do. He would meet him at the border of his kingdom with his army.

2082. There was another Porus a king of a neighbouring country in India. He was the nephew of the other Porus. Because he hated his uncle, he sent ambassadors to Alexander and offered himself and all his kingdom to his service.

2083. Alexander sent back Caenus to the Indus River with orders to dismantle the boats and bring them overland in carts to him. The smaller boats came apart in 2 sections, the larger were in 3 sections. They were all brought to the Hydaspes River.

2084. When they were reassembled and launched, he used them to return to Taxila with his army. He received 5000 Indians whom Taxiles and others had brought to him. He returned to the banks of the Hydaspes River. On the way, Barzaentes who was governor of the Drangians at times and the instigator of the revolt of the Arachosians was taken prisoner and brought to Alexander along with 30 of his elephants. This was a great prize for the Indians trusted more in their beasts than in their men. Gamaxus, a petty king in those parts and a confederate of Barzaentes, was taken and brought bound to him. Both were committed to prison and the elephants enlisted into Alexander's service and sent to Taxiles or Omphis. Alexander advanced and came to Hydaspes where he had executed Barzaentes for his old treason against his master Darius. (Arrian l. 3. p. 72.)

2085. Porus was camped on the other side of the Hydaspes River. He planned to stop Alexander. He was a man of large statue and a brilliant mind. He was said to be five cubits high (7.5 feet) although Plutarch says that he was but four cubits high and a hand breadth (6 feet 4 inches). His body was so big that his coat of armour was twice as large as any other man's. He rode upon an elephant taller than all the rest on which he sat like an ordinary man on horseback. Curtius says that in the forefront of his battle he placed 80 large elephants. Diodorus says he had 13. Arrian says that he had almost 200. He had 300 chariots and 30,000 foot soldiers in his army. Diodorus states that he had more than 1000 chariots and 50,000 thousand foot soldiers, although Plutarch says he had 20,000 soldiers and 200 cavalry. Diodorus says 3000 and Arrian 4000 cavalry. The Hydaspes River ran between the two armies. Porus with his elephants always appeared at the head of his army and was ready to hinder the crossing of Alexander. Alexander had noises daily to be made in his army to make the similar noises from the barbarians more normal and therefore less terrible to his men. After a while, in a stormy dark night, he crossed over the river with certain of his foot soldiers and most choice cavalry. He crossed way up the river onto a small island in the midst of the violent thunderstorm. Although, he saw some of his men hit by lightning and others seriously hurt, he was determined to cross and hide on the other side. The river was swollen with the rain and undermined its banks in many places with the swiftness of its current. Alexander got to land, where he could hardly stand for the unstableness of the ground and the undermining of the banks. When the Macedonians saw this, they also forced themselves to land being up to their very arm pits in water.

2086. When he crossed the river, he went ahead of his foot soldiers some 2.5 miles with his cavalry. He engaged 1000 enemy cavalry and 60 chariots. He captured all the chariots and 400 cavalry. When Porus learned that Alexander had crossed the river, he attacked him with all the troops he had except the ones he left to take care of the Macedonian army that had not yet crossed over. Alexander feared the number of the enemy and their elephants. He attacked one wing of them and commanded the rest to attack the other wing. When the natives were hard pressed anywhere, they always retired in a group to the elephants as a place of refuge. The fight grew confused everywhere and Alexander could scarcely route them until about 2 p.m. Alexander described the battle in detail in his own letters:

2087. Aristobulus says that in the former of these two fights he killed 400 cavalry and captured 60 chariots and Porus' son was killed in the fight. However, Ptolemy states when the forces who were sent out under Porus' son, he was killed in the fight. Ptolemy says the forces which were

sent out with Porus' son were twice as many as Alexander mentions in his letter. Ptolemy says they attacked with 2000 cavalry and 120 chariots. Concerning the latter engagement which was fought with Porus, Alexander does not go into detail. Arrian gives more information concerning the number killed. The Indians lost almost 20,000 men and 3000 cavalry. All their chariots were scattered, two of Porus' sons were killed. Spitarches who commanded all that region of India and all the captains both of the elephants and chariots and of his cavalry and foot soldiers were killed in the battle. All the elephants which were not killed in the fight were captured. Of Alexander's foot soldiers, he lost 80 of the 6000 engaged in the first battle. He lost 10 of the archers on horseback, which led the first assault, 20 of his fellow cavaliers and 200 cavalry. Diodorus states that about 12,000 died including the two sons of Porus, all the chief commanders of his army and bravest captains that he had. 9000 prisoners were taken and 80 elephants captured. 280 of the Macedonian cavalry died along with more than 700 foot soldiers.

2088. When Porus was taken, Alexander asked him how he wanted to be treated. He replied:

``Like a king."

2089. Alexander asked him again, whether he wanted anything else and his answer was that word:

``Like a king."

2090. comprehends all. When Alexander saw his noble and royal disposition, he treated him accordingly and took him into the number of his friends. He restored him to his kingdom again which reached from Hydaspes to the bank of the Acesives River. In it were 300 cities. (Strabo, l. 15. p. 698.)

2091. Arrian shows that these things happened after the summer solstice in the rainy season in India. The Hydaspes River would swell greatly whereas in the middle of winter a man may wade across it. (Arrian. l. 5. p. 107.) Jacobus Capellus compares another place of his, (Arrian. l. 7. p. 163.) where he writes the same thing of the Euphrates River, saying:

``It is fordable in the winter. When the spring approaches, and much more when the sun returns from its summer solstice, it grows deep and overflows its banks."

2092. The Greeks call the four seasons of the years by the name of tropics. They may just as easily divide the year into two parts, summer and winter. Summer would start at the vernal equinox and winter from the autumnal equinox. However Arrian is speaking after the manner of the east when he says:

``as the spring approached and after this toward the summer season, the rain began to fall there and the waters to rise."

2093. Concerning those Indian regions, Aristobulus was an eye-witness of them, and was present with Alexander at the Hydaspes River. He says that at the beginning of the spring, the rains begin to fall and so grow stronger from day to day. Strabo says the same. (Strabo, l. 15. p. 114.)

2094. This battle was fought between the vernal equinox and the summer solstice. Arrian plainly shows this where he says:

``This was the end of the battle fought by Alexander against Porus and his Indians on the other side of the Hydaspes River in the year when Hegemon was archon of Athens in the month Munichion:"

2095. In that year that month corresponds almost entirely to our month of May according to the Julian Calendar. The summer solstice did not happen until Alexander came to the Acesines River, as I show later from Nearchus.

2096. Alexander was glad for this victory which opened the way to the farthest borders of the east. Thereupon he had all his men that died in the battle to be honourably buried. He sacrificed to the sun, as the giver of this victory. He held games and contests both on foot and horseback at the river Hydaspes near the place where he crossed. Since there was of all manner of provisions in the place, he stayed there for 30 days to rest his wearied companies. To cheer up his soldiers for the remainder of this war, he called them together and gave them a pep talk commending their prowess and valor. He told them that all the forces of India were quashed by their one day's work. All the rest was a rich spoil for them to take. He gave the chief commanders of his army crowns to wear. Every one of them received 1000 pieces of gold. He rewarded the rest according to his place and rank in the army. For a description of the monument he made there, see (Philostratus l. 2. Life of Apollion. c. ult.)

2097. Alexander planned that as soon as he set foot in India, to go and see the Indian Ocean. Therefore he had his shipwrights build boats for that purpose. In the Emodian hills nearby, there was an abundance of tall fir trees with a quantity of cedar and pine trees along with other timber fit for ship building. When they went to cut them down, they found there very many large snakes, as long as 24 feet. In those woody mountains, they found rhinoceroses as well as a huge number of apes, some quite large. The rhinoceros is a rare beast in other countries. When the Macedonians saw a number of them ranging on the side of a hill in a kind of array like soldiers, they first thought that they had been an enemy. They cried out, "Arm, Arm" and arranged themselves to attack them. It was not until Taxiles, who was then with Alexander, told them what they were that the fray ended. (Strabo. l. 15. p. 698, 699.)

2098. Alexander built 2 cities here, one on each side of the Hydaspes River. The one on this side the river at the place where he crossed and the other on the other side where he fought this battle. This city he named from the victory over the Indians and gave it the Greek name, Nicea. The other one he called Bucephalis or Bucephalia after his horse Bucephalus. He had died there not of any wound received in the battle (As some have it. A. Gellius (l. 5. c. 2.)) but spent with travel and old age. He was 30 years old according to Arrian and Sicritus as cited by Plutarch. The king gave him a solemn funeral and build a monument and there built a city round it. (Pliny, l. 8. c. 42.) Near to these cities he built his navy for the ocean (Strabo. l. 15. p. 698) on the Hydaspes River which ran between the two kingdoms of Porus and Taxiles. Both of these helped him greatly in building this fleet. (Curt l. 9. c. 7.)

2099. Alexander left Craterus there with a part of his army to finish the buildings of these two cities and their wall. He went further into India against those who bordered on Porus' kingdom. Aristobulus called the kingdom Glauconica but Ptolemy called it Glausa. He took one half of his

fellow cavaliers along with him, the best men from every squadron, with all his archers on horseback, his squadron of Agrians and the other archers. On this expedition, 37 cities surrendered to him. The smallest city had at least 5000 inhabitants and many had more than 10,000. In addition, many towns and villages surrendered to him some which were as large as the cities. All this territory he added to Portus' kingdom. He made Taxiles and Portus good friends and sent Taxiles back into his own kingdom again.

2100. At the same time ambassadors from Abisarus came to Alexander. Arisarus promised to be at his command, provided that Alexander would not require him to give up his kingdom. For he would not live without a kingdom nor reign if he were enslaved to another man. Thereupon Alexander sent back word to him that seeing he would not come to Alexander, Alexander with his army would take the pains to go to him. This would cost Abisarus dearly. Ambassadors came to him from those Indians which lived as free states and from another Porus, king of the Indians also.

2101. Phrataphernes, the governor of Parthia and Hircania came at this time to Alexander with such Thracians that Alexander had left with him. Messengers came to him from Sicicus, governor of the Assacenians to tell him, that the Indians had murdered his vice-governor and had revolted from him. Against these Alexander sent Philippus and Tyriespes with an army ordering them to suppress the rebellion of the Assacenians and keep that province in order. About this time, Cleophis, the queen of the Assacenians bore Alexander a son, whom she named after Alexander and was later king of that country. (Justin. l. 12. c. 7. with Curtius, l. 8. c. 20.)

2102. The other Porus who was the nephew to the one whom Alexander had overcome, feared his uncle Porus more than Alexander. He left his kingdom and fled into the country of the Gaugaride. He took with him as many as would follow him and that were fit to bear arms.

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2103. Alexander with his army crossed over the violent Acesives River which was almost 2 miles wide. Those who crossed on bags made from skins did much better than those in the boats. Those who crossed in boats were dashed many times on the rocks in the way. Some boats sunk, drowning some of the army as Arrian from Ptolemy reports, (l. 5. p. 145.) Alexander left Coenus with his brigade on the near side to provide for the crossing of those supplying grain and other things for the army and to protect them from any attackers.

2104. Nearchus, who was in the army at this time, says, (cited by Strabo, l. 15. p. 692.) that Alexander first camped by the river side. He was forced to move his camp later to higher ground to escape the flood waters. This happened about the summer solstice. Arrian confirms this in his book (Indica, p. 172.) where he says that Alexander's army ran away from the Acesives River when its water flooded all the country at midsummer.

2105. There were vast forests and shady trees of an enormous size and incredible height. Some were over 100 feet high and so thick that 4 men could barely get their arms around them. They cast a shadow of 3 acres or 300 feet from their limbs. For the most part, they were like huge beams bowing downward to the ground and grew up from there again. The new plant was not nourished by the same bough but rooted itself were the bough touched the ground. For more information about the banyan tree see (Pliny. l. 12. c. 5. & Strabo l. 15. p. 694.). He states from

Aristobulus that under one of these trees 50 men could sit at dinner.

2106. There were also a large number of deadly snakes. They were small and very colourful. Their bite was so deadly that it caused sudden death to any one that was bitten. To avoid this danger, the Macedonians hung their beds from the limbs of the trees and slept above ground. They got little sleep. At length they learned a remedy for the snake bite from the native people. They showed them a root to take if any man happened to be bitten.

2107. Alexander sent Porus back to his own kingdom with orders to return with an army of the choicest and ablest Indians that he could find along with any elephants he had. After the army crossed the deserts, they came to the Indian river of Hyarotis or Hydraotes. It was as wide as the Acesines River but not so violent. He left garrisons everywhere he went in convenient places so that Craterus and Caenus might safely come to him with grain which they were to gather from all the places they went. He committed part of his army to Hephaestion. He gave him charge of two squadrons of foot soldiers, both his own and Demetrius' Cornets of cavalry and half his archers. He sent them into the country of that Porus who fled away and ordered him to transfer the kingdom to his friend King Porus. If he found any other Indian nation bordering on the Hyarotis River which lived as free states, he should add them all to Porus' kingdom. Alexander crossed the Hyarotis River with less trouble than he had with the Acesines River.

2108. Next to this river there was a grove of shady trees not usually seen in other parts and wild peacocks that flew up and down in the trees. Alexander advanced and took over other countries. Some surrendered and others he took by force. For some he was forced to chase and overtake and make them yield to him.

2109. Meanwhile, Alexander was told that there were other Indian states and a people called the Cathaeans who intended to fight him if he came into their countries. They joined with other free states of India to form an alliance with them in this action. Also another nation of those parts called Oxidracans and the Mallians. A little before this, Abisarus and Porus with their joint armies along with many other confederate Indians, went to subdue them but were unable to. The Indians awaited Alexander's arrival in Sangalae, a large city of the Cathaeans. It was surrounded with a wall and with a bog. These Cathaeans are called by Polyannus (l. 4. Stratag.) the Calthaei. Diodorus call them the Cathari. He states that it was law, agreed to by all these countries that when the husband died, the wife would be buried with his body. Strabo also notes this of the Cathaeans. (l. 15. p. 699.)

2110. Alexander went into these parts and came the second night to a city called Pimprama. That country of the Indians are called Adraista. Diodorus calls them the Andrasta. These came to him and surrendered conditionally.

2111. Alexander rested his soldiers there the next day. On the third day, he marched to Sagala where the Cathaeans and their allies awaited his arrival. They stood in battle array on the rise of a hill before the city. Instead of a trench between them and the enemy, they placed 3 rows of chariots locked closely together. Alexander quickly scattered the chariots and they all fled back into the city. Alexander immediately besieged them. He cast up a double trench around the city except where the bog hindered them. He set Ptolemy there with 3000 of the silver targeteers, all the squadron of Agrians and one company of archers to guard that quarter. He set all the chariots which he had taken, in an escape route from the city to hinder them from escaping. The

inhabitants tried to escape in the 4th watch of the night and fell over those chariots. They were beaten back by Ptolemy who killed 500 of them and forced them to retreat within their gates again. Meanwhile Porus came to him with the rest of his elephants and 5000 Indians. His battering rams were assembled and approached the wall. The Macedonians did not have to batter the inner wall but only undermined the outer earthwork made of brick and raised their ladders against the inner wall, thus taking the city by assault. 17,000 inhabitants were killed, 70,000 taken prisoner, 300 chariots were captured and 500 horses were taken. Alexander did not lose more than 100 men in this seige. 1500 more including Lysimachus, one of the captains of his bodyguard were hurt.

2112. After Alexander buried his dead after the Macedonian customs, he sent Perdiccas with sufficient forces to ravage and plunder all the country around there. He sent Eumenes the secretary, (that is that Eumenes who was secretary sometimes to King Philip and whose life, Plutarch and Probus have both written) with 300 cavalry to two cities which had allied with those of Sangala. He was to offer them a pardon and he should receive them in mercy. However when the townsmen heard what was done at Sangala, they all fled from the town before he came. As many as were not able to escape through infirmity, were all killed by Eumenes to the number of 500. Alexander gave up the idea of overtaking the rest and returned to Sangala and utterly destroyed it.

2113. Alexander went to besiege another strong town into which a great number of people from weaker places had fled. When they asked his mercy and opened him their gates, he pardoned them and took hostages. He marched away to the next town, which was a very large one and full of people. There he had the hostages whom he received to be presented before the walls. Those in the town knew them as their neighbours and they desired to speak with them. The hostages told them what a merciful man Alexander was and how dreadful he was to his enemies. They easily persuaded them to yield to him. Now the news went out that before people thought Alexander was more like a robber was wrong and he behaved more like a conqueror. The rest of the cities surrendered without a fight. (Curt. l. 9. c. 2. Polya. Stratag. l. 4. in Alexan. s. 30.)

2114. From here he went into the kingdom of Sopithes who at more than 6 feet was taller than all men of those parts. He came from his chief city with his two mature sons. He gave Alexander his golden rod, all set with beryl stones and surrendered to him, himself, his children and all his kingdom. Alexander gave him his kingdom back again. A few days later, he feasted Alexander and all his army in a very sumptuous manner. He gave Alexander personally many large and costly gifts. He also gave him 150 Indian dogs which were, as was said, a cross breed between dogs and tigers. They were very strong and courageous. To prove this he had 4 of them attack a very large lion. (Strabo, l. 15. p. 700. Elia. Histor. Ammal. l. 8. c. 1.)

2115. Meanwhile Hephaestion returned to him with the troops he left with. He subdued all the countries of the Indians far and wide wherever he went. Alexander spared no honour for him and praised him before the army.

2116. Alexander left Sopithes in his kingdom as he found him. He advanced still to the next country where Phegeus was king. All the inhabitants welcomed the Macedonians and Phegeus went out personally to meet Alexander with gifts and presents. He submitted himself wholly to his pleasure. Alexander re-established him in his kingdom. Alexander was royally entertained with all his army and stayed there 2 whole days.

2117. On the 3rd day he departed from there and came to the Hyphasis or Hypanis River. It is almost a mile wide and 36 feet deep. It was very rocky under water and quite difficult to cross. Phegeus told him what he wanted to know about the other side of the river. There was a vast desert of 11 or 12 days journey to cross bounded by the Ganges River. It was the largest in all of India. Beyond the river lived various peoples. The people there were the Gaugaridae or Gongaridae and Prasians or Praendians, or Praesiaeans, or Pharrasians, or Tabraesians, for they are all known by these different names. Their King was called Agrammes. (Diod. Sic. calls him Xagrames,) He had an army of 20,000 cavalry, 200,000 foot soldiers, 2000 chariots and 3000 or (as Diodorus says) 4000 elephants, all trained and equipped for war.

2118. These things seemed incredible to Alexander. When he had questioned Porus further, Porus told him that the force and power of that king and kingdom was indeed very great and no less than what he was told. However the current king was of ignoble birth and no better than a poor barber's son. He was hated and scorned by his subjects. Androcottus, who was then but a youth and had not only seen Alexander but also for a certain saucy prank played on Alexander, was ordered to be executed. He would have died had he not fled. Justin, (l. 15. c. 4.) tells us that he later said that Alexander almost conquered all of India. The part he missed was of little note since their the king was too wicked, so base, so hated and so much scorned by his people.

2119. Alexander began to reflect that his soldiers were all tired out and spent with the length of the war. Every man began to look for an end of these dangers and for the reward and fruit of all their labours. They had now been 8 whole years (for so long it was since he became king) in a continual perilous war. It happened that for 70 consecutive days, it poured rain accompanied with violent thunderstorms according to Diodorus. Diodorus says that to pacify the soldiers, he gave them permission to plunder a most rich and bountiful country of the enemies and to take all to themselves. While they were busy at this, he called together their wives and children and made there a law that the wives would receive their monthly allowance in grain and their children the same wages that their fathers did.

2120. When the soldiers were returned home laden with wealth and riches, the king called them all together. He made a prepared speech to request them to accompany him cheerfully to the conquest of the Gangaridae. Caenus the son of Polemocrates replied in the name of the whole army and concluded that they all desired an end of the war. The Macedonians would not listen to Alexander's request. Ptolemy reports that he went on and offered sacrifices for the crossing of the river. When the entrails portended all direful things if he proceeded, he called together his friends and such as were the oldest and most intimate with him. He told them first and afterward declared to all the army that since all things seemed to be against his going any farther, he was now content and resolved to return home.

2121. Pliny very improbably writes that notwithstanding all this, he crossed the Hypanis River and erected altars on the other side. (l. 6. c. 17.) For a similar action occurred in the same place, that is in the king's own letters to confirm as much. I think that those words refer not to his crossing over the Hypanis or Hyphasis River but to that which went before concerning the order and distance of his camps and journeys from place to place. These were described and recorded by Diognetus and Baeton, his two principal harbingers and camp masters. For who can believe that Alexander alone without his army and without any purpose of going any further would offer to cross such a dangerous river as that was. If he would, then the enemy who were on the other side, would have attacked him and hindered his work. Strabo, (l. 15. p. 700.) notes that he went no further eastward because he was forbidden to cross the Hypanis or Hyphasis River. Plutarch

also tells us that in his time the kings of the Praesiaeans or Prasians crossed the river to his side and worshipped those altars which Alexander then set up and offered sacrifices on them after the customs of the Greeks.

2122. It is obvious that Alexander divided his army into various companies. He had 12 altars to be built, all of square stone on the west side of the Hyphasis River and not on the east side. Each alter was 75 feet high and similar to so many large towers and of a greater size than towers were usually constructed. On these altars, he offered sacrifices after the Greek manner to his gods. He held for his men, games of all sorts, wrestling, dancing and sports on horseback. Then he made his camp three times larger in every respect than it was ever done before. He made trenches 50 feet wide and 10 feet deep. He had the earth cast up from the ditch. He made a good wall around the trench. He commanded his foot soldiers that in their tents they should set up two bedsteads, each of them 7.5 feet high. The cavalry men should do this as well as make mangers for their horses as large as at other times. They should do the same with their weapons, horse bits and other equipment, they were leaving behind. They should make them in the same proportion and to hang them up. This was to give posterity an imaginary belief of his greatness. Concerning the inscriptions and titles of his altars, we may see more in (Philostratus, his life of Apollonius.)

2123. When these things were done, he returned by the same way he came to the Hydraotes River. He crossed it and came back to Acesines.

2124. There he found this city already built by Hephaestion whom he left to do it. Into the city he relocated as many of the neighbouring places as wanted to live there. He left his mercenary soldiers who were unfit for military service here.

2125. Arsaces, who ruled over all in the province bordering on the kingdom of Abisarus and the brother of Abisarus and his associates came to Alexander. They brought him presents of the most valuable items in those parts. Abisarus sent 30 elephants. They said that Abisarus would have come to him but he was sick. Alexender sent messengers to Abisarus and they confirmed his story. Thereupon he made Abisarus governor under himself of that province and made Arsaces subject to him. He appointed what tribute they should pay to him. Alexander offered sacrifices again at the Acesines River.

2126. He crossed the Acesines River and came to the Hydaspes River. He repaired with the help of his soldiers, whatever the flooding of that unruly river had destroyed of his two cities, Nicaea and Bucephalis recently built there. From the time that he went from there until his return, it had rained continuously with monsoon winds according to Aristobulus as cited by Strabo. (l. 15. p. 691.) The rain lasted 70 days with violent thunderstorms, as I showed before from Diodorus.

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2127. Alexander had built a large number of ships by the side of the Hydaspes River. Two of these had three banks of oars. He planned to sail down to the Indian Ocean with his cavalry and foot soldiers. For his venture, he gathered all the Phoenicians, Cypriots, Carians and Egyptians who followed his camp and put them aboard his ships.

2128. At the same time Coenus died who was one of his best and closest friends. He grieved his death and had him buried with all honour and sumptuousness which that time and place

afforded. However, he did not forget the speech which he made in the armies behalf promising them to return home. Had he known how short a time he had to live, he would never have made so long an oration.

2129. He received fresh troops from Greece. These were auxiliaries and mercenary soldiers under their various commanders, that is 30,000 foot soldiers and 6000 cavalry. This also brought rich arms for 25,000 foot soldiers and 100 talents in medicines (Diod. Sic. & Curt. l. 9. c. 5.) Memnon also brought him from Thracia, 6000 cavalry besides those which came from Harpalus and 7000 foot soldiers. He also brought weapons inlaid with silver and gold which Alexander distributed in the army and had the old ones burnt.

2130. Harpalus, who Curtius says sent the new supplies to him, was the same person whom Alexander had entrusted with the keeping of his tributes and treasure in the city and province of Babylon and whom he had left as his overseer of all that country. (Plutarch in Alexand.) However, he gave the government of it to Mazeus who had delivered it up into his hands and when he died Ditamenes succeeded him in that charge. Although Diodorus calls Harpalus, the president of that province in his history of (year 2, 113th Olympiad) in which time we are. Diodorus further tells us that Harpalus hoped that Alexander would never return alive from India and gave himself over to all kinds of intemperance and luxury, sparing no expense. First he committed of all manner of whoredom and luxury with the women of that country. Then he indulged in all sorts of unseemly and unseasonable delights and pleasures. He squandered the king's money committed to his charge. He ordered various fish to be brought to him from as far off as the Red Sea (Indian Ocean, ed.) and was so lavish in his feasting and usual diet that every man was ashamed of him. He sent for a noted strumpet, Pythonice by name from as far as Athens and when she died, he sent for another one from the same place called Glycera. Therefore Theopompus complained in his letter to Alexander telling him that Harpalus spent more than 200 talents in making two tombs for Polynice when she died, one at Athens and another at Babylon. He dedicated a grove, an alter and a temple to Pythonice by the name of Venus Pythonica. He set up Glycera's statue in brass at Tarsus in Syria and let her live in the king's palace. He commanded the people to call her by the title of a queen and reverence her as such. (Athenaus l. 13. c. 23.)

2131. Cleander, Sitacles and Heracon in Media did the like, hoping that Alexander would never return alive from India. They plundered private men's estates, pulled down temples and ravished the young virgins of the noblest families. They did many other kinds of villainies to their citizens and belongings. The very name of a Macedonian was odious to all nations for their avarice and luxury of all kinds. Worst of all, Cleander, who having first ravished a noble virgin himself, gave her later to his slave for his whore. (Curt. l. 10. c. 1. Arrian. l. 6. p. 142.)

2132. Alexander prepared for his voyage into the ocean. He saw old grudges rekindled between Porus and Taxiles and made them friends again. He made them pledge friendship to each other and then sent them away to their own kingdoms. He had made Porus king of all the countries lying between Hydaspes and Acesines River as before. In addition he gave him all the free states which he had subdued between the Acesines and Hypanis River, which were various countries containing over 2000 cities. (Arrian. l. 6. p. 124.) Others say that within these 15 countries were more than 5000 large cities besides towns and villages. (Plutarch in Alexand.) In fact the region lying between the Hydaspes and Hypanis River contained no more than nine countries with 5000 cities. Each city was as large as Coos in Meropis, (Strabo, from Apollodorus, who wrote of the affairs of Parthia, reports, l. 15. p. 686.) Strabo thinks that his opinion is a bit outlandish. He

says it seems that this number is put a little hyperbolically and therefore Pliny thinks this is the number of all the cities which he subdued in India. (l. 6. c. 17.) Those who were with Alexander in his expedition report that in that part of India which he subdued there were 5000 towns and cities each as large as Coos in these 9 countries. Philippus, who was one of his company of friends with Alexander, was appointed governor of a country beyond the Indus River by Alexander.

2133. The cavalry of the city of Nisaea were sent back. Craterus and Hephaestion were commanded to march before him into the capital city of Sopithes' kingdom and await the arrival of his fleet. Craterus went on the right hand side of the Hydaspes with a part of the cavalry and foot soldiers. Hephaestion was on the left hand with the remainder and far greater part of the whole army and 200 elephants. The whole army at this time consisted of 120,000 men with those whom he brought from the sea coast. Those returned to him also whom he sent to levy fresh troops. They brought with them men of various nations and different weapons. (Arrian. l. 6. & in his Indica. p. 181.) Plutarch says that at this time he had 20,000 foot soldiers and 15,000 cavalry.

2134. Curtius says that this fleet had 1000 ships. Of these, Diodorus says, 200 were open and the rest were barges propelled by oars. Arrian, (in his Indica) says he had only 800 boats, some for transporting the horses and the rest for cargo vessels grain and other provisions. In total this amounted to little less than 2000 vessels.

2135. The admiral of this fleet was Nearchus from Crete and Euagoras from Corinth was in charge of all the provisions. In Alexander's ship, the captain was Onisieritus from Astypula. Arrian (in his Indica), records the name of every capatin for each ship.

2136. When the preparations were complete, Alexander sacrificed to his native gods and to the other gods as the priests advised him to. These included, Neptune, Amphitrite and the Nereides or Sea Nymphs. Most importantly he sacrificed to the ocean, to the Hydaspes River, the Acesines River into which the Hydaspes flows and to the Indus River which receives them both. He held various sorts of games, of music and wrestling and the like with prizes for those who would enter the contests. He distributed animals to every company so they could sacrifice by themselves.

2137. In the morning, the army boarded the ships. This included the silver targeteers archers and such of the cavalry as were called his friends. This totalled 8000 troops and happened not many days before the setting of the Pleiades. (Strabo. l. 15. from Aristobulus). This time is about the end of our October. Alexander boarded and poured out a golden viol of wine from the prow of the ship into the river. He called on the Acesines, Hydaspes and Indus Rivers all at once. Afterward when he offered to his progenitor Hercules, to Ammon and the rest of the gods according to his accustomed manner the trumpet sounded at his command. This signal was to draw down the vessels into the water and to start the journey. This was done. The order was given how far every barge, horse carrier and ship of war should stay away from each other lest they should collide with each other. They were to keep their rank and position and not to out row each other as if this were a race.

2138. In this manner Alexander came on the 3rd day to the place where he had appointed Craterus and Hephaestion to meet him. He stayed there 2 days so that Philip might there catch

up to him with the rest of the army. Alexander had sent him to the Acehnes River with orders to march down by the bank. He sent away Craterus and Hephaestion again with orders where to march by land.

2139. Alexander followed the Hydaspes River which was at least 2.5 miles farther than going by land and landed his soldiers and went to Sibarus, the country of the Sobians. These were said to be the descendents of those who along with Hercules had besieged the Rock of Aornus. When they could not take it, they were left here by him when they were not able to march with him any further. Their clothes were nothing but skins of wild beasts and their weapons nothing but clubs. Although the Greek manners and customs were long gone, yet a man might easily perceive some traces and marks of their Greek origin among them. When Alexander pitched his camp near to the chief city of their country, the principal men of them came to him and were admitted into his presence. They reminded him of their Greek origin and what reverence they had for the Greek nation. They offered him their service in whatever his pleasure was as became men of the same blood with him and his Greeks. They witnessed to this with the extra-ordinary presents they gave to him. Alexander received them very graciously and made them a free state to live according to their own laws.

2140. From there he rode further into the country some 30 miles and after he had wasted all the fields, he came and besieged the chief city of that country.

2141. The Agalassians opposed him with 4000 foot soldiers and 3000 cavalry on the bank of a river. He crossed the river and quickly routed them after killing most of them. The rest ran into the towns. When he had captured them, he slew those who were of age and sold the rest for slaves.

2142. Other inhabitants there took up arms also and about 20,000 gathered together into one city. He broke into the city by pure force. When they barricaded their streets and fought on them from the battlements of their houses, he was forced to retire and left many of his Macedonians dead behind him. Therefore in a rage he set fire to the houses and burnt both the city and most of the people in it with fire. When 3000 who had fled into the citadel sued for pardon, he gave it to them.

2143. He then returned aboard ship with his friends. He went with all speed into the countries of the Mallians and Oxydracans because he was told that they were two very populous and warlike countries. They had carried their wives and children into fortified places and planned to meet in the battle. Therefore he made the more haste, so that he might attack them while they were still making preparations and not fully ready for him.

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2144. On the 5th day of sailing down the river, he came to the confluence of the two rivers, the Acesines and Hydaspes. They both meet in a very narrow channel. Therefore, the river runs with a most violent and rapid current making many whirlpools. Many of their ships sprung leaks and two of the largest of them ran afoul of each other, broke up and sank, drowning their passengers. Alexander's own ship, was sucked into one of these whirlpools and was in extreme danger of sinking and drowning Alexander. When they had gone a little farther, the channel became wider and the stream grew calmer. The ships came to the right hand bank and found a safe harbour to

stay in behind a bank which ran out into the river. This broke the violence of the river and so they were able to draw their ships to land.

2145. The king set up altars on this side of the bank and sacrificed to his gods for escaping so great a danger. Then he marched about 4 miles further into the country and attacked the natives that would not submit to him. He ordered them only not to help the Mallians and returned to his ships again. He was met by Craterus, Hephaestion and Philippus who brought their armies to help him.

2146. The countries of the Oxydracans and Mallians lie between the place where the Hydaspes River joins the Acesines River and they both flow into the Indus River. (Arrian. in his India, p 171.) These were usually at war with each other but now united against their common enemy, Alexander. To further secure their alliance, they gave 10,000 virgins to each other to intermarry. They had 80,000 foot soldiers and 10,000 cavalry besides 700 chariots. Curtius says 900. Justin (l. 12. c. 9.) and Orosius (l. 3. c. 19.) call these people the Mandri or Ambri and Sabracans or Subagrans or Sugambrians. By all these names, the Malli and Oxydracans (who in Diodorus are incorrectly written Syracusions) in various editions go. They had 60,000 cavalry.

2147. The Macedonians thought they were past all danger and looked for an end of the fighting business. When they saw themselves engaged in a new war with more fierce and warlike countries than they had before in any part of India, they were terrified. They began again to murmur and rebel against Alexander. Alexander pacified them with a good speech and made all well again.

2148. Commander-in-chief of all this native army was a man of proven valour and chosen from the Oxydracans. He pitched his camp at the foot of a hill and made many fires so that he might make his army seem all the larger. They made loud shouts and noises after the manner of their country to terrify the Macedonians. The next morning Alexander was full of hope and confident of victory. He encouraged his soldiers and attacked them. Whereupon, the enemies whether for fear or some disagreement among themselves, all ran away and fled to the mountains and woods. When the Macedonians could not overtake them, they started rifling their camp.

2149. When Alexander had rigged his navy he sent Nearchus with it down river into the country of the Mallians. He ordered him to be there 3 days before the army. Alexander crossed the Hydaspes and ordered Craterus, who was on the right hand of the Hydaspes to take charge of the elephants, of Polysperchon's brigade, his archers on horseback and of Philip's regiment. He ordered Hephaestion to go 5 days march ahead of him. Ptolemy was to come 3 day's journey behind him. This ensured that whoever escaped from Hephaestion, would be sure to fall into the hands of one of the two of them. He ordered those that went ahead of him to go to the confluence of the Acesines and Hydraotes Rivers which was the farthest border of the Mallians, as the confluence of the Acesines and Hydaspes Rivers was border of the Oxydracans. They were to stay there and await his arrival and the armies of Craterius and Ptolemy.

2150. Alexander took his regiment of silver targeteers, his squadron of Agrians, Python's brigade and all his archers on horseback and one half of his fellow cavaliers. He went through a sandy dry country into the region of the Mallians to attack them before either the Oxydracans could come to help them or they could go to the Oxydracans.

2151. The first day he camped near a little river about 12 miles from the Acesines. When they rested for a while, he ordered every man to fill what bottles he had with water. They marched on the remainder of that day and the next night some 50 miles. On the next morning, they attacked a great many of the Mallians. They never thought that he would come over that dry wilderness and were walking abroad idly outside the city. He killed most of them and the rest fled into the gates of the city and there locked them. Alexander had his cavalry surround the walls, instead of a trench, until his foot soldiers came.

2152. As soon as the foot soldiers came, he sent away Perdiccas with his own troops, Clitus' cavalry and the Agrians to besiege another town of the Mallians. He understood that many of the Indians were gathered together there. He wanted to keep them in but not to make any assault until he came. This would prevent them from carrying news into other parts that he had come into the country. He began to make his approaches and to assault the city which he besieged.

2153. He killed many of them in the assault and the rest left the walls and fled to the citadel. When he took that, he killed 2000 men.

2154. When Perdiccas came to the city which he was commanded to besiege, he found all the inhabitants had fled. When he found that they had just recently escaped he followed them as fast as he could. All the ones he overtook, he killed. The rest escaped into the bogs and marshes.

2155. When Alexander had rested and refreshed himself and his army, he marched at the first watch of the night. At day break, they came to the Hydraotes River where he found that many of the Mallians had already crossed. He attacked and killed the rest that were crossing the river. Then he crossed the river with his army and overtook those that had crossed earlier. He killed many of them and took others prisoner. However, most of them escaped into a well fortified city.

2156. When his foot soldiers came up, Alexander sent Python against them with his own and two other regiments of cavalry. On the first attack, he chased them into the town and took it. All those who were not killed, were made slaves. After this Python returned to the camp.

2157. Alexander led his army against a city of the Brachmanni where he understood more of the Mallians had fled. As soon as he came, he besieged it all around with his squadrons very heavily. The soldiers immediately left the walls and fled to the citadels. When this was captured, some of the inhabitants, set their own houses on fire and threw themselves into it. Others died fighting. About 5000 perished and few were captured alive.

2158. Alexander stayed there one day to give his soldiers a rest. The next day he marched against the other towns of the Mallians. He found all the cities deserted and the inhabitants all fled to the woods and mountains. He stayed there one day.

2159. The next day he sent Python and Demetrius, the captain of a regiment of cavalry back to the riverside. He sent other troops and companies with them. He wanted them to deal with any that had escaped to the woods. If they did not surrender they were to be killed. A great many were killed by them.

2160. Alexander marched against the capital city of the Mallians into which he learned that many others had fled. When this large city heard of his coming, the inhabitants fled and crossed over the Hydraotes River. They put themselves into battle array on the high clifts of that river, as if they would stop him from crossing there. Alexander followed them immediately with his cavalry and ordered his foot soldiers to come later. When he was in the middle of the river, the Indians abandoned the place and although they were in good battle array, they fled. There were at least 50,000 of them. Alexander saw them in a strong compact body. Since his foot soldiers had not come to him, he offered to charge them from all directions. However, he did not think it wise to fight with them at that time.

2161. As soon as the Agrians, other well-ordered squadrons and the archers came, the main battle with the foot soldiers started. The Indians fled and all ran away to the next fortified city. Alexander pursued them and slew many of them. When they were there, Alexander presently surrounded the city with his cavalry before the foot soldiers came.

2162. Demophoon a soothsayer, talked with Alexander and told him that by certain signs and prodigies he observed that Alexander was in some great danger. He wanted Alexander to stop or at least to defer the siege of the place. The king reviled him with sharp words for disheartening the soldiers while they were in action. He divided his army into two parts and led one part and gave the other to Perdiccas. They both went together to scale the wall. The Indians could not endure the attack and abandoned their stations on the wall and all fled all to the citadel. Alexander with those about him broke open the first gate himself and got into the city. He began to set ladders against the citadel wall. When he saw his Macedonians not coming on so quickly as he wished, he took a ladder himself and set it against the wall and climbed onto the top of it. Pencestes, carried his shield which he borrowed out of the Temple of Minerva in Troy. In all encounters he was always ahead of Alexander but this time he was behind him. After him came Leonatus, one of the captains of his bodyguard on the same ladder. Abreas (one of the Duplarians, of that order of knights or esquires had double pay or allowance) was on another ladder. When the silver targeteers heard of the danger the king was in, they fought to set up the ladders so thickly that the ladders broke and so all came tumbling to the ground. By this they were of no use and hindered others from getting up that would help. (See Appiannus toward the end, l. 2. Bell Civil.)

2163. Alexander was shot at on every side from the adjoining towers. No man dared come and fight hand to hand with him on the wall. Alexander leapt off the wall down into the citadel yard and put his back to a wall there and killed those that came to attack him with his own hand. He killed the captain of the Indians who came boldly to attack him. After that no one dared come near him but all shot at him from a distance.

2164. Meanwhile Pencestes, Leonatus and Abreas, leaped down from the wall into the yard after him and came to his rescue. Abreas was shot through his face into the head and died in there. Alexander (as Ptolemy reports) received so great a wound in the breast that his very breath came forth at it together with his blood. Pencestes, who interposed with Minerva's buckler in his hand and Leonatus, who took in his own body the blows which were meant for Alexander were likewise seriously wounded. No one wanted this but Alexander himself, who had there poured out his soul together with his blood. All agree that Pencestes defended him with his Palladian buckler. Hence Pliny calls him, (l. 34. c. 8.) the preserver of Alexander the Great. Concerning the actions of Leonatus and Abreas, the Duplarian, all do not agree. Ptolemy the son of Lagus, was at the rescue of him. This is affirmed by Clitarchus and Timogenes and Pausanias in his

Attica. However he denies this and says he was not. All that while he fighting with the enemy elsewhere. Curtius says that so great was the carelessness of those old historians, it is hard to know what to believe.

2165. The Macedonians at last broke into the citadel and killed everyone there with the sword. They did not spare man or woman, old or young. They brought the king out upon their shields, dead or alive, they knew not which. The cure of his wounds was more grievous than the wounds themselves. He endured the pain and started to recover. The army could hardly be brought to believe this. It was widely said he died from his wounds. Therefore as soon as possibly he could, he had himself carried to the river side. From there he sailed down in a barge to the place where his army camped which was at the confluence of the Hydraotis with the Acesines River. Hephaestion was here in charge of the army and Nearchus was over the navy. As soon as he came to land, he admitted the soldiers to kiss his hand and he refused his stretcher. He mounted his horse so all could see him. Then he alighted and went on foot to his pavilion.

2166. When the king's wounds had been healing for 7 days, he heard that the Indians were sure he was dead. He had two barges joined together and upon them he had his royal tent spread. It was open on every side so all could see he was still alive. This would put an end to the rumour of his death among the enemies. From there he went down the river and ordered, that none should come near the barge he was in, for fear of jolting his weak body with the beating of the oars. So on the 4th day, they came to a country that was deserted by the inhabitants. It had abundant provisions of grain and cattle. Since the place pleased him well, he stayed there to refresh both himself and his army.

2167. Nearchus the admiral, reports, that his friends blamed him for acting like a soldier rather than a king or captain in the army. When he grew angry at this remark, he showed his dislike by his looks. A certain old Baeotian pleased him again by reciting an old limerick:

``He who would do any great thing, reason was he should suffer something too."

2168. Curtius (l. 9. c. 12.) mentions a speech made to him by Craterus in the name of his friends for the same purpose. His answer to it to this end that a man can never lack an occasion to win glory by.

``After the 9th year of my reign and 29th of my age, do you think it possible for me to be lacking to myself in advancing my glory which I have ever addicted and devoted myself to?"

2169. For so Curtius quotes him in saying this. However, the correct time of the chronology, was the 10th year of his reign (which agrees well enough with this saying) in his 30th year.

2170. The king stayed here many days until he was fully recovered from his wounds. He built more ships. There were about 3000 Greek soldiers who he had located in certain cities of Bactria and Sogdiana which he had built there. They grew tired of living among those barbarous people and were encouraged by the supposed news of Alexander's death. They defected from the Macedonian government and killed some of the chief of their own country men. They took up arms and seized the citadel of the city Bactra. It was not so carefully kept as it should have been. They drew the inhabitants in with them in this revolt. The leader of this conspiracy was Athenodorus. He assumed the title of a king not so much out of a desire for any kingdom but to

bolster his plan to have the men follow him back to Greece. Biton or Bicon, was a Greek. From a grudge and envy against Athenodorus, he invited him to a banquet and had Boxus kill him. The next day Biton called a company together and there persuaded some that Athenodorus would have killed him. Others thought it was nothing but a mere roguery of Biton. They quickly persuaded others and they all took up arms to kill him. The leaders among them persuaded the rest and so all grew quiet again.

2171. When Biton had escaped this action, he started to plot the deaths of those who had saved his life. When they knew this, they laid hold on him and Boxus. Boxus was killed immediately. They planned to put Biton on the rack. All of a sudden, the Greeks, like madmen, rose up all in arms for no apparent reason. They did not rack Biton for fear of a rescue by the multitude. Although he was naked, he fled to the Greeks. When they saw what a distress he was in and ready to be racked, they changed their minds and rescued him from the danger he was in.

2172. Meanwhile, the Mallians that were left, sent their messengers to Alexander, to surrender their nation to his mercy. Likewise the Oxydracans surrendered. They sent the captains and chief men of every city and with them 150 of the principal men of the whole country to Alexander. He wanted them to send him 1000 of their principal men or as Curtius says, 2500 cavalry. These he would keep as hostages or as soldiers to serve him until he had ended his war with the Indians.

2173. Alexander invited all the principal men and petty kings of these countries to a feast where he had 100 golden beds to be set up at a reasonable distance from each other. Everyone of those beds was enclosed with curtains made of scarlet and gold. The purpose of the feast was to display whatever the old luxury the Persians had or the new extravagances of the Macedonians both mixed together could afford.

2174. Dioxippus the Athenian was at this feast. (Pliny l. 35. c. 11. Athena. l. 6. c. 6. Elian. l. 10. c. 22. & l. 12. c. 58. & Plut. in his book of Curiosities.) Dioxippus was a famous champion and one whom the king made much of for his great strength of body and courage. Choragus was a Macedonian of mighty strength and who had in many a fight shown his courage. When Choragus was drunk, he challenged Dioxippus to a fight. The next day Dioxippus came stark naked and all over anointed with oil with only a truncheon and a cloak for his arms. He approached the Macedonian, who came in armed with sword, buckler, pike and a javelin and laid him to the ground at his foot.

2175. The Macedonians and Alexander took this defeat as a disgrace on the Macedonian nation in the sight of these barbarians and there were embarrassed by it. As short time later at another feast, a golden cup disappeared. Dioxippus was suspected of taking it. This upset him so much he wrote a letter to Alexander and then killed himself.

2176. Alexander shipped his cavalry, 1700 of his fellow cavaliers and about 20,000 of his foot soldiers. He went not far on the Hydraotes River before he came to the confluence of it and the Acesines River. He sailed down the Acesines, and finally came to the confluence of the Acesines and Indus River. He stayed there with his navy until Perdiccas came to him with the main body of the army. On the way he subdued the Abastenians who were a free state among those Indians.

2177. While he stayed there, there came to him other ships of 30 oars a piece and certain cargo ships which had been recently built in the country of the Xathri. This was another free state in those parts. Ambassadors came and submitted to him from the Ossadians, another free state.

2178. Likewise the messengers of the Oxydracans and Mallians returned to him with presents. Among these were a small quantity of linen cloth, 1000 Indian shields and 100 talents of steel. As well they brought huge lions and tigers that were tamed, the skins of huge lizards and tortoise shells. There were also 300 chariots and 1030 horses to draw them, 4 to a chariot. (Curt. l. 9. c. 15.) Arrian says also that they sent him 3000 men for hostages. These were the bravest and best men they could find among them. They also sent 500 chariots with men in them to fight. This was more than what Alexander had asked of them. Arrian adds that Alexander accepted their chariots and returned their hostages again.

2179. Alexander commanded them to pay him such tribute as they formerly paid to the Arachosians and set Philip to be their governor. His government was to extend to the confluence of the 2 rivers, the Indus and Acesines and no further. We can hardly believe Plutarch where he says that the extent of Philip's government was three times the size of Porus' kingdom especially if it were so big, as he himself states it to have been. Alexander left him to guard that province all the Thracian cavalry and such companies of foot soldiers as he thought fit and necessary for that purpose. Moreover he had a city built at the confluence of those two rivers. He thought it would quickly grow quite large and be famous. Therefore he constructed a great number of docks for ship building.

2180. At that time Oxyartes, father of Roxane whom Alexander had married came to him. Alexander cleared him of all suspicion of having any hand in the revolt of the Greeks that were in Bactria. 3678c AM, 4388 JP, 326 BC

2181. After this Polysperchon was sent to Babylon with an army. (Justin, l. 12. c. 10.) Craterus was ordered to take most of the army that was left with the elephants and to march down on the left bank of the Indus River. This way was easier for the heavily armed foot soldiers and the bordering countries were no more loyal to him on either side of the river. (??) Alexander took some choice companies and sailed down the Indus River to the ocean. It is said that he went at least 75 miles a day on the river and yet the journey lasted a full five months. (Pliny, l. 6. c. 17.)

2182. In the voyage down the river, the first country Alexander came to was the Sabracans or Sambestans. This was a country as great as any in India both for population and the number of warriors. It was governed by a democratic government throughout all their cities. When they heard of the coming of the Macedonians, they armed 60,000 foot soldiers and 6000 or (as Curtius says) 8000 cavalry with 500 chariots. These were under the command of their 3 most expert captains. When the navy came to them, (For more details see Curt. l. 9. c. 15. & Pliny, l. 19. c. 1,) they were frightened by the strangeness of the sight. They recalled the invincible glory of the Macedonians and took the advice of the old men among them. They said they should avoid so imminent a danger and should submit to the Macedonians. Thereupon they sent messengers and surrendered themselves wholly into his hands. Alexander graciously received them. They gave him many gifts and the honours befitting a demigod.

2183. Four days later he came to a country which lay on both sides the river which was called the Sodrans (or Sogdans, as in Arrian) and Massanians. Alexander received them as graciously

as he had done to the former. At this place on the bank of the Indus River, he built another Alexandria and selected 1000 men to populate it. He made places for merchants and docks for shipping. He repaired any of his ships that were damaged. He made Oxyartes, his father-in-law and Pithon, governors of all the country from the confluence of the Acesines and Indus Rivers to the sea. He also included all the sea coast. He sailed down the river and quickly came into the country of King Musicanus and he was there before Musicanus ever heard of his coming. Not knowing what else to do, he immediately went out to meet him and presented him with the choicest gifts that India could afford and in particular with all his elephants. He surrendered himself and all his whole kingdom into his hands and asked a pardon for not doing it sooner. Alexander pardoned him and asked about the country and the city there. (For more details see, Strabo. l. 15. p. 694, 701. which he gathered from Aristobulus and Onesicratus) Alexander restored him to his kingdom as he was before.

2184. Here he heard the complaints brought against Tiriolte or Tityeste, whom he had made governor over the Parapamisadae with his accusers in person. He found him guilty of many acts of cruelty and avarice and executed him there. He gave that government to his father-in-law, Oxyartes.

2185. He ordered Craterus to build a citadel at the city of Musicanus. This was done before Alexander left the place. He saw that location was excellent to keep neighbouring nations in check and to keep them in order.

2186. From there he sailed with his archers, Agrians and all the cavalry which he had on board, he came to another country of the Indians, called Praestans. He marched against their king Porticanus or Oxycanus because the king did not come to meet him neither did he send ambassadors to him. Alexander captured two of the largest cities in the kingdom. Porticanus was in one of them which Alexander took on the 3rd day of his siege. Porticanus fled into the citadel and sent ambassadors to treat for conditions. Before they came to Alexander, two great pieces of the wall fell flat down to the ground. Through these breaches the Macedonians rushed into the citadel. Porticanus, with those few who were with him stood on their guard. They were all killed and the citadel was pulled down. All in the town were sold for slaves. Its spoil was given to the soldiers. Alexander kept only the elephants for himself.

2187. Diodorus says that Alexander first gave those two cities to be plundered by his soldiers and then he burned them. After that he went and took in all the rest of the cities and towns and destroyed them. By this action, he struck terror into all the neighbouring countries. When the rest of the countries heard only of his coming, they sent ambassadors and surrendered to Alexander without any resistance, as Arrian notes.

2188. After this, Alexander entered the country of the Brachmanes where Sambus or Sabus or Samus according to Curtius, or Sabbas according to Plutarch, or Ambigerus according to Justin, or Ambiras, according to Orosius, was king. When he heard that Alexander was coming, he fled. When Alexander came near his main city called Sindomana or Sindonalia, he found the gates open wide for him. and Sambus' servants came to meet him with presents of money and elephants. They told him that Sambus was fled not from any hostility to him. He feared Musicanus whom Alexander had let go and pardoned and they were enemies.

2189. Alexander took in this and many other places. He went and by force and took another city

which had revolted from him and put to death many of the Brachmanes who caused the revolt. For by their instigation, Sambus, who had but recently submitted to him and the cities of his kingdom had revolted from him. Curtius says that Alexander took the city by undermining the wall and that the natives stood amazed to see men rise from the ground in the middle of the city.

2190. Clitarchus as by Curtius, says that there were 8000 or rather (as Diodorus with others have it) 80000 men slain in that country. A large number were sold for slaves. The Brachmanes brought these disasters on themselves. The rest who simply submitted to him and asked for his pardon were not harmed. King Sambus saved himself and got away as far as he could with 30 elephants.

2191. Alexander had taken over 10 men of the Gymnosophistae, who had persuaded Sambus to flee away and had caused much trouble for him and his Macedonians. He asked them some hard and obscure questions and threatened to hang every man if they did not answer those questions. Plutarch records these in his "Life of Alexander" . Plutarch says that when Alexander heard their replies, he sent them away and gave them many honours for their trouble.

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2192. In the meantime, Musicanus revolted and Alexander sent Pithon with an army against him. He destroyed some of the cities in his kingdom and put garrisons in others. He built citadels to keep them in line. He captured Musicanus and brought him alive to Alexander who had him immediately crucified in his own kingdom along with as many of the Brachmanes who had encouraged him to revolt.

2193. Alexander returned to the Indus River where he had ordered his navy to wait for him. They sailed down the river again and came to a city called Harmatelia which belonged to Sambus and the Brachmanes. The inhabitants trusted in their strength and fortifications of their city and shut the gates to him. Alexander ordered 500 of his Agrians to go close under the walls with their arms. If the townsmen sallied out against them, they were to retreat. 3000 attacked the 500, who fled as they were ordered to. The enemies pursued them and came unknowingly on other companies which waited in ambush for them. Alexander waited personally for them. In the ensuing battle, 600 were killed, 1000 captured and the rest fled back into the city and stayed there. On the king's side many were grievously wounded almost to the point of death. The Indians had poisoned the heads of their weapons with a deadly poison. Ptolemy the son of Lagus was among the wounded and almost dead. It is said that Alexander in his sleep saw an herb which was a remedy for that kind of poison. The herb was squeezed into a drink and taken to neutralize the poison. Others of the wounded made use of that medicinal herb and recovered. It is most likely that someone who knew the medical value of that herb, told Alexander about it. To flatter and honour him, this fable was made up. So says Strabo, (l. 15. p. 723.) who tells this story as happening among the Oritae of whom we shall speak later.

2194. When Alexander started to besiege Harmotelia which was a strong and well fortified city, all the inhabitants came out to him and humbly begged his pardon. They surrendered themselves and their city to his pleasure. Thereupon he pardoned them.

2195. Moeris king of Patalena, its neighbouring country, came to Alexander and put himself and his kingdom wholly into his hands. When Alexander had freely restored him to his kingdom

again, he ordered Moeris to provide for his army.

2196. Alexander commanded Craterus to take with him the regiments of Attalus, Meleager and Antigenes with some of his archers and of his allies and Macedonians which were grown unserviceable for the war. He was ordered to take them to Macedon by the way of Caramania through the countries of the Aracotti and Zarangi or Drangi. Some of the rest of the army were led by Hephaestion on the one side of the Indus River. The javelineers on horseback and the Agrians were led by Pithon on the other side. He was ordered to get inhabitants for the cities which Alexander had built. If any new revolts happened in those parts, he should put them down. When that was done, he was to come and join with the rest of the army at Patala.

2197. When Alexander had now sailed down the river for 3 days, he received news that Moeris with a large company of the Patalenians had left the city and fled to the mountains and woods. Thereupon, he hurried as fast as he could to get there.

2198. Strabo, (l. 15. p. 691.) tells us from Aristobulus that Alexander came into Patalene about the rising of the dog star (Sirius) had spent 10 full months in his trip down the river. For he set out shortly before the rising of the seven stars (Pleiades). Alexander arrived in Patala about the end of our July after sailing since the beginning of the 10th month previously. Hence it appears that he spent 9 full months sailing down the Hydaspes, Acesines and Indus Rivers. This we determine from rising and setting of these stars. We find Plutarch's account in this matter inaccurate. He states:

``that his sailing down the rivers to the sea took him up to 7 month's time."

2199. Alexander came to Patala and found no inhabitants in the city and country side. He found there great numbers of flocks and herds of cattle and grain in great abundance. He quickly sent his fastest soldiers to overtake those, who had fled. As they overtook them, they were to send them away to overtake the rest and to persuade them to return. They were promised peace and their belongings and home in both the city and country.

2200. Alexander ordered Hephastion to build a citadel at Patala. He sent others into a region of theirs which was altogether destitute of water to dig wells to make it more habitable. Some of the natives attacked and killed them. When the natives had lost many of their own in the fight, the rest fled away to the woods and mountains. When Alexander heard what had happened to his men, he sent more to help them to complete the work.

2201. Alexander asked Nearchus, his admiral, to select some suitable season of the year to set out from the mouth of the Indus River and to sail along until he came to the Persian Gulf and to the mouth of the Euphrates and Tigris Rivers. (Arrian in his Indica, reports from Nearchus' writings, p. 182.) Plutarch says Alexander made Nearchus the admiral of the fleet and Onesicritus its chief pilot. Onesicrtius in his story says of himself, that he was the navarch or admiral. Both (Arrian. l. 6. p. 124. & Pliny l. 6. c. 22.) call him commander of the fleet. Strabo (l. 15. p. 721.) more correctly calls him the chief pilot. See (Arrian. l. 7. p. 162. & in his Indica. p. 191.)

2202. At Patala the Indus River divides into two large branches both of which retain the name of Indus until they empty into the sea. Between these they create a triangular shaped island after

which the city Patalene is called. This island is larger than the delta in Egypt. Onesicritus tells us that each side of this island is 250 miles long. Aristobulus says that the side facing the ocean is about 125 miles long. The land is marshy where the rivers empty into the sea. Nearchus and later Arrian say that this side was 225 miles wide. Pliny says that it was 220 miles wide. (Strabo, l. 15. p. 701. Pliny l. 6. c. 21. Arrian l. 5. p. 103. & l. 6. p. 135, 137.)

2203. Alexander planned to sail down to the sea by the right hand branch. He selected his fastest ships all of two decks, all his galleys of 30 oars a piece and some fast barques. He picked guides who knew the river and so set out. He wanted Leonatus with a 1000 cavalry and 8000 foot soldiers to keep up with him along the river bank.

2204. The morning after he set out, there arose a mighty storm. The wind and tide crossed each other to create huge waves on the river so that his ships collided with each other. Most of them were leaking and many of the ships of 30 oars a piece broke apart before they could get to an island which was in the middle of the channel.

2205. Alexander was forced to stay here a long while to build new vessels to replace those that were lost. His river guides had fled and he was unable to replace them. So they were forced to go on without them. When they had gone 100 miles the pilots all agreed and told Alexander that they could smell the sea and therefore the ocean could not be far away. Therefore he sent some to go ashore and get some of the natives. He thought they might be able to confirm this. They searched for people in their cottages for a long time. At last, they found some people in them whom they asked, how far away was the sea. They replied that they did not know what the sea was nor had they ever heard of any such thing. However, if they went on for 3 days, they would come to salt water which mixed with the fresh.

2206. Arrian tells us that when certain Macedonians landed, they found some Indians whom Alexander used for guides on the river for the rest of the journey. They came to the place where the river widens to 25 miles, which is its greatest width. The wind blew very strongly from off the sea and they were forced again to take refuge into a creek which his guides directed him to. Curtius says that he came on the 3rd day to salt water as he was foretold. He found there another island in the river where they observed that the boats moved not as fast as they were going because of the incoming tide.

2207. While they lay there at anchor, some went foraging. A new danger confronted them. For there came in on them a mighty tide (which to this day is usual in Cambay where the Indus River empties into the sea) and flooded all the countryside. Only the top of some hills, like so many little islands, were above water. Those who had gone ashore, resorted to these hills. When the sea was gone out again and the land left dry as it was before, then their ships were left high and dry. Either they stuck nose first into the bank or they fell over on their side. When the next tide came in, those ships which stood upright on their keels in the mud floated again with the rising of the water and were not damaged. Those that had settled on hard ground when the sea was gone out were fallen on their sides. When the tide returned, these ships were driven against one another or beaten and broken on the shore.

2208. Everything was repaired as best as the time and place would permit. Alexander sent two barques down the river to view the island which the guides had told him that he must land at if he wanted to sail out into the ocean. The natives called that island Cilluta, Alexander called it,

Scillustin and others Philtucin. They brought back word to him that the island was large and had in it excellent ports and lots of fresh water. He ordered the whole navy to sail to that island. Alexander took some better vessels and went further to discover whether at the mouth of the river there was no barrier but a safe passage out into the open ocean. When he had gone 50 miles, he saw yet another island lying further out in the open ocean.

2209. Alexander returned to the former island lying at the mouth of the river and came ashore at a certain cape in it. He offered sacrifices to certain gods he said Jupiter Ammon commanded him to sacrifice to. The next day he sailed to another island lying out in the same ocean and offered more sacrifices to other gods in the same manner he had done previously. He said that what he did was by the command of Jupiter Ammon. He sailed far out of the mouth of the Indus River into the vast ocean. There he sacrificed certain oxen he had on the ship to Neptune and threw them overboard into the sea. He also made a drink offering and first poured that into the sea. Then he threw a golden vial and various golden goblets for a thank offering after it into the ocean. He prayed that since he planned to send Nearchus into the gulf of Persia, that he might safely arrive there. (Arrian. l. 6. p. 136.)

2210. Justin (l. 12. c. 10.) states that when Alexander returned to the mouth of the Indus River, he built a new city called Barce as a memorial and erected some altars there. Curtius (l. 9. c. 16.) says that at midnight he set out with a small company of ships when the tide started to go out and went far out from the mouth of the Indus River about 50 miles into the open sea. When he had done this, he sacrificed to the gods of those seas and neighbouring lands. Then he returned to the rest of his navy. Diodorus Siculus states that he went with some of his closest friends, out into the main ocean. He landed at two little inlets and offered there a magnificent sacrifice to the gods. He threw into the sea a number of very expensive golden cups and made drink offerings to the sea. When he was finished, he built some altars in honour of Tethys and Oceanus. Now that he had finished his intended voyage into the east, he returned with his navy up the river. On that journey he came to a prosperous and famous city called Hyala which government was very similar to that of Lacedemon.

2211. Two kings, descended from 2 houses, inherited their office from their fathers. They were in charge of military matters. Civil affairs were managed by a council of elders.

2212. When Alexander returned to the Patala against the stream, he found the citadel completed according to his directions. Pithon returned with his army, having completed his assigned task. Alexander planned to leave a part of his navy at Patala. The Indians of Cambais call it by this name to this very day). Here the Indus River divides into two branches. He put Hephaestion in charge of making the ports and docks for the navy.

2213. Meanwhile he made another journey to the ocean by the channel on the left hand side of the same river to determine which of the two channels was the best and easiest journey to the ocean and to return again. When he was almost at the mouth of the second channel, he found a certain lake in the channel. It was made either by this river's meandering or by waters which flow in there from other parts and made the river more wide there than in other places. The lake looked like an arm of the sea. He left there Leonatus with most of his army and with all his smaller ships. Alexander went on with his ships of 30 oars a piece and of two tiers of oars. He sailed again out into the vast ocean and found that this was the more spacious channel of the two to sail for taking commerce to Patala. He went ashore with certain cavalry and made a three day journey along the sea coast. He explored the coast where he had sailed. He had wells dug in

various places for fresh water for his navy if they needed it. (Arrian. l. 6. p. 137.)

2214. The next day after his return from the ocean, Curtius (l. 9. c 10.) says that he sailed up the river to a certain salt water lake. Some men went into it not knowing the nature of it. They developed an infectious scab that spread to others. However, they quickly found an oil which cured it. If this was the same lake which I mentioned before from Arrian, then in all this history concerning Alexander's last return from the ocean, no author mentions this except for Arrian.

2215. When Alexander returned to Patala the second time, he sent a part of his army to dig those wells by the sea side. He ordered them to return to Patala as soon as they were done. He sailed again into the lake and made there new ports and other docks for his ships. He left a garrison there and stored a 4 month supply of grain and other supplies for the coastal voyage. (Arrian. l. 6. p. 137.) Now it seems that at this lake he built the city called Potana so that he might have a good port for his navy in that part of the ocean. (Diod. Sic. l. 3. p. 181. in the Greek and Latin edition, compared with Agatharchides, his Excerptions in Photius, Cod. 250. c. 51) and with this place in Arrian.)

2216. Curtius (l. 9. c. 16, 17.) writes that Alexander with his army stayed on the island of Patalena awaiting the arrival of spring. During that time he built many cities there. As winter was drawing to an end, he burned his ships which were unserviceable and marched away by land. Strabo (l. 15. p. 721.) states that towards the summer season, (which according to his account always began with the spring) he left India. I think he would not have said this had he better considered what Alexander said and was later affirmed by Nearchus, who was admiral concerning this voyage. He says:

``When the king was now on his way, he himself began his voyage in the autumn when the Pleiades or seven stars began to appear in the evening."

2217. Therefore it is obvious that in September, Alexander had sent Leonatus before him to dig wells in suitable places for the army in their overland march through a dry and desert country. He burned his ships which were leaky. He marched from Patala and came with all his army to the bank of the Arbis or Arabis. This river separates the Arbites or the Arabites and India (whom Dionysius Periegetes calls the Aribes and others call Abrite) from the Orites. For the Arbites inhabit the sea shore of India which lies between the Indus and Arbis Rivers for a distance of 125 miles according to Nearchus. (in Strabo, l. 15. p. 720. & Arrianus in his Indica, p. 185. in fi.) These are the farthest Indian people to the west. (Arrian. in his Indica, p. 184. & Pliny. l. 7. c. 2.) They are neighbours to the Oritans (Pliny, l. 6. c. 23. & Arrian in his Indica, p. 185.) and speak their own language that is different from the Indians.

2218. These Arbites or Arabites were a free state living under their own laws. They were not strong enough to withstand Alexander nor willing to submit to him. As soon as they heard of his coming, they fled away to the woods and wildernesses.

2219. Alexander turned the rest of his army over to Hephaestion. He took one half of his silver targeteers, some of his archers, some regiments called Asseteri and a troop of his fellow cavaliers. From every regiment of cavalry he took one troop and all his archers on horseback. He kept the ocean on his left and journeyed westward. He ordered a number of wells dug along the seaside to supply his navy with fresh water when they passed by on their way to the Gulf of

Persia.

2220. As soon as Alexander left, the Patalenians were inspired with fresh courage and the desire for liberty. They attacked Nearchus and the army that was left with him and forced him to flee to his ships. He had no wind to sail with. (Strabo from Nearchus l. 15. p. 721.) For before the beginning of winter, which began with the rising of the Pleiades in the month of our November in those parts, it was a poor time for sailing. (Arrian. l. 6. p. 137.)

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2221. Therefore as soon as the etesian or trade winds were ended Nearchus prepared for the voyage. These winds blew all summer long from the sea to land and made all navigation along that coast impossible. When Nearchus sacrificed to Jupiter the deliverer and held certain gymnastic games, he set sail from there in the 11th year of Alexander's reign. This was the time when Cephisodorus was the archon of Athens. He left on the 20th day of the month Boedromion or October 1st according to the Julian Calendar. (This I have already showed in my discourse of the solar year among the Macedonians c. 2.) (Arrian. his Indica.) Now we had the name of Cephisidorus 4 years earlier in year 3 of the 113rd Olympiad and also 3 years later in year 2 of the 114th Olympiad. This was the year following Alexander's death according to the tables of the archons of Athens. If this name was correctly recorded by Arrian in this place, then this Cephisidorus may be the same person because of the closeness of the times. Then the following differences will happen in the 4th year of the 113th Olympiad for the names of the archons of Athens between Diodorus Sicilus, Dionysius of Halicarnassus and Arrian:

Olympiad 113			
Year	Diodorus	Dionysius	Arrian
1	Euthycritus	Euthycritus	Hegemon
2	Chremes	Hegemon	Chremes
3	Anticles	Chremes	Cephisodorus
4	Sosicles	Anticles	Anticles

2222. Pliny tells us that Alexander built a city at the place where Nearchus and Onesicratus started on their intended voyage. It is the same city we find called, Xulinopolis. (l. 6. c. 23.) It is amazing that in the same place, he adds that no man can farm there on that river. For where should it be, but on the island of Patalene, where they were left by Alexander to wait for a suitable season to begin their voyage. Where else but on the Indus River where the navy sailed and along which that fleet passed when it sailed down to the ocean. (Arrian from Nearchus, in his Indica, p. 183.)

2223. The 1st day after they sailed from the port of Xulinopolis to go down the Indus River, they came to a good deep channel called Stura about 12.5 miles from the port. They anchored here for 2 days.

2224. The 3rd day they sailed and came to another channel about 3.75 miles downstream. They found the water a little brackish. The tide had come up that far and mixed with the fresh water. This left a taste of salt in the place even at low tide. The name of the place was Caumana.

2225. From there they parted and came to a place 2.5 miles farther down on the river called Coreatis.

2226. They sailed again and had not gone far when they spied a rocky reef just at the place of the Indus River's mouth. It stretched to the shore which was also very rocky. They put in with the tide where the ground was softer and better to land ships at. They made a ditch 5/8 of a mile long as a breakwater between them and the sea.

2227. They sailed on for another 19 miles and came to a sandy island called Crocala and stayed there another day. Near the island on the mainland lived the Indian tribe called the Arabii from the Arabius River. This river divides them, as was said before, from the Oritans.

2228. Their journey is described in detail by Arrian from Nearchus' accounts (l. 6. p. 143.) and later by Jo. Ramusius, in his Navigations. (l. 1. fol. 169.) The high points of the voyage are described by Pliny (l. 6. c. 23.) as gathered from Onesicritus by King Juba. Those words from him show this where he says:

``It is fit I should here set down what Onesicritus records of this voyage, wherein he was by the command of Alexander, sailed from India into the very Mediterranean parts of Persia. From him again the story is related by King Juba."

2229. From this we may also understand those next words of Pliny:

``The voyage of Nearchus and Onesicritus, had neither names of places where they landed nor distances from one place to another."

2230. That is, as it is described by Juba or Onesicritus himself. For that both were told by Nearchus, as from Arrian noting from his account and has recorded both the one and the other.

2231. When Alexander had crossed the Arbis or Arabius River, the next night he marched through a great part of the sandy country and came the next morning into places that were well inhabited and cultured. He left the foot soldiers to follow in good array. He went on horseback with several troops and squadrons in very good order. They were widely spread out that they might take in and clear all the country before them. They were attacked by the Oritans. Many of them were killed or taken prisoner. Then they came to the bank of a small river and camped there.

2232. Alexander divided his company into three brigades. He gave one to Ptolemy to lead along by the coast, the second to Leonatus to pass through the middle of the country and its plain. Alexander took the third brigade and marched into the hill and mountainous country of that region. He wasted all that he found whereby the soldiers enriched themselves and slew many 10,000's of men.

2233. When Hephaestion, who had the greater part of the whole army under his command, came to Alexander, he marched forward to Rambacia. This was the principal division of all that country. When he found a place by the seaside, safe from all wind and weather, he presently ordered Hephaestion to build a city there. When it was finished it was called Alexanderia. He

relocated the Arachosians to live there.

2234. Alexander took half of his silver targeteers, Agrians, a squadron of cavalry and archers on horseback. He marched away to the borders of the Oritans and Gediosians where he was told there was a narrow pass which separated the two countries. Both countries were camped there with their armies to keep the pass. No sooner had they heard of his coming but most of them abandoned the place and fled. Thereupon the chief of the Oritans went to him and submitted themselves and their whole country to him. The only charge which he laid upon them was to call home their country men to their homes. They were to assure them that in so doing all would be well with them and they would receive no harm.

2235. Alexander made Apollophanes joint governor of the Oritans with Leonatus, a captain of his bodyguard. He left Leonatus all his Agrians and some of his archers. He ordered the Oritans to await the coming of the fleet into those parts. In the meantime they were to go and help with the building of a new city and to order all matters there for the benefit of the people.

2236. He then marched with most of his army (for now Hephaestion had come to him) into the country of the Gedrosians which was mostly abandoned by the inhabitants. In this desert, Aristobulus says the Phoenicians which followed the army, bought what was sold there. They loaded their camels with myrrh and spikenard. Such spices and apothecary ware grew in abundance there. The whole army used it for coverings and beds to lie on. The spikenard which they walked over, gave off a most sweet smell that spread afar off. (Arrian. l. 6. p. 138. & Strabo, l. 15. p. 721.)

2237. He sent Craterus before him with a part of the army into the midland countries. He was to subdue Arimania (all the regions to the west of India even as far as Carmania were called this) and to go into those places which Alexander planned to go through. Craterus marched through the countries of the Aracotti and the Drangae. He subdued by force the country of Choarma which refused to submit. (Strabo, l. 15. p. 721, 725.) When Ozines (whom Arian calls Ordones) and Tariaspes who were two Persian nobles, revolted in Persia, Craterus subdued them by force and laid them in irons. (Curt. l. 9. c. 18.)

2238. Alexander with another part of the army went through the country of Gedrosia about 60 miles from the sea. Sometimes they camped near the sea. They marched through a barren, craggy, dry and desolate country. Alexander wanted to go by the sea coast all along so that he might discover what places there were in those parts fit to make ports in and make provision for his fleet. It was to come that way by his orders and for that purpose, he had wells dug and made ports for his navy. (Strabo, l. 15. p. 721. & Arrian. 16. p. 139.)

2239. For this purpose, he sent before him Thoantes with a competent company of cavalry to scout the sea coast. He was to see whether there were any good landing places or fresh water near the shore or other suitable provisions for them. When he returned to Alexander, he told him that he found there some poor fishermen. They lived in little cottages built and covered over with shells of fishes and the backbones of them serving for rafters. The men used little water and they had to dig for it in the sand and the water was not very sweet.

2240. Alexander finally came into a country of the Gedrosians where there was a supply of grain. He seized it all and sealed the sacks with his own signet. He placed it on wagons and sent

it all away to the seaside. While he went to the next ports, the soldiers, broke the seals, opened the sacks and ate all the grain to satisfy their extreme hunger. Those who were the leaders in this matter were the ones entrusted with keeping it. When Alexander understood that it was done because of their hunger, he overlooked it. He sent all over the country to get more grain and had Cretheus carry it away to the seaside to supply the fleet and the army. The fleet at that very time landed in those parts. Alexander ordered the natives to go farther up into the country and from there to bring as much flour, dates and cattle as they possibly could. They were to carry it to be sold at the seaside to the army. He sent Telephus one of his friends to get more provisions of flour. He found some quantity of it although not much and carried it to another port according to his orders.

2241. Meanwhile some of the Oritans who dwelt in the mountains attacked Leonatus' brigade and killed a great number of them and then retired to safety again, according to Diodorus. Then the whole country of the Oritans joined with other neighbouring countries and made an army of some 8000 foot soldiers and 400 cavalry and made a general revolt. Leonatus attacked them and killed 6000 of their foot soldiers but he died in that fight. Apollophanes was the governor of that country and was appointed by Alexander, as we noted before. (Curt. l. 9. c. 18. Arrian. l. 7. p. 149. and in his Indica, p. 184.)

2242. Nearchus landed at this place with his fleet and loaded provisions of grain provided by Alexander. This would serve his army on board for 10 days. He repaired his ships that were leaky. He left any unfit sailors with Leonatus to serve on land and took others in their place from his companies. (Arrian. in his Indica, p. 185.)

2243. Philippus, whom Alexander had made governor over the Oxydracans and Mallians, was attacked and murdered by his own mercenary troops. The murderers were attacked by the Macedonians who were his guard. They shortly were taken and hewed in pieces for their deeds.

2244. It is said that Alexander endured more hardships and suffered more losses in the country of the Gedrosians than he did in all Asia. Of that army which he went into India, he scarcely brought a quarter of them out of Gedrosia. They endured grievous diseases, poor diet, burning heat, deep sands, shortages of water and famine. Nearchus says that Alexander knew of the difficulties of going that way. Purely from selfwilled ambition which reigned or rather raged in him, he was determined to force his way through. Someone had told him that Semiramis and Cyrus had gone that way into India. Therefore he was determined to return the same way out of it although it was told him that she was forced to save herself by fleeing from there with only 20 men in her company and Cyrus with only 7. Alexander thought to enhance his reputation if when they suffered there so much, he would be able to get out with his army safe and sound. Therefore Nearchus says that this desire to return home this way was partly from this ambition and partly to favour and relieve his navy which he had appointed to meet him in those parts. His guides lost their way through those vast sands because the wind had covered all the tracks which lead through the desert. Alexander had a hunch that the way must be on the left hand. He took a small company of cavalry with him and went to see whether he could find the sea shore. Their horses were all exhausted except for 5 by the length and heat of the journey. He left them behind and went with those 5 and came to the sea coast. He dug for a while and found fresh water to drink. Presently he sent back for his whole army to come there to him. When they came, he marched forward for 7 days along the sea coast and found plenty of fresh water all the way. When his guides recognised the way again, they led him up into the midland countries, as he wanted. (Strabo, l. 15. p. 722. Arrian. p. 142.)

2245. After 2 months he left the country of the Oritans and came to the chief city of the Gedrosians, called Pura. He rested his army there and refreshed them with feasting, as was very fitting and a good time for him to do so. (Strabo, l. 15. p. 723. Arrian. p. 140, 142. & Plut. in Alexan.)

2246. From there he sent away the swiftest couriers that he could possibly find to Phrataphernes whom he had left governor of Parthia and to the two governors of the provinces of Drangia and Aria which lay at the foot of the Taurus Mountain. They were ordered to assemble as many camels, dromedaries and others with all sorts of beasts of burden as they possibly could. They were all to be loaded with supplies of all sorts and sent immediately to meet him when he first entered into the country of Carmania. These letters were speedily carried to them and obeyed. When he came into Carmania he found there all kinds of provisions ready for him and his army at the appointed place.

2247. Menon, the governor of the Arachosians, recently died. Alexander appointed Sibyrtius as governor of both Arachosia and Gedrosia.

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2248. As Alexander was marching towards Carmania, he received news of the death of Philippus, the governor of the Oxydracans and Mallians. Thereupon he wrote to Eudemus and Taxilas and in his letters he gave them the charge of these two provinces until he would send a governor to replace Philip.

2249. As soon as he entered Carmania, Asaspes the governor of that province met him. He was suspected that he would have revolted from Alexander while he was in India. Alexander concealed the grudge he had toward him and received him very graciously. He treated him according to his rank and station. Meanwhile, Alexander tried to determine if the charges were true.

2250. Craterus came to Alexander with the rest of the army and the elephants. He brought with him Ordones or Ozines and Zariaspes whom he had taken into custody for trying to revolt in Persia. Stasanor, the governor of the provinces of Parthia and Hircania came to him with the captains and commanders of all those forces which he had formerly left with Parmenion in the province of Media. That is Cleander, Sitalces, Heracon and Agetho who brought him 5000 foot soldiers and 1000 cavalry.

2251. Various governors in the parts of India sent him a huge number of horses and other beasts of burden. Some were for pack animals and others for military use. These came from every country of his dominions in India. Stasanor and Phrataphernes brought him a huge number of draft horses and camels. Alexander distributed them all among those that wanted them to carry their goods with. He gave some to select captains and the rest he distributed among the soldiers, by troops and companies, as he saw was needed. He also armed his soldiers with new weapons. The reason was they now drew near to Persia. It was a peaceful and very wealthy country.

2252. Alexander (as Arrian reports from Aristobulus) offered a sacrifice of thanksgiving to his gods for his victory over the Indians and for the safe journey of his army from Gedrosia. He entertained his armies with sports of music, wrestlings and such like. Moreover he made Pencestes, who covered him with his shield in the country of the Mallians, to be the chief captain of his bodyguard. At that time, only 7 men had this honour, Leonatus, Hephaestion, Lysimachus, Aristonus (all born in Pella), Perdiccas a Macedonian, Ptolemy the son of Lagus and Pithon. The 8th man was Pencestes for his bravery in saving the king from the Mallians. Other writers, including Diodorus, Curtius and Plutarch, state that Alexander imitated Bacchus. In a drunken manner, he with his army spent 7 days crossing through Carmania. (Diod. Sic. & Plutarch in the life of Alexander and in the book of his good fortune & Curt. l. 9. c. 18. l. 3. c. 9, 24. l. 8. c. 19.) Arrian thinks this was unlikely since neither Ptolemy, Aristobulus nor any other credible writer mentions it.

2253. Aspastes the governor of Carmania, was put to death and was replaced by Tlepolemus. (Curt. l. 9. c. 18. Arrian. l. 6. p. 142. & in his Indica, p. 193.)

2254. Cleander and Sitalces who slew Parmenion by Alexander's orders, were accused to Alexander for many villainies (which I mentioned before) which they had done along with their subordinates and the army. Their act of killing Parmenion could not atone for such a number of

villainies and gross misbehaviour as they were charged with. Therefore Alexander put them in chains to be executed when he thought fit. However, Alexander executed the 700 private soldiers whom they had used as to perform their villainies. At the same time Alexander had Ozines and Zariaspes executed whom Craterus had brought as prisoners for attempting to rebel in Persia as we noted before.

2255. Meanwhile Nearchus had sailed along the coast of the Arabians, the Oritans, the Gedrosians and the Icthyophagians (so called because they lived only upon fish) and arrived in the Gulf of Persia. He came to Harmozia or Armusia (which is now called Orus or Ormusa) and there drew up his ships. He went overland with a small retinue to Alexander. A Greek from Alexander's army told Nearchus that Alexander was not more than a 5 day journey from there. He found Alexander in a sea town called Salmus, busy making a stage play there and sitting in the open theatre.

2256. Alexander sacrificed there to Jupiter, by the name of a deliverer and to Hercules and Apollo, the deliverer from evil and Neptune for bringing his army safely across the ocean. He held sports, games of music and other gymnastic exercises. He had a pageant that was led by Nearchus. All the army worked to get flowers and garlands to bestow on him.

2257. When Alexander had heard the entire story of the voyage, he sent Nearchus back to the fleet with a small army to escort him. The whole country which he was to pass through was thought to be friendly. Alexander wanted him to sail up as far as the mouth of the Euphrates and be ready to row up to Babylon when ordered to.

2258. Tlepolemus was barely governor of Carmania, when the natives rebelled and took over the principal and strongest places of that country. These also attacked Nearchus on his return in various places so that he was often forced to flee 2 or 3 times in a day. After much trouble, he came safely to the sea side. He sacrificed to Jupiter his deliverer and held games of dancing, running, wrestling and the like. Then he sailed from Ormuse and followed the coast of the Persian Gulf. He finally came to the mouth of the Euphrates River. (Arrian. in his Indica from Nearchus)

2259. When Alexander received letters from Porcus and Taxiles that Abisarus was dead, he gave his kingdom to his son. He sent Eudemon or Eudemus who was commander of the Thracians to take over the government of the Oxydracans and Mallians and replace Philip who was killed.

2260. Alexander sent Hephaestion with the larger part of the army and with the wagons and elephants to go from Carmania to Persia by sea. The Persian Sea in the winter is always calm and there was abundant supplies in those parts.

2261. Stasanor was sent back to his government. Alexander with the choicest of his foot soldiers, the cavalry of his confederates and some of his archers marched to Pasargadas in Persia. He gave money to the women as was the custom of the Persian kings. Whenever they came into Persia, they gave to every woman there a piece of gold.

2262. As soon as he entered Persia, Orsines or Orxines met him. After the death of Phrasaortes, he was appointed governor there since Alexander was away far off in India. By Orsines'

authority, the Persians were kept in subjection and in allegiance to Alexander until he ordered another governor to replace the dead one. Orsines was descended from one of the seven princes of Persia and traced his lineage from Cyrus. He came and met Alexander. He presented him and all his friends with rich gifts. He gave nothing to Bagoas the eunuch and the king's other homosexual lovers. He said it was not the Persian custom to show any respect to men who allowed themselves to be sexually used as women. This proved later to be the reason of his death. (Curt. l. 4. c. 27. & l. 10. c. 3. Arrian. l. 6.)

2263. While he was at Pasargadas there Atropates, the governor of Media arrived bringing with him the prisoner Baryaxes a Median who had worn his turban upright and called himself king of the Medes and Persians. Therefore he brought him as a prisoner to the king along with all those who had been part of the conspiracy. Alexander had them all executed immediately.

2264. Alexander was most of all offended at that vandalism of Cyrus' monument. He found it all broken down and spoiled. All the precious things which he had previously seen there except for a lector and a golden urn in which his body was placed, was stolen. The urn was broken and the covering of the urn taken off and his very body tumbled from it by those sacrilegious thieves. They had also tried to hew in pieces and batter the urn or coffin so they could carry it away in pieces more easily. This they were unable to do and they left it behind. Alexander ordered Aristobulus to rebuild his sepulchre as it was before. The parts of his body which were left were to be placed into the urn again and a new cover made for it. He was to restore everything as it was before. Then he was to seal the door which led into the chapel where the body lay with lime and stone and place the impression of the king's seal upon it. (Strabo from Aristobulus, l. 5. p. 173. & Arrian l. 6. fin.)

2265. After this Alexander commanded the magi who guarded the sepulchre to be racked to make them confess who did this sacrilege. When they told him nothing they were let go. However, Plutarch says that Polymachus a Pellaean noble was put to death by Alexander for opening and looking into the sepulchre.

2266. From Pasargada, Alexander marched to Persepolis the royal seat of the kings of Persia. On his previous visit he had set it on fire and burned it to the very ground. However on his return there, he blamed himself for doing this. Orsines the governor there was falsely accused of many misdeeds. He is said to have spoiled and robbed the king's houses and sepulchres of the dead and executed many of the Persian nobility. In particular, Bagoas the eunuch put it into the king's head that perhaps it was Orsines that had robbed the sepulchre of Cyrus too. For he said that he had heard Darius say there were 3000 talents stored there. Bagoas persisted so far with the king that he immediately caused the noblest person of all the Persian nation and Alexander's most affectionate servant to be crucified. Hence Bagoas got revenge against Orsines because he disapproved of Bagoas' homosexual lifestyle.

2267. At the same time, Phradtes, who had been formerly governor of the Hircanains, Mardians and Tapyrians was suspected of making himself a king and was executed. (Curt. l. 8. c. 8. & l. 10. c. 4.)

2268. Alexander made Pencestes governor of Persia. He had proved his worth many times over especially in that danger of his among the Mallians. Of all the Macedonians, only Pencestes adopted Median clothes and started to learn the Persian language and began to order all matters

after the Persian attire. Alexander commended him greatly for this and the Persians were glad to see him use the Persian rather than the Macedonian attire.

2269. A new fancy struck Alexander. He wanted go down the Euphrates and Tigris Rivers to see the Persian Sea and how those rivers entered into the Ocean. This he had done at the Indus River's mouth. Also, he planned to sail around the coast of Arabia first and then of all Africa. He would return into the Mediterranean Sea and to Macedon by the way of Hercules' Pillars. (Arrian. l. 7.) When he was in this frame of mind, he ordered the governors of Mesopotamia to buy timber in Lebanon and to carry it to Thapsacus a city in Syria. They were to make keels for huge ships to be built on. They were not all of seven banks of oars high, as Curtius says. Some were of one size and some of another as we shall see shortly from Aristobulus. They were all to be brought overland to Babylon. The kings of Cyprus were ordered to provide brass, equipment and sails for this fleet, (Curt. l. 10. c. 2.)

2270. Nearchus and Onesicritus arrived with the fleet at the mouth of the Euphrates and anchored at Diridoris which is the chief market town of the whole province of Babylon. The merchants of Arabia sold their frankincense and spices here. When they heard that Alexander wanted to go to Susa, they went back and over to the mouth of the Pasitigris River. They rowed up that river and came to a country well inhabited and with plentiful provisions. When they had rowed about 19 miles, they came to an harbour there. They stayed there and waited for the return of those whom Nearchus had sent to find out where the king was. Meanwhile Nearchus sacrificed there to the gods, his deliverers and held games. All sailors were involved in this pastime and merriment. (Arrian. in his Indica.)

2271. Calanus was an Indian and of the Gymnosophista or the sect of Philosophers who went naked. In all his 73 years he had never felt an ache in his bones or other sickness in his body. He happened now to become ill with his first sickness at Pasargadas. He began to feel sick and he grew weaker every day. When he came to the borders of Susa, (for there it was that this happened according to Diodorus and not in a suburb of the city of Babylon according to Elian. l. 5. Varia. Histor. c. 6.) he asked Alexander if he would make a large pile of wood. When he climbed on top of it, he wanted some of his servants to set it on fire. At first the king endeavoured to dissuade him from his plan. When he could not, the man told him he would die some other way. Alexander ordered a pile of wood made as he desired. He had Ptolemy the son of Lagus take care of this. (Diod. Sic. l. 17. Strabo, l. 15. p. 686, 717. & Arrian. l. 7.) As he was going to the pile of wood, he greeted and kissed the hands and bade farewell to all the rest of his friends. He would not kiss Alexander's hand for he said that he would meet with him at Babylon and would have lots of time to kiss it there. He meant that Alexander would die at Babylon and predicted his death there. (Arrian. l. 7. p. 160. Plut. in Alex. Cic. l. 1. De Divinat. Valer. Max. l. 1. c. 8.)

2272. Nearchus tells us that as soon as the fire was started, Alexander had the trumpets sound. All the army that were there gave a shout as if they had been ready to join in a battle. Also at the same time the elephants made a noise like they used to do when they entered into a battle. It was as if all had planned to honour the funeral of Calanus. (Arrian.)

2273. Chares of Mitylene, adds that Alexander to honour his funeral proclaimed a prize for the musicians and wrestlers. To please the Indian nation, he held a drinking match which was their custom. He awarded a talent to him who could drink the most, 30 pounds for second prize and 20 for the third prize. Alexander held a feast for his friends and captains. At that feast,

Promachus drank the most. He drank 4 gallons and one bottle and was awarded first prize. He died three days later. 35 of the rest were chilled by the event. 6 others died shortly thereafter in their tents. (Athenaus, l. 10. c. 12. Plutarch in Alexander. Elian, Varia. Histor. l. 2. c. 42.)

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2274. Nearchus and Onesicritus with their naval forces continued their course up the Pasitigris River and came to a recently built bridge over which Alexander with his army was to pass. They sailed into Susa and laid anchor. (Arrian. in his Indica, p. 197.) Pliny (l. 6. c. 23.) says they found him at Susa observing a holiday. This was 7 months after he left them at Patala and in the 3rd month after they set sail from there. This really was in the sixth month since we have already shown that they left Patalene in the next month after he left them at the city Patala.

2275. When the naval and land forces came together, Alexander offered sacrifices again for both his navy's and army's preservation. He held plays and games for it. Wherever Nearchus went through the camp, every man scattered flowers and placed garlands on him. (Arrian. in his Indica, p. 197.)

2276. After Alexander had sent away Attopates to his province, he marched to Susa. Abulites who had made no preparation at all for his entertainment, only presented him with 3000 talents of silver. Alexander ordered him to lay it before his horses. When they would not do it Alexander asked for what purpose then is this money? Plutarch says that Alexander laid Abulites in irons and ran his son Oxathres or Oxyartes through with a javelin. Arrian says that he put both the father and son to death for their bad behaviour in the government at Susa.

2277. Many of the people of the countries which he had conquered, came in and complained about their governors. The governors never even dreamed that Alexander would ever return alive from India. Therefore they committed many and monstrous outrages on the temples of their gods, the sepulchres of the dead and the on their subjects and property. Alexander ordered all of those governors to be executed in the view of those who came to complain against them without any respect of nobility, favour or service which they had done. He executed Cleander and Sitalees whom he had condemned while he was yet in Carmania because they were as guilty as the rest. Heracon who up until now had escaped scot free, was now accused by the men of Susa for robbing and ransacking their temple. He was convicted and executed. Alexander was ready to listen to even a slight accusation about trivial matters and to punish it with death and torment. He did this even for small offences because he thought that they who acted improperly on small matters intended greater evils in their mind.

2278. When the fame of Alexander's severity against his officials spread, many feared what would become of them knowing how they had behaved. Some got all the money they could and fled to parts unknown. Others who commanded mercenary troops, openly revolted from Alexander. Thereupon Alexander sent letters to all the governors of the countries throughout all Asia to disband and send away all mercenary troops. (Diod. Sic. year 2. Olymp. 113.)

2279. No sooner then were the mercenary troops discharged, then they wandered over all Asia with no work. They lived from the spoil of the country until at length they all came into one body at Tenarus in Laconia. Likewise all the commanders and governors of the Persians who were left, gathered together what men and money they could and came to Tenarus. They all

joined their forces together there. (Diod. Sic. year 3. Olymp. 113. & year 2. Olymp. 114.)

2280. Alexander married Statira, the eldest daughter of Darius, and according to Aristobulus, Parysaris, the youngest daughter of Ochus. He gave Drypates, the youngest daughter of Darius and his own wife's sister in marriage to Hephaestion. He gave to Craterus, Amestris, the daughter of Oxyarta or Oxathra, a daughter of Oxathres, the brother of Darius. Perdiccas married the daughter of Attopates the governor of Media. Nearchus married the daughter of Spitamenes the Bactrian. He gave to Ptolemy the son of Lagus, the captain of his bodyguard and to Eumenes the two daughters of Artabazus and sisters to Barsina. By whom, though not in lawful wedlock, Alexander had a son called Hercules. Ptolemy's wife was called Artacama or Apama. Eumenes married Artonis. Note that the name "Barsine" in Arrian, (l. 7. p. 148.) is written for "Statira". However, in Plutarch, in the beginning of the Life of Eumenes, he so names his wife instead of "Artonis".

2281. To all the rest of his friends, Alexander gave wives, from the most illustrious families that were of the Medes and Persians. The number according to Arrian was 80 or 90 according to Elian or 92 according to Chares, or 100 according to Plutarch in his discourse of the Fortune of Alexander. These marriages of Alexander and his friends were all made and solemnised at the same time. The king bestowed a dowry for each one of them. For 5 days they celebrated these marriages with pomp, magnificent feasts and parties according to Elian. (l. 8. c. 7. Var. Hist. & by Atheneus, Deipnosoph. l. 12. c. 18. from Chares of Mytylene, l. 10 of his History of Alexander.) To each of the 9000 guests, he gave a golden vial to sacrifice a drink offering with. To the rest of the 10,000 Macedonians who had formerly married wives from Asia he gave each man wedding gifts.

2282. Moreover, he thought it fitting at this time to pay every one of his soldiers' debts from his own funds. He ordered that each one should submit a ticket of what he owed and they would be given the money to pay their debt. At first very few gave in their tickets for they feared that this was but a scheme of the king's to find out who they were that could not live on their pay because of their riotous living. Among those who submitted a ticket was Antigenes. He had only one eye and had lost the other under Philip at the siege of Perinthis by an arrow from the wall. He pretended to be more in debt than indeed he was and brought a man to the pay master who affirmed that he had lent Antigenes so much money. Thereupon Antigenes received the money he asked for. The king was later informed of this abuse and was very angry. Alexander forbade him from ever coming within his court and removed him from his office. Antigenes took this ignominy to heart and thought to commit suicide. When Alexander knew of this, he forgave him and allowed him to enjoy his money.

2283. When Alexander heard that many who were truly in debt would not turn in their names to be given money to pay their debts, he publicly blamed them for being so distrustful of him. He said that a king should only be honest with his subjects just as the subjects should think the king was totally honest and fair to them. Then he had tables to be set out in various places of the camp with money on them. Whoever brought in his ticket of what he owed, received his money immediately without being asked so much as what his name was. Then they began to believe that Alexander was a man of his word.

2284. The money he distributed among his soldiers amounted to about 20,000 talents, according to Justin and Arrian. Diodorus is likely more accurate when he says it was less than 10,000 talents. Curtius and Plutarch say that of 10,000 talents brought, there were only 130 left after all

were paid. Curtius says:

``So that army the conqueror of so many nations, brought yet more honour and glory then spoil and riches from Asia."

2285. Alexander gave other gifts at that time to various men in the army either according to degree and quality or in regard of some memorable service which they had done. For those who excelled in this bravery, he gave in addition crowns of gold to wear. The first one was given to Pencestes who protected him with his shield against the Mallians. The next he gave to Leonatus, who at the same time also fought most courageously in his defence and had on occasion behaved most bravely in the country of the Oritans. The third he gave to Nearchus who had brought his navy and army on ships safely from India through the ocean. The fourth crown was given to Onesicritus, the pilot of the king's ships. Hephaestion and other captains of his bodyguard received crowns also.

2286. Meanwhile the governors of various cities which he had built and various provinces he had subdued, brought 30,000 troops to him at Susa from Persia and other nations. (See note on 3676 AM.) These were all good strong young men. These were selected by the king's command and trained in the Macedonian military manner. They were all gloriously armed and camped before the walls of Susa. When they had proven their readiness and skill in military discipline before the king, the king highly reward them. He called them the Epigoni, that is, of a later troop replacing those who in feats of chivalry and conquering the world had gone before them.

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2287. Alexander had turned over most of his land army to Hephaestion to be led to the coast of the Persian Gulf. He had ordered his navy to come to the country of Susa. He sailed there with his silver targeteers, his phalanx or main squadron and part of his fellow cavalliers. They sailed down the Ulay River into the Persian Gulf. Before he came there, he left many of his ships which were leaky or damaged. With the rest he sailed from the mouth of that river by sea to the Tigris River. The rest he sent up the channel connecting the Tigris with the Ulay River and so they all came to the Tigris River.

2288. Alexander sailed along the shore of the Persian Gulf which lies between the mouth of the Ulay and Tigris Rivers and came to his camp. Hephaestion with the army was waiting for his arrival. He returned again to the city of Opis on the bank of the Tigris River. As he went on, he had all the dams, locks and sluices removed which the Persians had made on that river to hinder enemy access by the sea to Babylon. He said they were devises of little worth. (Arrian. l. 7. with Strabo. l. 16. p. 740.)

2289. As soon as he came to Opis, he called all his army together and declared to them what his plans were. He wanted to discharge all who through age or otherwise found themselves unfit for military service. These would be free to return home. He promised to make the conditions of those who stayed so wonderful and to bestow such gifts upon them as to make their eyes ache of those who were idle at home. This would encourage the rest of the Macedonians to come and share with them in their fortunes.

2290. He did this planning to honour the Macedonians. However, they took it as if he was

ashambed of them and counted them no better than a company of useless men for his wars. They seemed anxious to recall all other grievances and occasions of discontent he had done to them. He was wearing a Median robe and that all those marriages that he made were all solemnized after the Persian manner. Pencestes his governor of Persia had turned completely Persian both in clothing and language. Alexander delighted too much in these new customs and foreign fashions. The Bactrians, Sogdians, Arachosians, Zarangians, Arians, Parthians and Persian cavalry who were called Euaca were mixed with and counted among his fellow cavaliers. There was a 5th Brigade of cavalry set up. It was not composed completely of foreigners but yet an increasing the number of his cavalry were from foreign countries. Cophes the son of Artabazus, Hydarves and Artiboles, the two sons of Mazaeus, Itanes the son of Oxyartes and brother to Roxane, Alexander's wife, Aegobares and his brother Mithrobaeus were in this new regiment. Hydaspes a Bactrian, was the commander over that regiment. Instead of the Macedonian spear, they used a javelin, after the custom of the foreign nations. He had created a new company of young foreigners and called them Epigoni and armed them after the Macedonian manner. Finally, in all things he despised and scorned the Macedonian discipline and customs and even the Macedonians themselves. Therefore they all cried out and desired to be discharged and to serve no longer in the wars. They bid him and his father Hammon to go and fight after this if they wanted to since he grew weary of and cared no more for his own soldiers who had previously fought for him.

2291. In this revolt, Alexander, enraged as he was, leaped off the place where he stood speaking to them. With such captains as were around him, he flew in among them and took 13 of the principal rebels who had stirred up this sedition among the rest. He delivered them to the serjeants to be bound hand and foot and thrown into the Tigris River. So great was either the dread of the king on them or the resolution of the king himself in executing them according to marshal discipline that they took their death so patiently as they did. Then Alexander accompanied by only his friends and captians of his bodyguard, went to his lodging. He neither ate nor slept nor allowed any man to come into his presence all that day nor the one following.

2292. On the 3rd day, he ordered the Macedonians to stay in their tents and called his foreign soldiers together. When they came, he spoke to them by an interpreter and ordered their perpetual loyalty to himself and to their former kings. He recalled all the many favours and honours which he had conferred upon them how he had never used them as conquered persons but as fellow soldiers and partners in all his conquests. He had mixed the conquered with the conquerors by intermarriage. He said:

``Therefore, count not yourselves as made, but born my soldiers. The kingdoms of Asia and Europe are become all one. What was novelty before is now grown natural by long use and custom and you are no less my country men than you are my soldiers."

2293. After this he chose from them 1000 tall young men and appointed them for his personal bodyguards. He gave the chief commands of the army to the Persians and called the various troops and companies by Macedonian names. These he also called his kinfolk and friends. He only allowed them the privilege to be admitted to kiss his hand. (See Polyanus Stratag. 4. in Alexander num. 7.)

2294. The Macedonians saw the king come out guarded only with Persians and that all the serjeants and other attendants were Persions. Only Persians were promoted to all the places of dignity and honour and the Macedonians were set aside with scorn and infamy. Their courage

failed and they conferred a while among themselves. Then they ran all together to the king's lodging and cast off all their clothes to their very waist coats. They threw down their arms at the court gates and stood outside and begged to be admitted. They offered to turn over every author of that rebellion and desired the king to be satisfied with their deaths rather than their disgraces. Although Alexander was no longer angry, he would not let them in. On the contrary they would not go away but continued there crying and howling two whole days and nights. They called on him by the name of lord and master and promised never to leave his gate until he had mercy on them. On the 3rd day he came out to them. He saw their humiliation and dejection before him with their genuine sorrow. He heard their pitiful complaint and lamentation which they made and was moved with compassion for them. He wept a long time over them. He stood a good while as if he would speak to them but could not and they continued all that time on their knees before him.

2295. Callines, a man venerable for his age and of great esteem in the regiment of his fellow cavaliers, spoke to him.

``This is what O king which grieves your Macedonians that now you have made some of the Persians your cousins and these you have received to kiss your hand and have deprived your Macedonians of this honour,"

2296. When he would have proceeded, Alexander interrupted him, and said:

``I now make you all my cousins and from henceforth will call you by that name."

2297. When he had said this, Callines stepped out and went and kissed his hand and so did as many others who wanted to. Every man took up his arms again and they all returned with joy and triumph into the camp.

2298. Then the king went and sacrificed to the gods as he was accustomed to do. He made a general feast for all the army. He sat down first. Then his Macedonians were seated and then the Persians. After them, the rest according to their various ranks and stations in the army. Then Alexander took from the bowl and drank. So it went round among the Macedonians. The Greek prophets and Persian priests poured forth their prayers. Among all the favours they asked from their gods for him, was to grant a concord and unity of empire between the Macedonian and Persian kingdoms. It is said that there were 9000 guests who sat at this feast and that they all pledged this concord and sang the same Paeana, or song of joy and gladness to Apollo as they used to do when they returned from a victory to their camp.

2299. Alexander passed over the Tigris River and camped in a country called Cares. When he crossed the region called Sitacene in a 4 day march, he came to Sambana. He camped here 7 days and then after a 3 day journey, he arrived at Celovae. Before this, Xerxes had made a colony of those whom he brought from Baeotia. Then turning aside from the way to Babylon, he went to see Bagisthenes, a country abounding with fruit and all other commodities that are good for one's health and pleasure.

2300. Meanwhile, Harpalus a Macedonian who was the chief baron and treasurer of all the king's money in Babylon and revenues of that whole province, knew well of his wastefulness and bad conduct in that office. He also knew what Alexander had done to many other governors

when complaints were made about them by their subjects. He got 5000 talents of silver and 6000 mercenaries and fled from Asia and came with them to Taenarus in Laconia. He left them there. (Others who could not stay in Asia had already exciled themselves here, as I said before) He went to Athens in a humble manner. When Antipater and Olympias demanded him from their hands, he so dealt with the people of Athens by seeing Demosthenes and other orators there that he escaped and returned safely to his company at Taenarus. (Diod. Sic. year 2. Olymp. 113. Pausanias in his Attica, Plurtarch in the lives of Demosthenes and Phocyon,) In Arrian there is a blank left, (l. 7. p. 155.) where the flight of Harpalus from Babylon should have been recorded with that journey of Alexander's after, (as appears by Photius in his Biblioth, c. 91.) There was an action brought against Harpalus for bribes he received according to Dionysius Halicarnassaeus, in the end of his Epistle to Ammaeus concerning Demosthens when Anticles was archon at Athens. This was, as I said before, in this 4th year of the 113th Olympiad, according to his account.

2301. Hephaestion and Eumenes had an argument about a certain gift and exchanged many harsh words. Alexander settled the difference and made them friends again. Hephaestion was unwilling at first and Alexander had to threaten him. However, Eumenes was content with the settlement. (Plut. in Eumenes. Arrian. l. 7. p. 155.)

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2302. Alexander went from there into a country, where great herds of horses of the Persian kings grazed. In this place, called the Nicean Country, there were used to be kept 150,000 or 160,000 of the king's horses. When Alexander came there, he found about 50,000 horses. (Arrian) Diodorus Sicilus states there were about 60,000 horses. Most of the horses had been stolen.

2303. When Alexander had camped here 30 days, he marched again and 7 days later came to Ecbatane, the chief city of all Media. Its circumference was over 31 miles. As his custom was after any good success, he offered sacrifices and held games of music, gymnastics and exercises in honour of his gods. He feasted with his friends. When he had ordered matters there, he returned again to see his stage players and actors play their parts. He instituted certain feasts because 3000 cooks and their helpers had come to him from Greece.

2304. Apollodorus of Amphipolis was a friend of Alexander and whom he had made general of that army which he had left with Mazaeus when he made him governor of the city and province of Babylon. When he heard what had happened to other governors Alexander had placed over his kingdom, he was afraid just as his friend Harpalus was before him. Apollodorus had a brother called Pythagoras, who was a soothsayer. He consulted him by letters to find out what was likely to happen to him. Pythagoras sent back letters and desired to know whom he feared that he wanted his fortune told? He replied that it was for fear of Alexander and Hephaestion. Thereupon Pythagoras looked into the entrails of a beast for Hephaestion. When he found that its liver had no fibres, he wrote back again to his brother from Babylon to Ecbatane. He told him not to fear Hephaestion for he would soon die. Aristobulus states this letter was written the very day before Hephaestion died. (Arrian. l. 7. with Apian, toward the end of his second book De Bell. Civi.)

2305. Hephaestion loved wine too much and became sick because of it. He was a young soldier

who would not keep any diet he was told to follow. While his physician Glaucias was away for a time, he ate dinner as he did at other times. He had a roasted guinea fowl and took a huge draught of chilled wine after it. He became sick and died 7 days later from this.

2306. On the same day there were gymnastic games performed before the king by the pages of the court. When he was told of Hephaestion's illness, he suddenly arose from the games and went to see Hephaestion. When he came, he found him dead. Thereupon he did not eat for 3 days nor take care of himself. He lay all that while either sullenly silent or impatiently lamenting the loss of his Haphaestion. Afterwards he changed his attire and shaved himself. He ordered all the soldiers and even the horses and mules to be all shorn. He had the pinnacles taken from the walls in Ecbatane and all other cities and towns around there. He wanted them to look poorly so they would appear to lament and bewail his death. He crucified his poor physician who could not help him. He ordered that there be no sound of pipe or flute heard in all the camp and ordered a general mourning among all provinces for Hephaestion. (Diod. Sic. year 3. Olymp. 113. & Plut. in his Alex. & Peloprdas, Arrian. l. 7. & on Epistetus, l. 2. c. 22. & Elian Var. Hist. l. 7. c. 8.)

2307. Alexander gave his body to Perdiccas to be carried to Babylon. He intended to give him a most magnificent funeral. He often spoke with the principal architects around him about making a most splendid monument for him. He spoke most with Stasicrates who knew of rare inventions used for creating and erecting vast buildings.

2308. Eumenes feared lest Alexander might think that he was glad for Hephaestion's death. He encouraged Alexander all the more on this project and suggested to him new ways to honour Hephaestion. He devoted himself and his arms to Hephaestion. Various others of Alexander's friends followed Eumenes' example and did likewise. (Plutarch in the life of Eumenes, & Arrian. l. 7.)

2309. Moreover since Hephaestion was the colonel of the regiment of the king's fellow cavaliers, Alexander did not replace him lest the name of Hephaestion should be forgotten among them. He named that regiment, Hephaestion's regiment as he called the cornet after him which he gave to go before them whenever they went to battle. (??)

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2310. At last to lift his spirits, Alexander started a needless war. He divided his army with Ptolemy and went hunting men and to clear the country as he would clear a forest of wild beasts. He attacked the Cossaeans, a people bordering on the Uxians who lived in the mountainous parts of Media. The Persian kings could never bring them under their subjection. Nor were these people in all these wars ever discouraged or thought that the Macedonians were such great warriors as to be afraid of them. First he took the passes leading through the mountains into their country and wasted their borders. Then he went further on and routed them in various conflicts. He destroyed them wherever he came without mercy and called that Hephaestion's funeral feast. As well Nearchus according to Arrian, tells us that Alexander attacked these Cossaeans in the depths of winter, when they little dreamed of any enemy coming upon them. (Strabo. l. 11. p. 524. Arrian. l. 7. p. 157. & in his Indica, p. 196. See also Polyanus, Stratag. l. 4. in Alexan. num. 31.)

2311. The Cossaeans saw they were being badly defeated and were grieved to see what large numbers of them were taken prisoners. They were forced to redeem their fellow's lives with their own slavery. They surrendered entirely to Alexander's will and pleasure. He granted peace to them on these conditions. They would always obey the king and do whatever he commanded. So Alexander returned with his army after he subdued all that country within 40 days time. He built various cities on the most difficult passes of the country.

2312. Alexander sent Heraclides, with certain shipwrights into Hircania to cut timber there for building ships. They were all to be "men of war", some with decks some without after the Greek design. He had a great desire to see the Caspian Sea and to know to whom it belonged.

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2313. When he had crossed with his army over the Tigris River, he marched straight towards Babylon. He made many camps along the way and rested his army in various places. When he moved at any time, he made easy marches. When he was about 40 miles from Babylon, he was met by the Chaldean priests and prophets. They were sent to him by one of their own company, called Bellephantes. They advised him that under no conditions should he go to Babylon for if he did, he would die there.

2314. When Alexander was told by Nearchus, (for he dared not talk with Bellephantes) what the Chaldean's message was, he sent many of his friends there. He turned aside from Babylon and would not go into it. He camped about 25 miles from it at a place called Bursia. This perhaps is the same place which Ptolemy calls Bersita, a city long since destroyed.

2315. There Anaxarchus and other Greeks persuaded him not to regard those predictions of the priests and magicians but rather to reject and despise them as vain and false. Thereupon he quoted that iambic verse of Euripades:

``Who best can guess, he the best prophet is."

2316. Then the Chaldeans desired him that if he would enter that city that at least he would not enter it with his face toward the west. He should take the trouble to go about it and come into it looking toward the east. Aristobulus tells us, that he listened to this. On the first day he marched as far as to the Euphrates River. On the next day, he had the river on his right hand and marched along its bank. He wanted to pass by that part of the city which looked toward the west so that he might come in looking toward the east. When he found that way marshy and hard for his army to pass over, he neglected that very point of their counsel also. He entered Babylon with his face toward the west. (See Appian. toward the end of his second book, De Bello Civi. and Seneca, Suasor. 4.)

2317. When Alexander came to the walls of the city, he looked and saw a flock of crows, fighting and killing one another. Some fell down dead close to him. Apollodorus told him that he had a brother in that city called Pythagoras who was skilled in soothsaying by looking into the bowels of beasts that were offered for sacrifice. He had already consulted the gods that way concerning Alexander. He immediately sent for him and asked him what he found out concerning him. He told Alexander that he found the liver of the beast without any fibres. Alexander asked what that meant. Pythagoras replied that some great evil hangs over your head.

(Appian has it that you shall shortly die.) Alexander was not offended by him. Indeed from that time on, Alexander consulted him the more because of his candour in dealing with him. This much Aristobulus relates that he learned directly from Pythagoras.

2318. The Babylonians entertained his army in a very courteous manner as they did the last time he was there. They indulged in ease and luxury. There was no lack of anything there that the heart would desire. (Diod. Sic.)

2319. While Alexander resided at Babylon, there came ambassadors to him from all the parts and nations of the world. For besides those that came out of Asia, from cities, princes and countries there, many came from other countries in Europe and Africa. From Africa came the Ethiopians who lived near the temple of Hammon and from the Carthaginians and other Punic countries bordering all along the sea coast from as far as the Pillars of Hercules and the western sea. From Europe came ambassadors from various cities of Greece, Macedon, Thracians, Illyrians and Scythians. The Brutians, Lucanians and Etruscians came from Italy along with the islands of Sicily and Sardinia. They also came from Spain and France whose very names and countries the Macedonians had never heard of before.

2320. Alexander had a list made of them and appointed who of them should see him first until he would have heard them all. He decided to see those who came about religious matters first. After that he would see those who brought him presents. Next he would see those who came about wars which they had with their neighbouring countries. Next he would see those who came about their particular and private interests. Lastly he would see those who came to show why they did not restore any Greeks whom they had banished from their cities or countries to their homes and estates again. In order to hear them, he had a throne of gold to be set up in the garden there and placed seats of silver for his friends. He took his place with his friends to hear these ambassadors. (Athenaus l. 12. c. 18. from Ephippius Olynthius) His main purpose was that after he heard them, to answer them so they would be content and to send every man away satisfied and well pleased.

2321. The first ones to see him were those who came from the city Elis. After he saw those who came from the temple and city of Ammon, from Delphi, from Corinth, Epidaurus and others. He heard each of them in order of the dignity and fame of the temples rather than of the cities from where they came from.

2322. When he had heard the ambassadors from Epidaurus and granted their request, he sent a present and oblation by them to their god Eseulapius. He added these words:

``that Esculapius had dealt but unfavourably with him, in recently taking away from him, a friend, whom he loved as his own life."

2323. He took all the statues of the illustrious persons or images of the gods or any other consecrated thing that Xerxes had before taken from Greece. He had set them up or otherwise placed them in Babylon, Susa, Pasargada and elsewhere in all Asia. Alexander ordered the ambassadors of Greece to take and carry these statues home again with them. Among the rest, he had the brass statues of Harmodius and Aristogeiton to be returned to Athens with the image of Diana Cercaea.

2324. Concerning the restitution of the exiles of Greece, he sent this short epistle by Nicanor, a native of the city Stagyra, to be read and proclaimed at the next Olympic games.

King Alexander, to the outcasts of Greece sends greeting:

``We were not the reason that you were banished but we will take care to see you are all restored to your former estates except such as are banished for outrageous crimes. Concerning these things we have written to Antipater and ordered him to proceed by way of force, against all such as shall oppose your restitution." (Diod. Sic. l. 17. year 2. Olymp. 113. & l. 18. year 2. Olymp. 114.)

2325. When he had taken care of all the ambassadors, he started to prepare for Hephaestion's funeral. He ordered all the cities in the region to contribute whatever they possibly could to the funeral. Moreover he expressly ordered all the cities and countries of Asia to put out the fire which the Persians called the "Holy Fire", until after the funeral. This was the custom in the funerals of the kings of Persia. This action was taken as an ill omen to the king himself and as portending his death.

2326. Thereupon all his chief commanders and friends made medallions of Hephaestion, carved from ivory or cast in gold or some other costly metal. Alexander called together the best workmen that were to be had. A large number of them broke down the wall of Babylon for about 1.25 miles. They took its brick and first levelled the place. They built on the location a square funeral pyre about 200 feet (130 cubits) high about 210 yards long. The body was to be burned on this. This work Diodorus describes in detail giving the total cost of this splendid funeral. The mourners, the soldiers, ambassadors and natives of the country tried to outdo each other in giving to this project. More than 12,000 talents was collected. (Justin l. 12. c. 12.) Plutarch and Arrian say it was about 10,000 talents.

2327. Alexander first threw Hephaeston's weapons into the fire and then threw in the gold and silver along with a robe of great value and esteem among the Persians. (Elia. Var., Histor. l. 7. c. 8.) Besides this, Alexander held games of gymnastics and music far beyond all that he had ever done before. The number of the winners and value of the prizes was greater than anything before. It is said, that there were no less than 3000 who entered the games for the prizes of all kinds. (Arrian. l. 7.)

2328. It happened that Philip, one of the king's friends returned to him from the temple of Hammon where he had been sent. He brought word from the oracle there that Hephaestion might be sacrificed to as a demigod. This greatly pleased Alexander. First of all, Alexander offered to him after that custom and then sacrificed to him 10,000 beasts of all kinds. He made a magnificent feast for all the people. (Diod. Sic. year 1. Olymp. 114. & Arrian. l. 7. p. 157. 164.) He ordered Cleomenes the governor of Egypt (See note on 3673a AM) a lewd man, to erect temples in Hephaestion's name. He also ordered that no written contract would be good or valid if Hephaestion's name was not subscribed to it. He added this also in the letter which he wrote to him about this matter:

``For if I shall find that you have duly erected temples to Hephaestion in Egypt as to a demigod, I will not only pardon you of all your past offences which you have committed in your government but whatever you shall do after this shall never be laid to your charge by me."

2329. Thereupon many cities started building temples and shrines to Hephaestion. They erected altars, offered sacrifices and observed holidays in his name. The most religious oath that a man could take was if he swore by Hephaestion, "it is true or false". Death was the reward for any man who faltered or failed in his devotion to him. Many dreams were said to have been of him and that his ghost appeared to many. Many words were recorded which his ghost had spoken and the answers which it made. Sacrifices were offered to him as to a tutelar god and a revenger of all evil. Therefore Alexander at the very first was wonderfully pleased with such fancies in other men but after a while, he began to believe them himself. He bragged that he himself was not only Jove's son but also that he could make gods of other men. At which time also, one Agathocles, a Samian and one of Alexander's best captains was in extreme danger for his life. He was accused that when he passed by Hephaestion's tomb, he was seen to weep. He would have undoubtedly died for it had not Perdiccas helped him out by a lie of his own making and swore to it by Hephaestion. He said that Hephaestion appeared to him as he was hunting and told him that Agathocles wept for him indeed but not as for one that was dead and now vainly called upon and worshipped as a god. He wept only in a due remembrance of the former intimacy and familiarity that was between the two of them. Except for this tale, Agathocles a great soldier and loyal to the king, would have died for being so kind to his deceased friend. (Lucian. in his book of false accusing.)

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2330. The 114th Olympiad was celebrated at Elis. All agree that Alexander died in that year. (Josephus l. 1. cont. Apio.) This was the time when Hagesias or Hegesias was archon at Athens. (Diod. Sic. l. 17.) This is confirmed by Arrian in his 7th book of the deeds of Alexander that Alexander died toward the end of his year of archonship, in this very Olympiad year. This shall be noted by the month when he died.

2331. At the general assembly of all Greece at the Olympic games Alexander's letter for the restoring of all exiled persons to their homes and estates again was read publicly by the one who announced the winners in any game. Nevertheless, the Athenians and Etonans protested against it. (Diod. Sic. year 2. Olymp. 113. Justin, l. 13. c. 5.)

2332. While he was at Babylon, Alexander received his fleet according to Aristobulus. Part of it sailed down the Euphrates into the Persian Sea under the command of Nearchus. Some of the ships had been built in Phoenicia and Cyprus. 2 of the Phoenician ships had 5 tiers of oars and 3 ships had 4 tiers high and 12 were 3 tiers high. 30 vessels had 30 oars each. All these ships had been taken apart in pieces and carried overland to the city Thapsaca and there reassembled. They sailed on the Euphrates to Babylon. Alexander had some other ships also to be built at Babylon from those Cypress trees which he found in their gardens there. There was no other timber in those parts fit for ship building. Moreover there was brought to him at Babylon, all other provisions for shipping from Phoenicia and other cities that were along the sea coasts in Asia. Also shipwrights and mariners of all types came to him. (Strabo, l. 16. p. 741. Arrian. l. 7, p. 161. from Aristobulus.)

2333. Alexander had a port made at Babylon that was large enough to receive 1000 warships. He had built galleries and docks there and sent Maccalus a Clazomentan, with 500 talents into Phoenicia and Syria. He was to persuade or hire as many seamen as he possibly could to come and serve him. Alexander planned to make several colonies on the Persian Gulf and assured

them that those places would be as lavish to dwell in as any places in Phoenicia. (Arrian, l. 7. p. 161.)

2334. All these naval preparations were made to attack the Arabians, under the pretence that among all other nations only they sent no ambassadors to him and showed no respect to him. The real reason was he had an inordinate desire to be sovereign over all. He had heard that they worshipped only two gods Jove and Bacchus. Alexander thought himself worthy to be worshipped as a third god among them if he could overcome them and restore to them, as he had done to the Indians, their pristine liberty. (Strabo l. 16. p. 741. & Arrian. l. 7. p. 161.)

2335. Alexander was told that Arabia that bordered on the sea coast, was as large as all India and had many islands lying near their coast. He sent Archias and Androsthenes (that is that Androsthenes of Thasus of whom Strabo, l. 16. p. 766. and Theophrastus, l. 2. of Plants, c. 7. mention.) and Hieron of Solos with 3 ships of 30 oars apiece. They were to sail from Babylon with orders to sail around Chersonese or the peninsula of Arabia. They were to find out what they could about all the ports in that region. Concerning these ports, Arcmas brought him word that there were two islands which lay out in the sea at the mouth of the Euphrates River. The smaller one he consecrated to Diana and was 15 miles offshore. Alexander, according to Aristobulus, named the island Learus. The larger island was a day and night's sailing from the shore in the same latitude called Tylus. However Hieron who went further than any of the rest, brought him word that the Chersonse was of a vast size and had a cape which ran far out into the ocean. Those who came with Nearchus by sea from India, described it to be not far off before they arrived at the mouth of the Euphrates River. (Arrian, l. 7. & in the end also of his Indica.)

2336. While his ships of war were being built and a harbour was being dug at Babylon, Alexander sailed down the Euphrates River 100 miles from Babylon to the mouth of the Pallacopa River. They rowed up and down and according to Aristobulus, he sometimes steered his own boat. He saw some ditches which he had scoured by those that were with him. They dammed up the mouths of some and opened others. They saw one dike among the rest on the Arabian side toward its marshy places. The outlet was difficult to dam because of the weakness of the soil. Alexander opened a new mouth some 4 miles from the other in somewhat more firm and hard ground and forced the water course in that direction. He saw there many monuments of the old Assyrian kings and princes who lay buried in that marshy country and in the middle of those lakes. (Strabo, l. 16. p. 741. Arrian. l. 7.)

2337. They sailed through those lakes into the body of Arabia. Alexander built a walled city there and planted there a colony of mercenary Greeks, volunteers and such as through age or otherwise were grown unfit for the war. (Arrian. l. 7.)

2338. He began to laugh and scoff at the Chaldeans and their predictions. He had entered Babylon and left it safely with his fleet. Therefore he sailed the more boldy through those lakes of Arabia, having Babylon on his left hand. (Arrian. l. 7. Appian. toward the end, l. 2. De Bell. Civil.)

2339. When a part of his army wandered up and down in those parts and were lost for lack of a pilot, Alexander sent them one who brought them into the right channel again. Then there arose a mighty wind which separated Alexander's ship from the rest of the fleet and hurled the king's hood off from his head into the water. His turban or diadem which was fastened to it, was rent

from it and driven by the wind onto a large reed which grew close to a sepulchre of one of the kings who was buried there, as I said before. One of the mariners saw it and swam to it. He took it up and put it on his own head on his return for fear of getting it wet. Aristobulus says that the mariner who did it, was a Phoenician and that he was well scourged for presuming to put the king's turban on his head. After this accident Alexander consulted a wizard and was advised to offer a magnificent sacrifice to the gods and to be very diligent and devout in it. (Diod. Sic. see Appian, in his Syriaca, p. 124. in the Greek and Latin edition.)

2340. When Alexander was told that the Athenians and Etolians would not obey his edict concerning the restoring of their exiles, he ordered 1000 warships to be built. He planned to make a war in the west and to begin it with the destruction of Athens but died before he could do this. (Justin l. 13. c. 5. & Curtius l. 10. c. 4.)

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2341. When Alexander returned to Babylon, he indulged in its luxuries. He was so addicted to gluttony and drunkenness that in the diaries that were kept by Eumenes Cardianus and Diodorus Erythraeus, it is often found that such and such a day or night Alexander was carried drunk to bed. (Athena. l. 10 c. 11. with Phillinus in Plut. l. 1. Sympos. c. 6.) One example of this is cited by Elian. (l. 3. Var. Histor. l. 23.) from Eumenes. I thought it good here to insert, so that may appear that some use may be made of my treatise of the Macedonian year compared with the days of our Julian Calendar. I first corrected that place in Elian where it is written without any sense and making it the month called Dios as thus:

``On the 5th of the month Dios (our Sept. 28.) he drank himself drunk at Eumaus' house. He did nothing all that day but rose and ordered his captains where they should march tomorrow. He told them that he would be going very early. On the 7th day (our September 30) he dined with Perdiccas and started drinking again. On the 8th (our October 1st) he slept all day and upon the 15th of the same month (our October 8th) he was drinking again. The next day (our October 9th.) he slept off all day according to his custom. Upon the 24th (our October 17th.) he ate at Bagoas' lodging which was 1.25 miles from the king's palace. Then on the 3rd (or rather the 5th) he slept it off again."

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2342. When Alexander saw Babylon excel both in greatness and all other things, he planned to embellish it all that he could and to make it the place of his residence for the rest of his life. (Strabo. l. 15. p. 731.) He resolved to rebuild the temple of Belus and raise it from its ruin. Some say he planned to make it more magnificent than ever it was before. In his absence the Babylonians went on more slowly in the work than he would have liked. Therefore he intended to have all his army work on it. The work would require much labour and lots of time. Therefore he was not able to go through with it as he wanted to because he died soon after this. (Strabo. l. 16. p. 738. & Arrian l. 6. p. 159.)

2343. Alexander dreamed that Cassander killed him. He had never seen the man in all his life and shortly after this when he happened to see him, he recalled his dream. At first this alarmed him but when he understood that he was a son of Antipater, he cast out any fear of any harm from him especially of poison. This was at that time being prepared for him. He merrily utterred

a certain Greek verse purporting that:

"So many dreams, So many lies."

2344. or something to that effect.

2345. When Cassander saw the foreign people prostrating themselves when they came to him and since he had never seen this done before he started to snicker. Alexander was furious and wrapped both his hands in his long hair and he beat his head against the wall. (Plut. in Alexand.)

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2346. A rumour was circulated that Antipater had sent a poison by Cassander to deliver it to his brother, Iolla, the cupbearer to the king. Iolla was supposed to have poisoned Alexander's last drink. It was also said that at the same time Alexander had sent Craterus with a company of old soldiers to succeed Antipater. (Curt. l. 10. c. 10.) Concerning the poison of which Alexander is said to have died, see Andraeas Schottus, and his collections on it made from various authors in the comparison which he makes, of the lives of Aristotle and Demosthenes. (to the 1st year of the 114th Olymp. and Mathaus Raderus, on Curt. l. 10. c. 7.) As for Craterus and his old soldiers that were sent away with him into Macedon, although Justin, Arrian and Plutarch report this event happening before the death of Hephaestion. However, it ought have happened at this time and not before as appears by many other arguments. In particular that at the time of Alexander's death, Craterus with his old maimed soldiers had not come into Macedonia but was still in Cilicia.

2347. Those who wanted to of the Macedonians who found themselves disabled through age or other weaknesses of body to follow the war any longer were dismissed by Alexander to return into their own country. The number of them at this time, came to 10,000. (Diod. Sic. l. 17. year 2. Olymp. 113) Justin (l. 12. c. 12.) states that it was 11,000. To each he not only gave their full pay for the time of service but also money for the journey home. If any of them had children from Asian wives, Alexander asked them to leave them with him. He feared lest that half breeds might in time stir up some rebellion in Macedon in contending with the wives and children who lived there. He promised that when the children were grown up, they would be trained in marshal discipline after the Macedonian custom. Then they would have them sent home to them. Justin says that those who returned, had their full pay for the time of their journey. Plutarch states that the children of the deceased, continued to receive their father's pay. He further adds that Alexander wrote to Antipater that they who returned should have the best places given to them in the theatres and should sit there with garlands on their heads. When they parted, they all wept including the king.

2348. Together with these, various friends were sent home according to Clytus, Gorgias and Polysperchon. If Claterus should happen to die on the way, as he was at that time quite weak and sickly, they would have a noble commander to lead them. He ordered Craterus to take the government of Macedon, Thrace, Thessaly and of free Greece in Antipater's place. Antipater was to come to Alexander and to bring with him an army of young lusty Macedonians to replace the old ones which he had sent home to him.

2349. When Craterus was sent to lead some old worn out soldiers into Cilicia, he received

written orders from Alexander. Diodorus Siculus using the king's own commentaries states the main points were these. He should have 1000 war ships of 3 tiers of oars built that would be a little larger than ships of that size. These were to be constructed in Phoenicia, Syria, Cilicia and Cyprus for his wars against the Carthaginians and others bordering on the sea coasts of Africa, Spain and the islands as far as Sicily. He was to give orders that his way along the sea coast of Africa as far as Hercules' Pillars was to be ready for him. To set aside 1500 talents to build 6 magnificent temples. He was to make ports in various places suitable to receive that large fleet. He was to take men from Europe into Asia and likewise from Asia into Europe to live in such new cities as he would build in either continent. Alexander hoped that by inter-marriages he might establish a peace between the two main continents of the world. These were his plans of which Lucan speaks in this manner. (l. 10.)

His purpose was the Atlantic Sea to sail; Nor fire, nor water, nor the Lybian sand. Nor Ammons Syrts could bound his vast desires. He would into the western clime wave gone, Where the sun stoops to fall into Tethis lap; And to have marched quite round about the poles, And drunk Nile's water, where it first doth rise, Had not death met him and his journey stayed. Nothing but nature could a period bring, To the vast projects of this mad-cap king.

2350. A little before his death, ambassadors came to him from Greece to acknowledge him as a god. They wore crowns of gold and placed them on his head.

2351. Pencestes returned from Persia with about 20,000 Persians and also brought a large company of Cossaeans and Tapurians along with them to Babylon for his service. These nations bordered on Persia and were reckoned the most warlike of any other nation. Philoxenus came with an army from Caria and Menander with another army from Lydia and Menidas with an army of cavalry. Alexander commended the devotion of the Persian nation and especially Pencestes for his just discreet government among them. He ranked both them and also those who came from the sea side with Philoxemus and Menander with his Macedonian squadrons. He had frequent naval exercises in which there were often sea fights between the ships of 3 and those of 4 tiers of oars on the Euphrates River. As well the mariners and the commanders in these exercises worked hard to outdo their opponents. Alexander always bestowed crowns and honoured those that did the best.

2352. Once when he was ordering those companies who came with Philoxenus and Menander among his Macedonian squadrons, he happened to be thirsty (Arrian l. 7. from Aristobulus) He left his throne and some of his friends on the thrones next to his left to attend him. It happened that a certain lowly man, (some say that he was committed to custody but without irons on him) came through the middle of all the bodyguards and other officers, who stood closely around the throne and sat down on the king's throne. The bodyguards dared not pull him off the throne because there was a Persian law to the contrary. They rent their clothes, beat their faces and pounded their breasts. They took this as an exceedingly ominous omen against the king. When Alexander heard this, he caused the man to be racked to know whether he had done it with any plot with others or not and for what purpose. When he answered that what he had done was only from a light humour and fantasy which came into his head, the wizards told him that it was by so much the worse sign. Diodorus says that by their advice the poor fellow was killed for this act. They hoped that if there were any bad luck in this, it might happen on him not to Alexander. Plutarch states the same adding that when he was on the rack and asked his name he replied that it was Dionysius, a Messenian.

2353. A few days later the king sacrificed to his gods in thanksgiving for his good successes. This time he added more to the sacrifices than normal by the advise of the priests. After that he started feasting with his nobles and sat up doing this until late into the night. He also distributed beasts for sacrifices among the soldiers and gave them wine to drink. When he was leaving the feast, he was told that Medius a Thessalian had prepared a banquet and had invited him and all his company to it. At the banquet 20 guests sat. Alexander drank to their health and they the like to him again according to Athenaeus from certain memorials, commonly attributed to Nicobulus. (l. 10. c. 11. & l. 12. c. 18.)

2354. Alexander had called for a cup containing 9 quarts (2.25 gallons) according to Ephippius, in a book which he wrote of the death and burial of Alexander and Hephaestion as reported by Athenaeus. (l. 10. c. 11.) He ordered Proteas a Macedonian to drink to him. Proteas cried to let it come and he spoke many words greatly honouring the king. He took the cup and drank from it with such grace that all the table commended him highly for it. After a while, Proteas called for the same cup again and drank it to the king. Alexander took it and pledged him a great draught but could not drink it but let the cup fall from his hand. He lay along on the cushion and presently fell sick and died. This was that Herculean fatal cup to Alexander of which besides Diodorus and Plutarch, (Seneca also in his 83rd Epistle,) mention. Compare this with what Athenaeus states. (l. 11. c. 17. & Macrobius, l. 5. Saturnal. c. 21.)

2355. Aristobulus says that when he grew light headed with his fever and very thirsty, he called for a draught of wine and that cast him into a frenzy. So on the 30th day of the month Dasius, that is on the 24th of our May, Alexander died. Others say that he died on the 6th day of the month Thargelion with the Athenians as Elian has it. (l. 2. Var. Histor. c. 25.) This would be on May 18th. In the diaries that were kept of the kings actions it is said that he died the 28th day of the month Daesius or 22nd of our May. Therefore it is sure that he died in the month Daesius according to the Macedonian account and in our month of May although the writers disagree on the day of the month.

2356. From the diaries, Arrian and Plutach describe in detail the events that happened during his last sickness. No one can tell us who wrote those diaries of what he did. Whether Eumenes Cardianus or Diodorus Erythreus or Strattis Olynthius did this, we do not know. He wrote a diary of his deed in 4 books and one particular book of Alexander's death according to Duidas. Whoever's diaries they were, they contain the clearest account of what happened. Therefore have I thought it good to include what I found in Plutarch from these diaries. I compared them with the days of the Macedonian month of Daesius and our month of May using my own discourse of the Macedonian year.

``The 18th of the month Dasin's (May 12th) he slept in a bath for his fever. The next day (May 13th) after he had washed, he went to his chamber and spent that day there playing dice with Medius and then washed again. Toward the evening after his devotions, he ate his supper somewhat greedily and the next night had a grievous bout of a fever. On the 20th day (May 14th) when he had walked, he offered sacrifices very solemnly again. While lying along in a bath, he listened to Nearchus as he told him what things as had happened to him on his voyage and what wonders he had seen in the ocean. (May 15th) When he did the same this day, his fever increased. The next day (May 16th) his fever grew very sharply and he was carried to lie in a chamber near the great pool or swimming place. Here he talked with his commanders of putting approved men in places of office when offices needed to be filled. On the 24th (May 18th) his sickness grew worse and he offered sacrifice to which he was carried. He ordered the

chief commanders and captains who were then in the court to stay with him but the centurions and corporals to serve outside and watch. He was carried into the innermost lodgings of the court. On the 25th day (May 19th) he had a little relief but his fever did not leave him. When the captains came to him, he did not speak to them at all and likewise on the 26th. (May 20th) Thereupon the Macedonians thought that he had been dead and came flocking with a great noise to the chamber door and threatened his friends who were there if they would not let them in. The doors were opened and every common soldier passed by his bedside. The same day Pithon and Selencus who were sent to Serapis' temple to learn whether Alexander should be moved there or not. They brought back the answer from the oracle that he should stay where he was. On the 28th day (May 22nd.) in the evening he died."

2357. Now whereas I said that all the Macedonians passed by the king's bedside, it is to be understood that they came in at one door and went out another. (Lucian in Psendons.) Although he had grown weak and faint with the severity of his sickness, yet he raised himself upon his elbow and gave everyone of them his hand to kiss as he passed by. (Valer. Max. l. 5. c. 1.) This may seem more incredible in itself considering the posture he put himself in. He stayed in that position from the first until the last man of the army had passed by and kissed his hand. (Curt. l. 10. c. 7.)

2358. When the soldiers were gone, he then turned to his friends and asked them whether they thought they should find a king like him or not? When no man answered that question, then again he said that as he could not answer that either. Therefore he foresaw how much Macedonian blood would be shed before this matter would be settled and with what great slaughters and shedding of blood they would solemnise his funeral and sacrifice to his ghost when he was gone. He ordered his body to be carried to the temple of Ammon and there to be buried. (Justin l. 12. c. 15.) When his friends asked him to whom he would leave his kingdom, his answer was, "To the strongest". Then he took off his signet and gave it to Perdiccas. By this they all conceived that his meaning was to commend the government of his kingdom to his care and trust until his children should come of age. (Emil. Probus in Eumene.) Again, when Perdiccas asked him when he would have divine honours performed to him, he replied that when they were all grown happy.

2359. Eratosthenes in his Canons, (mentioned by Clemens Alexanderinus l. 1. Srom.) says that 12 years passed between the death of Philip and the change, i.e. the death of Alexander. This is the very number given him in (/APC 1Ma 1:7 and in the Chronicles of the Jews and also in Jertullian. (lib. cont. Judaos. c. 8. in Porphyrie, cited by Euseb. p. 124 in Scaliger's Greek edition of him, in Rufinus, in Josephus' Antiquities l. 12. c. 2. in Orosius, l. 3. in Jerome and Theodoret on Daniel Da 11) Although A. Gellins, (l. 17. c. 21.) allows him only 11 years. Julius Africanus and from him Eusebius say it was 12 years and 6 months, Diodorus Sic. says 12 years and 7 months, Livy and after him Emil. Probus in Eumene say 13 years.

2360. There are just as many differences among writers concerning the years of his life as there are of this reign. Cicero in his 5th Philippic speaking, says:

``What shall I say of Alexander the Macedonian when he set himself on great achievements from his very youth and was he not taken off them until by death in the 33rd year of his life. A consul must by our law be ten years older than that."

2361. Justin (in the last chapter of his 12th book) says that he died at the age of 33 years and one month. However (Philostratus, l. 2. de Vita. Sophista: in Herodes, Euseb. in Chron. and in his first book, de Vita Constants. and Jerome, on Da 8 11:1-45) and various other writers follow Eusebius, (in Chron.) and say he lived no more than 32 years. All which are nevertheless to be reduced to that rule given by Arrian. (l. 7. p. 167.) He lived 32 years and took up 8 months of the 33rd. year as Aristobulus says. However he reigned 12 years and 8 months.

2362. Immediately after Alexander's death, there arose such a dispute between the cavalry and foot soldiers of the army concerning the settling of the present state of things. They were ready to fight and to take up arms about it. Yet by the advice of the friends and commanders the matter was settled. It was agreed that the supreme authority or rather a bare name and shadow of it should be committed to Aridaeus the brother of Alexander and son to his father Philip. He was the son of Philinna of Larissa, a common dancer. (Athenaus, l. 13. c. 13.) states this from Ptolemy son of Agesarchus in his History of Philoptaer.) She was a whore. (Justin. l. 13. c. 2. & Plutarch in the end of his Alexan.) When by common consent he was proclaimed king, they called him by the name of Philip. Along with him was the son that Roxane would bare. She was 8 months pregnant with Alexander's son according to Justin. Curtius, (l. 10. c. 10.) says she was 6 months pregnant. No consideration was given to his son Hercules who then lived at Pergamus because he was born by Barsine who was never married to Alexander. Since Aridaeus was a weak spirited man but not through any natural infirmity of his own as Plutarch notes in the end of the life of Alexander. This was his normal nature. Therefore Perdiccas, to whom Alexander delivered his signet in the hour of his death, was made Lord Protector or Steward and in effect absolute king. The charge of the army and of all its affairs was committed to Meleager the son of Neoptolemus, with or under Perdiccas. The command of the cavalry which was the most honourable position in all the army and which after Hephaestion's death was given to Perdiccas, was now assigned to Seleucus, the son of Antiochus, yet with or under Perdiccas as the other was. The oversight also of the kingdom, and its treasure was commended to Craterus' trust. (Diod. in the beginning of his 18th book, Justin. l. 13. c. 1-4. Curt. l. 10. c. 10-12. Plutarch, in Eumene and Alexan. Dioxippus and Arrian. in their books written of what passed after the death of Alexander, in Phot. Bibliot. cod. 82. and 92. Appian. in his Syriaca. p. 120. 124.)

2363. Censorinus in his discourse, "De die natali", notes that the years of Philip are to be reckoned from the death of Alexander and always start from the 1st day of that month which the Egyptians call Thoth. For the Egyptian astronomers apply this calculation of times for ease of calculations to their own account. They make its start to be the 1st day of Thoth in the beginning of the 425th year of Nabonasar. That is on the 12th of November, in 4390 JP. This is in the 7th month before the true time of Alexander's death. From the beginning of that month Thoth it is that Ptolemy in his Manual Canons of Astronomy (not yet published) deduces the epoch or risings of all the stars of which he in his Preface "Ad Syrus" says:

``Here are fixed the epochs or start of all accounts according to the meridian of Alexandria which is in Egypt from the first day of the Egyptian month Thoth of the first year of Philip who succeeded Alexander, the founder of this city."

2364. This is not Philip the father of Alexander, (as some have imagined) but of Philip, brother and next successor to Alexander. The Alexandrians for honours sake call Alexander their founder as he indeed was. It is added:

``For from the 1st day of his (meaning Philippus Aridaeus) reign, the times of the Manual

Canons of Ptolemy, (who in them follows the common account or calendar of the Egyptians) are taken."

2365. According to the rectifying of the Egyptian year (reduced to the Alexandrian account which Theon also used in his canon) are calculated. This we find also in the Greek collections published by Scaliger in his Eusebian Fragments. (p. 48.) Hence it is also that in the Epistle to Apollophanes (falsely attributed to Dionysius Areopagita: found in Hilduinus, in his Areopagatica) these astronomical tables are called, "The Canon of Philippus Aridaus."

2366. The dead body of Alexander had lain 7 days on his throne according to Justin. (Elian says 30 days, Var. Histor. l. 12. c. 64.) All the while men's thoughts were taken up about the settling of the present state and did not give Alexander a proper burial. Yet was there not in all that time found any putrification or the least discolouring of the flesh of his body. The very vigour of his countenance which is the proper effect of the spirit that is in a man, continued still the same. Therefore the Chaldeans and Egyptians were commanded to take care of the body. When they came to do it, at first they dared not approach to touch him for he looked alive. After saying their prayers that it might be no sin to them being but mortals to lay their hands on so divine a body, they started to work and dissected him. The golden throne where he lay, was all stuffed with spices and hung about with pennants and banners and other emblems of his high estate and fortune. (Curt. l. 10. in fi.)

2367. Aridaeus was in charge of his funeral and of providing a chariot to carry the body into the temple of Ammon. We do not know whether this was Alexander's brother, as Justin has it, (l. 13. c. 4.) and Dexippus, as we find in Scaliger's Greek fragments of Eusebius, (p. 84.) or some other Aridaeus of whom we shall see more later. (Diod. Sic. year 2. Olymp. 114.) He spent two whole years in preparation. (Diod. Sic. year 3. Olymp. 114.) When Olympias, his mother, saw him lie so long unburied in great grief of heart cried out and uttered these words:

``O my son, you that would needs be counted among the gods and was in earnest about it. Could you not now have that which every poor man has, a little earth and burial." Elian. Varia. Histor. l. 13. c. 30.)

2368. Meanwhile when Sisygambes the mother of Darius, heard of his death, she was very sorrowful and covered herself with mourning attire. When her niece and nephew, Drypetis and Oxathres, came and fell at her knees, she looked away from them and would neither eat nor see the light any more. So on the 5th day after this, she died of hunger. (Diod. l. 17. in fi. Curt. l. 10. cap. 8.)

2369. Roxane who great with child, was favoured by the Macedonian army. She grew envious of Statira, the eldest daughter to Darius and she was one of Alexander's wives also. She sent letters and invited her to come to see her. As soon as she came, Roxane had both her and her sister Drypetis, Hephaestion's widow, murdered. She threw both their carcases into a well and cast earth upon them. Perdiccas knew of this and helped her. (Plut. in the end of the life of Alex.)

2370. Later Roxane gave birth to a son whom they named Alexander and the common soldiers proclaimed him king. (Arrian. in Biblioth. Plotis, c. 92., with Pausanias in his Attica and Dexippus in Scaliger's Greek fragments of Eusebius, p. 48.)

2371. Perdiccas ordered the purification of cleansing for the whole army by a solemn sacrifice. Since the death of the king, there were many disputes among them. The Macedonian manner of cleansing the army was like this. They cut a dog in two and laid the one half on the one side and the other on the other of the field where the army was to come. The army was to pass solemnly in procession between the parts. As the army passed, Perdiccas had some 300 soldiers thrown among the elephants to be trampled to death. These had followed Meleager when at the first assembly of the Macedonians after the death of Alexander, he arose and in a rebellous manner left them. All this was done in the plain sight of the army and in the presence of Aridaeus. Meleager had Aridaeus wrapped in purple clothes like a child and put on the royal throne. (Plutarch l. 2. de fortuna Alexandri) Meleager did not move for the present because no violence threatened him. However when he saw they were after his life, he fled to a temple and was there taken and slain. (Justin. l. 13. c. 4. Curt. l. 10. c. 12. Arrian. in Photius.)

2372. Diodorus (l. 2. year 4. Olymp. 18.) affirms that Alexander made his last will and testament and left it to be kept at Rhodes. Ammia, (Marcellinus, l. 23.) seems to say that in his will he wanted to leave all in the hands and power of one man. Curtius states:

``Some have the opinion that a distribution of the provinces was made by Alexander in his last will and testament. However, we have found that this was but an idle report although stated by various writers." (l. 10. c. 13.)

2373. Nevertheless, the writer of the first book of Maccabees seems to be of the first opinion as reported and believed by so many writers. They say that Alexander in his own lifetime, divided his kingdom among his most illustrious and noble officers. The chronologer of Alexandria (from whom, those barbarous and broken Latin fragments published by Scaliger, p. 58, 59. are taken) affirms that the division of the provinces, which Justin (l. 13. c. 4. Curt. l. 10. c. 13. Arrian in Phitii Biblioth. c. 92. Dexeippus ibid. c. 82.) and other writers report to have been made by Perdiccas. This was based on his will and was in this manner.

2374. In Europe all Thrace with the Chersonese and other nations bordering upon Thrace as far as Salmydessus, a city standing upon the Euxin Sea, was committed to Bysimachus, the son of Agathocles, a Pellaean. The region which lay beyond Thrace belonging to the Illyrians, Triballi, Agrians, Macedon and Epirus, stretching as far as the Ceraunian mountains with all Greece, was assigned to Antipater and Craterus. This was the division of Europe.

2375. In Africa, all Egypt and whatever else Alexander had captured in Cyrene or Libya with all that part of Arabia which borders on Egypt, was allotted to Ptolemy, the son of Lagus. Pausanias in his Attica says he was by those of Rhodes honoured with the surname of a Deliverer. The truth is that the Macedonians always believed that Ptolemy was a bastard son of Philip, Alexander's father. For his mother Arsinoe was pregnant by Philip and was cast off by him and she married a poor fellow of Macedon called Lagus. Thereupon it was that when after a while, (as Plutarch in a discourse of his, "De ira cohibenda", i.e. "Of suppressing a man's anger", says that Ptolemy to mock a poor school-master, would needs ask him:

``who was Peleius' father?"

2376. he asked him again,

``and I pray sir, who was Lagus' father?''

2377. He intimating by this the baseness of his birth on the father's side. (Curt. l. 9. c. 1., Pausanias in his Attica. p. 5. in the Greek edition of his at Fraeford, & Suidus on the word Lagus.)

2378. Cleomenes, who was left by Alexander, to gather up the tributes and other incomes of those parts, was ordered to turn over that province to Ptolemy and to hold his office as under him. Ptolemy entered that province shortly after the death of Alexander and died about 40 years later. Hence it is that Lucian, in his discourse of long lived men and in the fragments of Eusebius, published by Scaliger, (p. 49. and Porphyrie, ibid, p. 225. and Clemens Alexan. Stromat. 1. and Euseb. in Chron. and Epiphanius in his books of weights and measures) and others say that he reigned 40 years in Egypt. After him, his posterity down to Cleopatra held that kingdom under the title and name of Ptolemy.

2379. In the Asia Minor, Eumenes Cardianus was assigned all Cappadocia, Paphlagonia, and all the regions lying upon the Euxin Sea as far as Trapezond, a colony of the Sinopenses. Alexander did not subdue these people because he was involved in a major war against Darius. Eumenes Cardianus was ordered to make war on Ariarathes who only of these peoples resisted Alexander. Antigonus was made governor of Pamphylia, Lycia, Lycaonia, and Phrygia the Great. The lesser Phrygia, which lies on the Hellespont, was committed to Leonatus. The government of Lydia, both the inland country and the parts on the sea coast taking in Eolia and Ionia, was given to Maenander. He had it formerly by grant from Alexander. (Arrian, l. 3. p. 56.) The name of Meleager, is miswritten by Diodorus. Caria was given to Cassander the son of Antipater and Cilicia and Isauria, to Philotas.

2380. In the upper and greater Asia, all Syria and Phoenicia was committed to Laomedon, a Mitylenaean. The petty kings of the isle of Cyprus ruled as it had been granted to them by Alexander. Neoptolemus was set over Armenia, Arcesilaus over Mesopotamia and governor over the province of Babylon. Atropates, father-in-law to Perdiccas, was left governor of Media by Alexander himself. In this division, Justin (l. 13. c. 4.) and Orosius (l. 3. c. 23.) say that Atropates was made governor of Media the greater and Perdiccas' father-in-law of the lesser. He forgot that Atropates and Perdiccas' father-in-law were the same person. When Antipater had later better considered the matter, he made a second distribution in Triparadiso. He acknowledges that Media was assigned to Pithon. (l. 15. p. 660.) Nor is it likely that the son-in-law would in anyway diminish the authority of his father. The rule and government of the nearer Bactria and Sogdiana was put into the hands of Philippus. Oropius was joined with him in the government of Sogdiana. Dexippus says that after Orpius had received that kingdom of Alexander's bounty, he was put from it again for treason. The government of Persia, Pencestes of Hircania and Parthia, (for they went together, as Strabo, l. 11. p. 514 states) was given to Phrataphernes. In Carmania, Tlepolemeus, in the further Bactria and Parapamisus, the government was given to Olyartes or Oxathres, the father of Roxane, Alexander's wife. In Aria and Drangiana, bordering on Taurus, the government was given to Stasanor of Solos. In the provinces of Susa, Scynus, Arachosia, Gedrosia, and Sibyrtius continued with the governors that Alexander had assigned. All the coast of India from Paropamisus and from the place where the Acesines and Indus meet, down to the ocean, was given to Pithon the son of Agenor. The Oxydracans and Mallians was given to Eudemus or Eudemon, the commander of the Thracian companies. The rest of India was given to king Porus, Taxiles and to the son of Abisarus. These

ruled the same territories Alexander had assigned to them.

2381. When this division was made, every man had his share as if it were allotted to him from heaven. They used the opportunity to increase their power and their pleasure. For not long after, they behaved more like kings than governors. They added to their kingdom and left it to their posterity. (Justin. l. 13. c. 4.) Immediately upon the death of Alexander, that vast empire and name of the Macedonians was divided into several kingdoms. (Livius l. 45.) However, no man assumed the title of a king as long as any of Alexander's children lived because of the great respect they had for him. Although they had the power of a king, they willingly refrained from using the title as long as Alexander had a lawful heir from his body living to succeed him. (Justin. l. 15. c. 2,) All of this was foretold long before by the Holy Ghost. Da 11:4.

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2382. Concerning the instructions given by Alexander to Craterus, Perdiccas referred the consideration of them to the general assembly of the Macedonians. Although they did not disapprove of them, yet because they were exceedingly grand and difficult to do, they ordered by a general consent that none of them should be done. (Diod. Sic. year 2. Olymp. 114.)

2383. The old Greek soldiers whom Alexander had left in garrisons and colonies in the upper Asia and various provinces became homesick and desired to see their native country. For they saw themselves as it were ejected and cast out into a far remote corner of the world. Therefore they joined together and revolted from the Macedonian state. They chose Philo an Enian, to head up this conspiracy. They assembled 20,000 foot soldiers and 3000 cavalry, all of them were old proven and expert soldiers. Against these, Perdiccas sent Pithon who had been one of the captains of the bodyguard of Alexander. He was a man of a high spirit and well versed in the art of war. He had 3000 Macedonian foot soldiers and 800 cavalry who were chosen by lot. He went with letters and instructions to the governors in all those parts, to furnish him with an additional 10,000 foot soldiers and 8000 cavalry. Pithon planned to win over to him by all possible means those old Greeks. He hoped that with their help and his forces, he might be the better able to establish himself and subdue all those upper provinces. When Perdiccas perceived this he tried to thwart his plan. He ordered Pithon that when he had overcome those rebels, he was to kill them all and divide their spoil among his soldiers. However Pithon had obtained secret information with Lipodorus, who commanded a rebel brigade of 3000 men. He defeated the rebels and did not kill them. He gave them permission to return to their own places. However the rest of the Macedonians remembered the order Perdiccas gave them and killed every one of them and shared their spoil. So Pithon failed in his scheme and returned with his Macedonians to Perdiccas. (Diod. Sic. year 2. Olymp. 114. & Prolog. Trogi, l. 13.)

2384. When Ptolemy had quietly taken possession of Egypt, he acted fairly in all things toward the people of the land. He used 8000 talents to hire a mercenary army and pay those who came to him when they saw how fairly he administered Egypt. When he was told that Perdiccas planned to take over Egypt, he leagued himself firmly with Antipater. (Diod. Sic. year 2. Olymp. 114.) By favours and good deeds he made the neighbouring kings and princes loyal to him. (Justin l. 13. c. 16.) When he found that Cleomenes, whom Perdiccas had given to him for a lieutenant, was a spy, he cut his throat and placed strong garrisons of his own all over Egypt. (Pausan. in Attic. p. 5. in the Greek and Latin edition.)

2385. Leonatus and Antigonus were commanded to use force to make Eumenes governor of Cappadocia and Paphlaginia. However Antigonus, was proud and wanted the position for himself and refused to obey Perdiccas' command. In contrast Leonatus came down with his army from the upper provinces and promised Eumenes to help him. Nevertheless when Hecataeus, tyrant of the Cadians, came to Leonatus, he advised him rather for the present time to go and help Antipater and relieve the Macedonians who were besieged in Lamia. Leonatus resolved to sail to Macedonia. He wanted Eumenes to go with him and planned to fight with Hecataeus. When Eumenes would not go and alleged that he feared Antipater, Leonatus believed him and kept nothing from him. When he could not win him over he planned secretly to murder Eumenes. Eumenes found out about this and escaped by night with his carriages. He had with him only 300 cavalry, 200 of his bodyguard and 5000 talents in gold, after the rate of silver. When he came to Perdiccas, he told him all Leonatus' plans. Thereupon Perdiccas took him in for a loyal friend and vouched for him in the council. (Plut. and Emil. Pro. in Eumene.)

2386. When Leonatus came to help Antipater, he was killed in a fight by the Greeks. (Diod. Sic. year 2. Olymp. 114. Justin, l. 13. c. 5. Plutarch in Phocion, Arrian in Photius.)

2387. When Thimbron captured Harpalus in Crete in a battle, he killed him. Harpalus had fled there from Asia and carried all the king's money with him. Thimbron got all the treasure, his army and fleet. He left Cydonia, a city in Crete, and with 6000 men or (as Diodorus has it) 7000 and sailed to the country of Cyrene. He was invited there by the exciles of the Cyrenians and the Barcenses, (Diod. Sic. year 2. Olymp. 114, Arrian in Photius, Strabo, l. 17. c. 837.)

2388. In a battle against the Cyrenians, Thimbron slaughtered them and took many prisoners. He then seized their port and prepared to take the city itself. He agreed to peace if they would pay him 5000 talents of coined money and give him half their chariots equipped for service. He sent ambassadors to the other neighbouring cities to join with him, pretending that he would make war on Libya and subdue it. Moreover he laid hold on all the merchants' goods that were in the port and gave them to the soldiers to scramble for. By this he made them more eager to follow him. (Diod. Sic. year 2. Olymp. 114.)

2389. Mnasicles, a man of Crete and one of Thimbron's captains had a fiery disposition. He defected from Thimbron to the Cyrenians. By showing Thimbron's cruelty and unfaithfulness, he persuaded them to break their covenant with him and to fight for their former freedom. Thereupon, when they had payed only 600 of the 5000 talents, they would pay no more. Thimbron planned to destroy them and seized 800 of their men whom he found in the port. He came with his own men, the Barcenses and Hesperitans, before the walls of the city. They did what they could to take it but failed and retired to the port. (Diod. Sic. year 2. Olymp. 114.)

2390. The Cyrenians left sufficient troops to keep the town and went with the rest foraging into the neighbouring parts. When these sent to Thimbron for help, he presently went with all the troops that he could take to relieve them against the Cyrenians. When Mnasicles saw that there were few or no soldiers left in the port, he had those who were left in the city, to sally out and attack the port. Those of the city were easily persuaded to do this and followed him and attacked the port. Because Thimbron and most of his men were not there, they easily took it. Any goods as they there found there that belonged to the merchants, were faithfully restored to the owners.

Mnasicles started to fortify the port against Thimbron in case he should return. Things went badly on Thimbron's side. For he had not only lost the port but with it all his provisions that were in it. However when he captured another town called Taricha, he raised his hopes again. (Diod. Sic. year 2. Olymp. 114.)

2391. Thimbron's mariners and sea soldiers were expelled from the port. They had no food and were forced to plunder the country for it. They were daily forced to do this. At last the men of the country found out their camps and laid wait for them. They slaughtered many and took as many prisoners as they had killed. They that survived, escaped to their ships and sailed toward other confederate places. On their way, there arose a violent storm which sunk many of the ships. Of those who escaped, some were driven ashore in Egypt and some in the Isle of Cyprus. Those who had encouraged the Cyrenians now fought against Thimbron and killed many of his men. (Diod. Sic. year 2. Olymp. 114.)

2392. Craterus departed from Cilicia with 6000 of those old soldiers who first came with Alexander into Asia. On the way he got 4000 troops besides 1000 Persian archers and slingers and 1500 cavalry. He hurried to the help Antipater and came into Thessaly. He yielded authority to Antipater and they both camped on the bank of the Peneus River. In the month of Munichion (our April), they fought a battle with the Greeks and defeated them. (Diod. Sic. year 2. Olymp. 114. with Arrian. and Plut. in the lives of Phocion and Demosthenes.)

2393. After Jaddus, his son Onias succeeded him in the priesthood at Jerusalem (Joseph. Antiq. l. 11. c. 8. s. 7) and there held the position for 21 years. (Scalig. in Grec. Eusebius, p. 50.)

2394. Thimbron had hired new soldiers from Taenarus in Laconia. These soldiers wandered around Laconia and were out of pay. He started a new war with the Cyrenians. They asked help from the Africans and Carthaginians. Together they assembled an army of 30,000 men. After a long and bloody battle, they lost many men and Thimbron won. The Cyrenians lost all their own commanders and made Mnasicles their general. Thimbron grew proud of this victory and attacked and captured the port of Cyrene. Every day he assaulted the city. As the siege continued and with shortages of provisions, the Cyrenians began to fight among themselves. The common people carried the day and expelled the rich from the city. Some of those who were expelled defected to Thimbron and others went into Egypt. (Diod. Sic. year 2. Olymp. 114.)

2395. Those who fled into Egypt asked Ptolemy to restore them to their country. With his help, they returned with an army and naval forces under the command of Ophellas a Macedonian. When those who had defected to Thimbron heard this, they prepared to defect to Ophellas. When Thimbron heard of their intentions, he executed them. When the leaders of the common people of Cyrene were frightened by the return of their exiles, they made peace with Thimbron and joined with him. In a main battle they were all utterly vanquished by Ophellas. (Diod. Sic. year 2. Olymp. 114.)

2396. In his escape, Thimbron was attacked by some African Carters, who took and carried him to Epicides. He held the town of Teuchira in those regions under Ophellas. The men of that place, with Ophellas' permission, first scourged him with whips and then sent him to be crucified at the port of Cyrene. Since many of the Cyrenians still continued fighting among themselves, Ptolemy made a journey there by sea. When he had settled all matters there, he returned by sea the same way he went. (Arrian, in Phot. Biblio.)

2397. When Perdiccas had Philip and the royal army at his command, he went against Ariarathes, the petty king of Cappadocia. He had not accepted Eumenes as governor there as he was ordered to. At that time, Ariarathes gathered a large army of 30,000 foot soldiers and 15,000 cavalry. In two battles, Peridiccas killed 4000 men and took 6000 prisoners including Ariarathes himself. He first tortured him and all that were allied to him and then crucified them. He pardoned the rest. When he had settled all matters in Cappadocia, he committed the government of it to Eumenes, according to the first establishment. (Diod. Sic. with Arrian. and Plut. in Eumene, and Appian in his Mithridatica, p. 175.)

2398. Eumenes committed the various cities of his government to his most trusty friends and gave them garrisons. Without imposing on Perdiccas, he appointed judges and tax collectors as he saw fit. When this was done, he returned with Perdiccas out of respect to him and so that he might not be a stranger at court. (Plut.)

2399. Perdiccas and King Philip left Cappadocia and went into Pisidia. They planned to destroy two cities, one of the Larandaeans, the other of the Isaurians. In Alexander's lifetime, these cities had slain Balacrus the son of Nicanor whom he had placed over them. They took Laranda on the first assault and killed all that were of age and sold the rest for slaves. They laid the city level with the ground. When those of Isaurus saw they were besieged, they set the city on fire planning to kill themselves and destroy the city. However the soldiers, to whom Perdiccas had given the spoil of the city, quenched the fire and found a large accumulation of silver and gold there. (Diod. Sic. year. 2. Olymp. 114.) Justin says that this was done by the Cappadocians when they saw Ariarathes taken. (l. 13. c. 6.) Orosius says the same. (l. 3. c. ult.)

2400. Jollas, the son of Antipater and Archias came to Perdiccas from Macedon. He brought them Nicaea, Antipater's daughter to be his wife. Long before this when his affairs were more unsettled, Perdiccas had betrothed her hoping to secure Antipater's loyalty. Now that he had gotten the royal army and administration of the kingdom quietly into his hands, he planned to marry Cleopatra, daughter of Philip, the father of Alexander and Alexander's sister. Eumenes urged him to marry Nicaea so that he might the more easily have a supply of the Macedonian youth and that he might not have Antipater for an opponent in his undertakings. Therefore he married Nicaea when she came. He did this mainly by the advise his brother Alcetes. (Diod. Sic. and Arrian. with Justin, l. 13. c. 6.)

2401. Cinna was another daughter of Philip's, and sister of Alexander but not by the same mother and brought her daughter Adea. She was called later Euridice and was to be married to Philippus Aridaeus. However Perdiccas and his brother Alcetes had her taken care of. Thereupon the Macedonians became enraged and Perdiccas to quiet them, was forced to give her mother in marriage to Arideus. (Arrian. in Photius.) There she is named, not Cynna, but Cynane. Yet in the same Arrian, (l. 1. deeds of Alex. p. 5.) she is called Cyna. Diodorus (year 1. Olymp. 116.) and Athena. (l. 13. c. 2.) call her Cynna.

2402. Perdiccas sent away Eumenes from Cilicia, under the pretence of taking care of his own government in Cappadocia. His real reason was that he might have control of the government of Armenia. Neoptolemus planned to make some changes there. However, Eumenes by flattery prevailed so much with him that although he was of an high and an intemperate spirit, Eumenes kept him in control. (Plut. in Eumen.)

2403. When Eumenes found that the Macedonian squadron had grown insolent and hostile, he raised an army of cavalry from the provinces in those parts. He remitted to them all payment of tribute and granted them other immunities. He furnished cavalry to those whom he most trusted and put them under his command. He encouraged their loyalty to him with his generousity and bounteous favours he bestowed on them. He kept them in shape by continual labours and journeys which he had them do. In a short time he had 6360 cavalry troops. (Plut. in Eumen)

3683a AM, 4392 JP, 322 BC

2404. Antipater and Craterus in Greece made war on the Aetolians. When Craterus' old soldiers were compelled by continual battles to lie abroad in the snow in the winter, they were ready to perish for want of supplies. (Diod. Sic. year 1. Olymp. 116.)

2405. Eumenes carried Perdiccas' presents to Cleopatra at Sardis. Perdiccas was now resolved to rid get rid of Nicaea, Antipater's daughter and to take Cleopatra to be his wife. Menander, the governor of Lydia told this to Antigonus, who was an intimate friend of Antipater. (Arrian) Perdiccas daily made false charges against Antigonus and tried to have him unjustly executed. Antigonus let on that he was coming to the hearing but secretly sailed in an Athenian ship with his son Demetrius and some other of his friends. They fled to Europe and there joined with Antipater. (Diod. Sic. year 1. Olymp. 116.)

3683 AM, 4393 JP, 321 BC

2406. Aristander, a soothsayer of Telmessa proclaimed that it was revealed to him by the gods that the land where Alexander's body should rest would be the most happy of all others and forever free from all foreign invasions. Hence there was much strife among the leaders of Macedon about who should get the body. The main disagreement was between Perdiccas and Ptolemy the son of Lagus. (Elian. l. 12. c. 64.) Perdiccas arranged with his friends to have it carried to Eugos. (Pausan. in his Attica, p. 5.)

2407. However, Aridaeus who had custody of the body, crossed Perdiccas and carried it to Ptolemy as he was journeying from Babylon by Damascus to Egypt. And although he met with many impediments from Polemon, a good friend of Perdiccas, yet he carried it into Egypt as he planned to. (Arrian. in Phot.)

2408. He spent two full years in preparations for this funeral and its magnificence is recorded in detail by Diodorus. Finally, he moved the body from Babylon with a very large number of workmen to open and level the ways where needed. Many others attended the funeral and followed him. Ptolemy with his whole army, went as far as into Syria to meet him. (Diod. Sic. year 3. Olymp. 114.) He took the corpse and buried it first at Memphis with all rites and ceremonies after the Macedonian custom. (Pausan. in his Attica. p. 5.) A few years later, it was moved to Alexandria, (Curt. l. 10. c. ult.) by his son Ptolemy Philadelphus and not by the father, (as Pausanias intimates in his Attica, p. 5. of which, see more in Strabo, l. 17. p. 794.)

2409. Perdiccas called a council of captains and friends in Cappadocia and asked them whether he should march with his army first into Macedon against Antipater or into Egypt against Ptolemy. Some were of the opinion to go first into Macedonia but it was resolved that it was best to begin with Ptolemy in Egypt. Otherwise when Perdiccas was engaged in Europe,

Ptolemy might come and take over Asia. Therefore Perdiccas gave to Eumenes, in addition to what he had already, the provinces of Caria, Lycia and Phrygia with the government of all that part of Asia which lies between the mountain of Taurus and the Hellespont. Eumenes was ordered to take charge of all the garrisons in Cappadocia and Armenia. He was to use them to check the actions of Antipater and Craterus, to fortify all places upon the Hellespont and to prevent their landing in case they pass through the sea in those parts. Moreover Perdiccas ordered his brother Alceres and Neoptolemus that they obey Eumenes in all things. He wanted Eumenes to do things as he would think best for the present using his discretion. Cilicia was taken from Philotas and committed to Philoxenus. Perdiccas left Damasens to better conceal his actions. He took Aridaeus and Alexander the son of Alexander the great by Roxane along with him. He marched toward Egypt to fight with Ptolemy. (Diod. Sic. Justin. l. 13. c. 6. Arrian. Plut. Emil. Probus, in Eumene, Pausan. in his Attica. c. 5.)

2410. Antipater and Craterus were told by Antigonus that Perdiccas had married Cleopatra and planned to invade Macedon and set himself up as absolute king to remove them from their governments. They made peace with the Eolians and left Polysperchon to manage all matters in Greece and Macedon. They hurried into the Hellespont on the Asian side and kept those who were appointed to keep that passage busy by sending daily embassies to them. They also sent ambassadors to Ptolemy who was otherwise a deadly enemy to Perdiccas as they were also. They desired him to join with them. They also sent to Eumenes and Neoptolemus both who were at that time in good standing with Perdiccas. They had Neoptolemus defect from Perdiccas and join them but could not win over Eumenes. (Diod. Sic. Justin, ut sup. and Arrian.)

2411. Alcetes, Perdiccas' brother, flatly refused to bear arms against Antipater and Craterus. Neoptolemus envied the power of Eumenes, and secretly joined with them but also plotted to kill Eumenes and betray all his army into their hands. When Eumenes discovered this, he was forced to fight it out with the traitor in a battle. He made a great slaughter of Neoptolemus' men, took all his baggage and won over the rest of his troops to his side. Eumenes became stronger with the addition of so many good Macedonian soldiers to his former army. Neoptolemus escaped with 300 cavalry only and fled to Antipater and Craterus. They again sent ambassadors to Eumenes to win him over and promised that he should not only hold what he had but also have more provinces given to him. When he replied that he would rather loose his life than break his word to Perdiccas, they divided their army in two. Antipater marched with one into Cilicia from there to Egypt to join forces with Ptolemy against Perdiccas. The other stayed behind with Craterus to fight with Eumenes.

2412. When Eumenes saw the enemy coming on, he feared least his soldiers, knowing against whom he was to fight with would not go with him but disband and flee from him. Therefore he led them about by an unfamiliar way where they might not easily hear how the matters went. There was already rumours buzzing among them, that Neoptolemus was recruited and he came on together with Pigris with an army of Cappadocian and Paphlagonian cavalry. Eumenes arranged it by carefully choosing his ground everywhere he went so that he could force the enemy to fight with the cavalry and not foot soldiers. Eumenes had a much stronger cavalry and was weaker than the enemy in foot soldiers. He had 20,000 foot soldiers from various nations and some 5000 cavalry. He trusted the latter to carry the day. Craterus had a little more than 2000 cavalry and as many foot soldiers as Eumenes. However, his soldiers were all old veteran Macedonians who had proved their valour and he trusted that they would secure the victory for him.

2413. These met in Cappadocia. Craterus had the right wing and Neoptolemus the left. Eumenes put none of his Macedonians to fight against Craterus but only two regiments of foreign cavalry led by Pharnabazus, the son of Arabazus and by Tenedius of Phoenicia. He wanted them without any shouting or words to attack the enemy quickly. Eumenes, with a company of 300 cavalry attacked like lightening on Neoptolemus. Craterus acted very bravely and valiantly. However his horse stumbled and a certain Thracian, or rather an Arrian, a Paphlagonian, put a lance through his side and knocked him to the ground. In the fall, one of Eumenes' captains recognised him and did what he could to save him. However he died from his wound. Meanwhile, Eumenes and Neoptolemus met and fought with each other. Both got off their horses to the ground so that each man might easily see with how deadly a hatred they encountered each other and that their spirits were more hostile than their bodies could be. Eumenes wounded Neoptolemus in one of his hamstring muscles. Although his hamstrings were cut and he fell, yet his courage bore him up and he raised himself up on his knees. He continued fighting and gave Eumenes three wounds, one in his arm and the other two in his thigh. None of them was mortal. After the second blow, Eumenes made a full blow at him and struck off his head. This was about ten days after the former victory which he had over him. (Diod. Sic. Justin, ut sup. and Arrian.)

2414. When Eumenes saw Craterus brought half dead from the battle, he did what he possibly could to save his life. When he died, he wept bitterly over him and with outstretched arms lamented his fate. He had held a high position and the two liked each other very much. He gave him an honourable burial and sent his bones home into Macedon to his wife and children. (Plut. and Emil. Pro. in Eumene.)

2415. Both the leaders were slain and many others especially of the better troops were taken prisoner. The rest of the cavalry fled back to the main squadron of the foot soldiers as to a more sure defence. Eumenes was content with what he had done, sounded a retreat and set up a monument on the place and buried his dead. The enemy foot soldiers were trapped and could not escape without Eumenes' permission and desired peace. They swore oaths of loyalty to him and had permission to buy food in the adjoining places. However, as soon as they had gotten food and recovered their strength, they broke their oath and returned to Antipater. (Diod. with Arrian. and Emil. Probus.)

2416. Perdiccas, with the two kings, Aridaens, and the young child Alexander came with his army into Egypt and camped near Pelusium. While he was busy in clearing an old ditch, an extraordinary flood of the Nile destroyed all his works. Although Ptolemy had cleared himself to the world of all those crimes which Perdiccas charged him with and the army was not enthused but this campaign, Perdiccas was determined to make a war on him. (Diod. Sic. and Arrian.)

2417. When Perdiccas at last saw that many of his friends abandoned him and fled over to Ptolemy, he assembled all his commanders and captains. He tried to win them over with gifts, generous promises, fair words and his good behaviour toward them. Then moving his camp without any noise, in the night and camped on the bank of the Nile River not for from a certain citadel called Murus Camelorum, i.e. a Wall of Camels. At day break, he crossed the river with his army and elephants and attacked the citadel but was valiantly repulsed by Ptolemy and gladly retreated into his camp again. The next night, he moved as quietly as possible and came to a place opposite Memphis. Here the river parted and made an island suitable to camp on. In crossing the river to the island he lost more than 2000 men. At least 1000 who were for a long time tossed up and down in the water, were devoured by the crocodiles and other large animals in the river. Ptolemy took these bodies as were cast ashore on his side of the river and gave them

a proper funeral. He sent their bones to their friends and kinsmen in the army. Thereupon, the minds of the soldiers grew much more enraged against Perdiccas, and were more inclined to Ptolemy than ever before. (Diod. Sic.)

2418. Then arose a rebellion in the camp in which about 100 of the chief commanders including Pithon defected from Perdiccas. Pithon was a very brave man and noted for his virtue and valour. He was held in high esteem among all Alexander's friends. Some of the cavalry conspired secretly together and went to Perdiccas' pavilion and killed him. He had now held that government 3 full years, at least, the third year running. (Diod. Sic. with Arrian and Justin. l. 13. c. 8. Pausan. in Attic. p. 5. and Emil. Prob. in Eumenes.)

2419. The next day when the whole army was called together, Ptolemy crossed the river and came to the two kings. He presented both them and other of the nobles with expensive gifts and behaved himself fairly and in a humble manner to them all. When he had excused himself for what he had done, he found that the army was destitute of provisions. He supplied them with plenty of grain and all other necessities. He made it publicly to appear that he was heartily sorry and bemoaned the present state and condition of Perdiccas' friends. If he saw any Macedonian in any distress or danger, he did what he possibly could to relieve and help him. By so gracious behaviour, he might easily have gotten to be the guardian of the two kings, as Perdiccas had been. Yet he persuaded them to make Pithon and Aridaeus the guardians of the two kings, Aridaeus and the young child, Alexander. This they all agreed to. Pithon was the man that had formerly quieted the disturbances of the Greeks in upper Asia. Aridaeus had formerly the duty of convoying the body of Alexander from Babylon. They had supreme power over all the armies as Perdiccas had, according to the first establishment. (Diod. Sic & Arrian.)

2420. Two days after the death of Perdiccas, news arrived of Eumenes' victory in Cappadocia and of the death of Neoptolemus and Craterus. If this had come 2 days earlier, it would have no doubt saved Perdiccas' life. For who, after that success, would have dared stirred against him? The Macedonians were enraged for the death of Craterus and declared Eumenes a public enemy along with 50 of his friends. Pitho Illyrius, (for so I read them, in Justin, as also in Arrian's Indica, p. 185. Pithon, the son of Craterus, of Alcomene; which in Stephanus' de Urbibus, is a city in Illyria) and Alcetas the brother of Perdiccas were on the list. The generals who were against them were Antigonus and Antipater. For this purpose was Antigonus sent for from Cyprus and commanded together with Antipater to come to the two kings in all haste. (Diod. Sic. and Arrian. with Just. l. 13. c. 8. and Plut. in Eumene.)

2421. In Egypt all that had any association with Perdiccas were executed including his sister Atalanta whom Attalus the admiral of Perdiccas with the fleet at Pelusium, had married. When he heard of the death of his wife and of Perdiccas, he weighed anchor and sailed to Tyre. Archelaus a Macedonian and governor of the place entertained him with all respect and love. He surrendered the city and gave the 800 talents which Perdiccas had deposited there to him.

2422. Attalus stayed at Tyre and received and helped all of Perdiccas' friends who escaped from the camp at Memphis. (Diod. Sic.)

2423. Euridice, the wife of King Aridaeus, did not want the two guardians to make any important decisions without her. First they declined to do this. Later they told her plainly that she had nothing to do with matters of state and they would have care of her only until Antigonus

and Antipater came. (Arrian.)

2424. Pithon and Aridaeus, the two guardians left the Nile River with the two kings and the army and came to Triparadisus in upper Syria. Euridice was meddling in matters of state and would many times cross the guardians. Pithon was offended by this all the more when he saw the Macedonians were inclined to obey her commands. He called the Macedonians together and before them all resigned his guardianship. Thereupon they chose Antipater to be the guardian in his place with all the sovereign power going with it. (Diod.)

2425. The army now demanded of Antipater all those rewards for their long labour in the wars which Alexander had made them serve in. When Antipater had nothing to give them at that time, he told them that their demands were just and reasonable and that he would shortly look into the king's treasure and find out whatever he had laid up. This speech gave the army little satisfaction. Thereupon when Euridice also helped forment discontent with him, the minds of the common soldiers were stirred up to rebel against him. At the same time Euridice made a public declamation against him. It was read by Asclepiodorus, her secretary, to the people. Attalus agreed and made a speech of his own. So that Antipater barely escaped alive out of their hands. However, Antigonus and Seleucus stood up in his defence and by this risked their own lives also.

2426. Therefore when Antipater had escaped to his own army, the chief commanders of the cavalry came together. After much adieu, they pacified the multitude and so Antipater was sent for again and asked to resume the sovereign power and use it as formerly he had done. (Diod.)

2427. After this, Antipater made a new distribution of the governments of the provinces in Triparadisus. He partly ratified what had formerly been done in that region and made some alterations as required. He left Ptolemy what he had, for it was hard to remove him to any other government since he was firmly entrenched in Egypt. Mesopotamia and the country of Arbela were assigned to Amphimachus, the king's brother. Babylon went to Seleucus, Parthia to Philippuis, Aria and Drangiana to Atasander of Cyprus. Bactria and Sogdiana went to Stasanor of Solos from the same land. Media, as far as to the Caspian Gates, was taken from Atropates, the son-in-law of the deceased Perdiccas and given to Pithon the son of Crateas or Cratenas. Thereupon Atropates, called the lesser Media from his own name Atroperia and revolted from the Macedonian government and made himself absolute king of it. His posterity held it down until the time of Strabo. (Strabo. l. 11. p. 523.) Antigenes, (for whom Antigonus is incorrectly written in Diodorus) captain of the silver targeteers was given the province of Susa because he was the first that went against Perdiccas. 3000 of the most active Macedonians in the recent sedition were given to him. The rest of the provinces of the upper Asia were left in the hands of such as had them before except for Patala. It was the greatest city of all India and was by this settlement assigned to King Porus, according Arrian. This we can hardly believe.

2428. In the lesser Asia, Cappadocia and Paphlagonia were taken from Eumenes and given to Nicanor. Lydia, (not Lycia as it is read in Diodorus) was given to Clytus. Phrygia the lesser as far as to Hellespont, went to Aridaeus. Caria with Phrygia the Greater, Lycaonia, Pamphylia, and Lycia, went to Cassander to govern as he did before. In Diodorus, it is written Cilicia instead of Lycia. A little before this he says Cilicia was given to Philoxenus. More correctly as Arrian has it, the province was confirmed to him. For I showed a little before from (Justin. l. 13. c. 6.) that Perdiccas had taken that province from Philotas and given it to Philoxenus.

2429. Antigonus was nick-named, the cyclops because he had only one eye. (Elian. l. 12. Var. Hist. c. 14.) Antipater made him general of the king's army and commander of those forces in particular which Perdiccas had. He committed to him also the care of the two kings and sent him to make war on Eumenes which he was anxious to do. Based on this, Appianus (in his Syriaca, p. 121.) says that Antipater made him overseer of all Asia. Diodorus (l. 18. p. 626.) calls him absolute commander of all Asia but joined with him his own son Cassander, the governor of Caria, as his general of the cavalry. He did this so that if Antigonus should go about to establish himself, he might have someone to keep an eye on him. (Diod. Sic. & Arrian.)

2430. At the same time Antipater made Autolychus, the son of Agathocles, Amyntas, the son of Alexander and brother to Pencesta, Ptolemy the son of Ptolemy and Alexander the son of Polyspercon, captains of the bodyguard to the two kings. (Arrian.) He received great applause among all the men for his well ordering and due administration of things in his guardianship. Then he journeyed with the two kings to Macedon. (Arian. & Diod.)

2431. When Eumenes heard that he was declared an enemy by the Macedonians and that Antigonus was sent against him, he voluntarily declared the matter to the army. He feared least perhaps the news of it coming otherwise to them might make matters worse than they were or the surprise of it would dampen their courage. At least by this he would find how his army took the news and their attitude toward him. He told them plainly that if any one was afraid because of this news, he was free to leave and go wherever he wished. With these words he so won and secured the loyalty of the men to him that they all bade him be of good cheer. They said that they would cut that decree of the Macedonians in pieces with their swords. (Justin. l. 14. c. 1.)

2432. Moreover when news of that decree came to Alcetas the brother of Perdiccas, he fled and ingratiated himself with the Pisidians. For while he was among them, whenever he got plunder from the enemy, he gave them half of it. He was always friendly and courteous to them in his speech. He often invited the principal men of them to feasts and honoured them with gifts and presents,. By this he won their hearts to him. (Diod. Sic. p. 623.)

2433. Attalus, who was the chief admiral of the navy and who was with the first of them that defected from Antipater, fled and banded himself with the rest of the exiles. He got together an army of 10,000 foot soldiers and 800 cavalry. With these troops he went to capture Cnidus, Caunus, and Rhodes. However Demaratus the admiral of Rhodes valiantly held him off. (Arrian.)

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2434. Eumenes took as many horses as he wanted from the king's herd which was on Mount Ida: When he sent an account of them in writing to the king's officers of the revenue, Antipater laughed at it. He said that he wondered to see Eumenes so cautious as to think that either he himself would ever be accountable to them of the king's goods or look for an accounting of them from others.

2435. From there he marched with his army. He did not go into Etolia, as it is in the printed copies of Justin but as a manuscript copy has it, into Etulia or Etulane. This is a part of Armenia the lesser in Cappadocia. (This is according to Isaacus Vossius, a most learned young man and my very good friend, who observed this from Ptolemy.) Here he levied money of the cities in

those parts. If any refused to pay their contribution, he plundered them as though they were enemies. From there again, he went to Sardis and to Cleopatra, the sister to Alexander the Great. He hoped that by her presence as royalty by his side, it would strengthen the loyalty of the officers of his army to him. (Justin. l. 14. c. 1.) When it happened that Antipater also took Sardis on his way to Macedon, Eumenes was planning to fight in the fields of Lydia. He was the stronger in the cavalry and he was desirous to let Cleopatra see of what metal he was made. However Cleopatra feared lest Antipater and the Macedonians might charge her with being the author of this war against them and persuaded Eumenes to leave Sardis. (Plutarch & Arrian.) Nevertheless when Antipater came, he rebuked her for having any association with Eumenes and Perdiccas. She stood her ground and defended her actions and blamed Antipater for this state of things. Finally, they parted on good terms with each other. (Arrian.)

2436. Therefore Eumenes left the country of Lydia and marched away into upper Phrygia. He made his winter quarters in Celaene (Plut.) and sent to Alcetas and his associates. He advised them to assemble their forces into one body and to make a united attack on a common enemy. When they could not agree among themselves, nothing was done. (Arrian.) Alcetas and Polemon and Docimus could not agree about who should be the leader. Thereupon Eumenes noted the old proverb and said: "There is no fence against destruction." (Plutarch.)

2437. Eumenes promised to pay his army within three days and sold all the towns and cities of that country which was filled with men and cattle. Thereupon the captains and commanders took them off his hands and received battering rams from him. They went and entered by force into the towns and sold all and fully paid each man. (Plutarch.)

2438. Antipater did not dare fight with Eumenes yet. He sent Cassander to fight with Alcetas and Attalus. They fought and departed on equal terms but Cassander had the worse of the battle. (Arrian.)

2439. Cassander became unfriendly to Antigonus but his father Antipater persuaded him to befriend him again. When Cassander met with his father in Phrygia, he advised him, not to go too far away from the kings nor to rely too much upon Antigonus. However, Antigonus by his temperate and discreet behaviour on all occasions, did what he could to make Antipater trust him. Thereupon Antipater set aside his displeasure towards him and turned over to him the forces which he had brought with him from Asia. These were 8500 Macedonians and as many cavalry of his confederates with some 70 of his elephants. Antigonus was to use these forces to war against Eumenes. Antigonus accepted the task and Antipater with the kings, journeyed to Macedon, (Arrian.)

2440. The whole army cried out for their wages and Antipater promised them pay when he came to Abydus. He told them that perhaps he would give them the whole amount which Alexander had promised and if not at least most of it. Encouraging them with this hope, he quietly marched to Abydus. When he came there, he with the two kings in his company stole away by night and crossed over the Hellespont to Lysimachus. On the next day, they followed him without any further demands for their pay. So says Arrian (in Biblio. Photh. c. 92.) and here Arrian ends his ten books which he wrote of the deeds of Alexander.

2441. Antigonus assembled all his forces from their winter quarters, to march against Eumenes and to subdue him. Eumenes was at that time in Cappodicia. (Diod. Sic.) There were signs

everywhere in Eumenes' camp, promising 100 talents, good conditions and offices besides, to the one who would bring Eumenes head to Antigonus. (Justin l. 14. c. 1. Plut. in Eumene.) When Eumenes knew of this, he immediately called all the soldiers together and first thanked them all that in so large a number, there was no one that would break his oath with Eumenes for the sake of a reward. Eumenes cleverly intimated to them that these signs were his own and he used them to determine their loyalty to him. Hence if the enemy should do the same later, the army would imagine it was just another ploy by Eumenes to determine their loyalty. Thereupon they all cried out and vowed their service to protect his life. (Justin.) They decreed among themselves that there should be chosen from the main part of the army, 1000 men for his daily guard. They would watch every night in turn about him. Those who were chosen, were glad for the service and willingly received from Eumenes such gifts as the Macedonian kings normally bestow on their friends. For Eumenes gave them scarlet hats and robes which among the Macedonians was always esteemed a great favour from their kings. (Plut.) However one of his chief commanders, Perdiccas along with 3000 foot soldiers and 500 cavalry defected from him. When he journeyed 3 days, Eumenes sent Tenedius a Phoenician, with 4000 select foot soldiers and 1000 cavalry to overtake them. This he did and attacked them by surprise at night while they were all asleep. He took Perdiccas prisoner and brought back all his soldiers to Eumenes. He picked out the chief instigators of that revolt and executed them. The rest were distributed in small numbers among his other companies. He spoke well to them and used them courteously, thereby winning their affections to him again. (Diod. Sic.)

2442. After this Antigonus dealt by a secret messenger with Apollonides, one of the commanders of the cavalry under Eumenes. By making generous promises, he had him betray Eumenes and in the middle of the fight to forsake and turn against him. Eumenes at this time camped in the country of Orcynia in Cappadocia. This was a place suitable for the cavalry to fight in. Antigonus went there with his army and took over all the upper ground near the foot of the mountains. His army had 10,000 foot soldiers who were mainly Macedonians and men of admirable strength and courage. He also had 2000 cavalry and 30 elephants. In Eumenes' army were at least 20,000 foot soldiers and 5000 cavalry. The battle began very fiercely and Eumenes' side was winning. When Appolonides with his regiment of cavalry defected to the enemy, Antigonus won. In that fight, Eumenes lost 8000 men and all his wagons. (Plut.)

2443. Eumenes did not allow the traitor to escape. While he was in the act of that villany, he took him and hung him up. Eumenes fled by a the opposite way from which they that pursued him took. He turned back shortly and passed by the enemy and came to the place where the battle was fought. Here he camped and gathered together the bodies of his slain. Since the place lacked firewood he took the doors and gates of the towns and villages in the area. He had them broken and made piles to burn his dead on. The captains were burned separately from the common soldiers. When Antigonus returned to the place later he was amazed at this bold act of his and the undauntedness of his high courage. (Plut.)

2444. Eumenes found by chance Antigonus' wagons. Although he might have taken many prisoners and many slaves with many goods, he did not. He feared lest his men having gotten so much wealth would grow less anxious to fight and to move quickly because of all the goods they picked up. Eumenes ordered that each man should feed his horse well and refresh himself. Then they should be ready to attack the enemy. Meanwhile he secretly sent to Menander, who was set to guard the enemies luggage, to move immediately from the plain to the foot of the mountain. He feared lest Menander would be suddenly surrounded by the enemies' cavalry. When Menander saw the potential danger, he moved quickly. The enemy said that they were very

much indebted to Eumenes for sparing their children from slavery and their wives from rapine. However, Antigonus told them that Eumenes did it not for their sakes, but so as not to burden his troops with useless goods in their flight. (Plut.)

2445. Eumenes went from there and secretly persuaded a great many of his men to leave him for the present. This was either from an honest concern for them or because they were now grown too few to oppose the enemy and yet were too many to conceal with him in his flight. He came to Nora, which was a strong citadel and which Strabo, (l. 12.) says in his time was called Neroassus and located near Cappadocia and Lycaonia. He had 500 cavalry and 200 foot soldiers with him. (Although Diodorus says that there were not more than 500 in total.) As many of his friends as desired his permission to leave, he embraced each one of them in a fair and courteous manner and sent them away. They wanted to leave either because of the desolateness of the place or the scarcity of provisions. He freely gave them the food that they found there. The place was not more than about 400 yards in size and there was in it provision enough of grain, salt and water. There was no supply of fresh food to be had. (Strabo. with Diodorus, and Justin. l. 14. c. 2.)

2446. Antigonus came to the place. Before he besieged it, he sent to Eumenes to come to a talk. When he required hostages, Antigonus refused but asked him to come out to his superior. Eumenes sent him word again that:

``As long as he wore a sword by his side, he would acknowledge no superior."

2447. Thereupon, when Antigonus sent him his own brother's son, called Ptolemy, as was required, Eumenes came out and they embraced each other very lovingly and in all familiar manner. They had discussed various matters. Antigonus noticed he never mentioned anything of his own security or pardon but still demanded his former governments to be confirmed and to be recompensed for his losses. The bystanders stood amazed at it and wondered at the constancy of his courage and magnanimity that was in him. Antigonus told him that concerning these matters, he would talk with Antipater. So, with much adieu, he returned again to his citadel safe from the violence of the crowd. Antigonus built a double wall with trenches around the citadel and left enough men to maintain the siege. He then moved his camp. (Strabo. with Diodorus, and Justin. l. 14. c. 2.)

2448. After a while Eumenes sent messengers to Antipater to make peace. One of them was Hieronymus the historian who was born in Cardia, as Eumenes was. (Diod. Sic. & Justin, l. 14. c. 2.) In the meant time, he provided food for his company and though his provisions were short, yet he cheerfully accepted what he had. He had them all in their turn to his table where he entertained them with pleasant discourses and good speeches instead of better food. (Diod. Sic. and Plut.) As often as he wanted to, he would sally forth and either burn or destroy Antigonus' works. (Emil. Prob.)

2449. He feared that he might lose all his horses from lack of exercise and since they were always confined to one place. He ordered every day to prop up his horses with their fore feet above ground and made them stand on their hind feet. So that with striving and much struggling, they might get exercise and sweat. He gave them boiled barley to eat, that they might more easily digest it. When at last he came out of the citadel, everyone wondered to see his horses so fat and sleek, as if they had been all the while kept in the best pasture of the country. (Diod. Sic.

Jul. Fronti. Stratag. l. 4. c. 7. Plut. and Emil. Prob. in Eumene.)

2450. Ptolemy the son of Lagus, knew that Phoenicia, and Coelosyria would be very advantageous to him for the defence of Egypt and also for the capture of Cyprus. He thought much on how he could take them over. Therefore he tried to persuade Laomedon, who was made governor of those two provinces, first by Perdiccas and later Antipater, to turn them over to him. He offered him a vast sum of money for it. When this did not work, he raised a large army and made his trusted friend Nicanor the general of it. He sent him to take this area by force. Nicanor marched into Syria and took Laomedon prisoner. However, he bribed his keepers and to Alcetus in Caria. Nicanor in a short time subdued all Phoenicia and Syria. He put garrisons in them and he returned to Egypt. (Diod. Sic. with Appia. in Syriac. p. 121. & Pausan, in his Attica. p. 5.)

2451. Ptolemy attacked the parts of Phoenicia and Syria. When he had captured Jerusalem by deceit, he carried from there 100,000 men into Egypt. Of these he selected 30,000 of the ablest of them whom he armed and took into his army with greater than normal pay. He committed his garrison towns and citadels in Egypt into their trust. The rest he sold away for slaves among his soldiers. This was not necessarily of Ptolemy's doing but from the desire of the soldiers. They wanted the Jews more than any other people to help to do the menial tasks related to war. (Aristeos, in l. de 70. interpret. with Ptol. Philadel, his epistle, cod. lib. Joseph. Antiq. l. 12. c. 1. Euseb. 2. in Chron.)

2452. Concerning the capture of Jerusalem, Agatharchides Cnidus describes it in his book of the successors of Alexander the Great, in Josephus (l. 1. cont. Apion. p. 1050. with l. 12. Antiq, c. 1.)

``They who are called Jews, live in a most fortified city which the natives call Jerusalem. They keep every 7th day as a holiday. They do not involve themselves in war, husbandry or any other type of work on this day. They only hold up their hands in hallowed places and stay there praying until the evening with outstretched hands. When Ptolemy, the son of Lagus entered their city with his army, all men observed the folly of them that were observing the Sabbath. So the country became enslaved under a bitter master and their law was found to be nothing else but a foolish custom."

2453. Appian adds, that Ptolemy demolished the walls of the city. When he had left garrisons in Syria, he returned to Egypt by sea. (in Syriac. p. 119, 121.)

2454. Concerning this Jewish deportation into Egypt, Josephus write: (l. 12. Antiq. c. 1.)

``Ptolemy carried away many captives from the hill country of Judaea, the places bordering on Jerusalem, from Samaria and from Mount Gerizim into Egypt. He made them to dwell there. He found that they of Jerusalem kept their oaths from the reply which they made to Alexander's messengers after the last defeat of Darius. Therefore he decided to put many of them in his garrisons and citadels. When he had settled many of them in Alexandria, he gave them the same privileges which the Macedonians had. He bound them all with an oath to be true liege men to his posterity because he had bestowed such large favours on them."

2455. Again in his (2nd book cont. Apio. p. 1063.)

``Ptolemy Lagus committed all his citadels and places of strength to his Alexandrian Jews. He thought they would be kept most safely in their hands because of their fidelity and integrity. So that he might reign most securely in Cyrene and other parts of Lybia, he sent many of those Jews to live in that country."

2456. From these Jews, descended Jason of Cyrene from whose writings was collected the second book of the Maccabees, /APC 2Ma 2:23 and Simon of Cyrene, who bore the cross of Christ, Mt 27:32 and of whom mention is made in: Ac 2:10 6:9.

3685a AM, 4394 JP, 320 BC

2457. While Eumenes was trapped in Nora, Antigonus besieged it with a double wall around him. He marched with his army against Alcetas and Attalus. He first went into Pisidia where Alcetas with his forces were. In 7 days he marched over 310 miles to the city called, "The City of the Cretenses". Because he came so fast and suddenly upon them, he took over some suitable hills and places of advantage there. In his army besides his elephants, were 40,000 foot soldiers and 7000 cavalry. However, Alcetas dared to meet him in the open field with only 16,000 foot soldiers and 900 cavalry of his friends in his army. Antigonus had the advantage of the ground and had a much stronger force. He routed him and took both Attalus, Docinius and Polemon, and many other chief captains as prisoners. He showed them his mercy and used great clemency and humanity toward them. He distributed the rest among his own companies and thereby greatly increased his own army.

2458. Alcetas, with his bodyguard, his sons and other Pisidians who served him, fled to Telmessus, a city of Pisidia. The Pisidians numbered about 6000 and were all very strong and valiant men. They promised never to forsake him. Therefore when Antigonus with all his army came before the walls of Telmessus and demanded Alcetas to be delivered to him, the older men wanted to turn him over. However, the younger men met together at night and swore an oath not to forsake him in spite of any danger that might come. In spite of this, the elders of the city sent a messenger secretly to Antigonus to let him know that they would deliver Alcetes into his hands dead or alive. The condition was that he would send the soldiers to a skirmish and pretend to flee and retreat to a reasonable distance from the walls of their city. This was done and drew the young men out of the city. In the meantime, the elders attacked Alcetas with their men. He killed himself rather than fall into the hands of the enemy. His body was placed on a funeral bier and wrapped in a vile cloth. While the young men were fighting, his body was sent to Antigonus. For 3 days he exposed it to all the contumelies and indignities that could be imagined and at last had it cast out unburied. When the young men returned from the fight and heard what had happened in their absence, they were enraged with the elders. They seized part of the city and resolved at first to set it all on fire. However, they changed their minds and started plundering and wasting the enemies' country in the area. When they learned that Antigonus had left the corpse of Alcetas behind him, they took it up and gave it an honourable burial. (2nd book cont. Apio. p. 1063.)

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2459. Antipater became sick and before his death he made Polysperchon to be the guardian of the kings and sovereign commander in his place. Polysperchon was almost the oldest man of all

that served under Alexander. He was held in very great esteem among the Macedonians. However, Cassander, Antipater's son, was not content with his office of general of the cavalry. He was enraged to see that Polysperchon was preferred before him as the guardian and sovereign of the realm. He began to plot with his friends to get the kingdom into his own hands. He sent secretly his agents to Ptolemy and renewed his former friendship with him. He desired that he would make an alliance with him and come away with his fleet from Phoenicia into Hellespont. He did likewise with the other commanders and cities and urged them to join forces with him. (2nd book cont. Apio. p. 1063. with Plutarch in Phoecio.)

2460. When Antigonus returned with his army from Pisidia into Phrigia, to the city of the Cretenses, he was there notified of all these matters by Aristodemus of Miletum. This pleased him well for he aspired to supreme sovereignty also. (Diodorus, with Plutarch in Eumene.) He was left as sole and absolute commander of all Asia by Antipater and had a larger army there than anyone else. He planned to seize all the king's treasure there while there was none to oppose him. He had then in his army, 60,000 foot soldiers and 10,000 cavalry and 30 elephants. He saw that he had the means to increase, if needed, his army at his pleasure. He could get troops from foreign countries and Asia was well able to feed and pay them all abundantly. Therefore he called a council of his friends. He declared to them that his purpose was for the good of them all. Thereupon he assigned his friends to various offices and commands. He secured them with generous promises to be loyal to him and help him do what he planned. He resolved to go through all Asia and to put out the governors and replace them with ones of his own choosing. (Diod. Sic.)

2461. When Aridaeus who had the government of Phrygia on the Hellespont, knew what Antigonus was up to, he went and attacked the large city of Cizycum. This city would be most suitable for his needs. He had at army of more than 10,000 mercenary foot soldiers, 1000 Macedonians, 500 Persian archers and slingers and 800 cavalry. With these he had all types of battering rams. The men of Cizycum, under the pretence of a treaty for peace, obtained a truce for a time. They dragged out the discussions for the surrender while they secretly sent to Byzantium for help and supplies of men and equipment of all kinds for their defence. As they sailed along their own coasts with their warships, they gathered men from the country and put them in the city along with any supplies they brought with them. Aridaeus was fooled by the men of Cyzicum, as he later found out and had to return to his own government again. (Diod. Sic.)

2462. When Antigonus was at Celenae, he hurried away with 20,000 select foot soldiers and 3000 cavalry to relieve Cizycum. He hoped to ingratiate the city to him. However, he came too late. He sent messengers to Aridaeus to rebuke him for his actions. He required Aridaeus to give up his government and to live after that as a private citizen. He would have the revenue of only one city to live on. When Aridaeus refused to do this, he placed guards about the gates and on the walls and other places of the city where he was. Then he sent away a part of his army with a commander over them to side with Eumenes. They were to raise the siege from the Nora Citadel and help Eumenes out of that danger. This was to help him make a league with Eumenes against Antigonus. (Diod. Sic.)

2463. Emil. Probus tells us that Eumenes toward the beginning of the spring, under pretence of submitting himself to Antigonus and entreated of conditions daily, at last tricked him. He and all his people escaped from the citadel. (in Eumene.) However, Justin, (l. 4. c 2.) says that Antigonus raised the seige when he found that Antipater had sent relief to Eumenes. Diodorus

and Plutarch state that Eumenes by the mediation of Hieronymus Cardianus, his countryman and true friend, was allowed to come out on his word and thus it was.

2464. Antigonus was wondering how to get everything under his control. He sent for Hieronymus the historian, to come to him. He used him to send a message to Eumenes to cut a deal. He wished to forget what had happened between them in the fight at Cappadocia. He would now be pleased to join with him in a firm league of love and friendship and association of arms. He offered to give him far more wealth than he had lost and a better province than he ever had before. He would make him the best of all his friends and partaker of all his designs and fortunes. (Diod. Sic.) When Antigonus had drawn up this in the form of an oath to bind each other to strict observance of the conditions, he sent it to Eumenes. Eumenes took it and amended it in some points. Then he asked those Macedonian captains who were in the siege against him to judge which of the two was the better and less ambitious. Among other things, Antigonus made mention of the kings in a formal manner but in the performance of all services and conditions, he referred only to himself and these were made in his own name. Whereas Eumenes, in his draught, first mentioned Olympias with the two kings. Secondly he arranged the oath on such terms, as purported that he would reckon them all friends and foes, as were friends and foes, not to Antigonus but to Olympias and the two kings. When this seemed to be the more reasonable of the two, Eumenes took his oath. For taking the oath, they presently raised their siege and sent to Antigonus and asked him to bind himself to the same oath as Eumenes had. Meanwhile, Eumenes, sent whatever hostages he had of the Cappadocians, back home again. Antigonus wrote back a sharp and a taunting letter to those Macedonians for presuming to amend anything in the form of the oath which he had prescribed for Eumenes to take and wanted them to besiege him again. This reply came too late. (Plut.)

2465. When Eumenes had escaped after a year's close siege, beyond his expectations, he stayed for awhile in Cappadocia. He gathered together his old friends and soldiers who were now scattered about the country. (Diod. Sic.) He started all over again from nothing. The friends of those hostages whom he had restored, lent him horses wagons and tents. In a short time, about 1000 cavalry from the old regiments which foraged up and down the country, came to him. (Plut.) Eumenes was a most active and industrious man and there were others there who were also just as devoted to the state as he was. Hence it happened that great number of soldiers came flocking to him. Within a few days, in addition to the 500 friends who were with him in the citadel, he had gotten 2000 men who were all ready to serve him. (Diod. Sic.)

2466. Antagonus sent some of his forces to besiege Aridaeus, the governor of lesser Phrygia. He marched himself with most of the army into Lydia to expel Clitus from his government. However, Clitus was forewarned and presently packed every town of his and place of defence with a strong garrison. He went into Macedon to acquaint the kings and Polysperchon the guardian of the kings, of Antigonus' doings and his planned revolt from the Macedonian government. He asked for help against him. (Diod. Sic.)

2467. Antigonus took in Ephesus at his first coming. Some within the city betrayed the city into his hands. Later, Escylus of Rhodes came there. He brought 4 ships with 600 men from Cilicia and 400 talents. These were to be sent to the kings in Macedon. Antigonus seized on it all for his own use and said that he had need of it to raise and pay foreign soldiers with. By this act, he plainly showed his intention to be independent and to rebel against the kings. When this was done, he proceeded to take the rest of the cities. Some he took by force, others by fair words. (Diod. Sic.) From this revolt, it is that Dexippus, Porphyrie and Eusebius calculate the 18 years

of his rule in Scaliger's Graeca Eusebiana (p. 48. 164, 226.)

2468. When Cassander crossed the Hellespont, he went to Antigonus in Asia. He wanted his help and assured him of Ptolemy's agreement about it. Antigonus was glad of his coming and presently offered to help him by land and sea. This he did under a pretence, as if he would help him for his father Antipater's sake. His main purpose was to embroil Cassander in as many wars and troubles as possibly he could in Europe so that he might more freely move about and take over Asia and make himself king there. (Diod. Sic.)

2469. Polysperchon, the guardian of the kings and curate of the Macedonian empire, sent letters to Eumenes, in the two kings' names, requiring him to be loyal to the kings and fight against Antigonus as he had done before. He gave Eumenes the choice of coming into Macedon and there, jointly with him, be a guardian of the two king's or would stay in Asia. If he stayed, he would receive supplies of men, money and equipment to oppose Antigonus who had now openly declared himself a rebel against the kings. If he needed greater forces, Polysperchon would be ready with the kings and all the power that the kingdom of Macedon could muster to cross the seas and to come into Asia to join forces with him. Similar letters were sent to the treasurers in Cilicia, requiring them from the money which was at Quindi (where the kings' treasure for Asia was kept, according to Strabo l. 14. p. 72.) to immediately pay him 500 talents toward his recent losses. From the rest of the kings' money, they were to give him as much as he should ask, to hire and pay for foreign soldiers. He also wrote letters to Antigenes and Tentamus, who between them commanded 3000 silver targeteers under Antigonus, that they defect to Eumenes and help him all they could. Polysperchon did this as the man that was made absolute commander and governor of all Asia under the kings. Olympias, the mother of Alexander the Great, did her part and wrote similar letters requiring all men to come and aid both herself and the kings., (Diod. Sic. with Plut. and Emil. Prob. in Eumene.)

2470. Eumenes left Cappadocia with only 500 cavalry and 2000 foot soldiers. He could not wait for their arrival who had promised to enlist themselves under him but had not come yet. Menander was coming with a large army and would not allow him to stay in Cappadocia since he proclaimed himself to be a public enemy to Antagonus. Those who were left behind, followed Eumenes for three days. When they saw they could not possibly overtake him, they returned into Cappadocia. (Diod. Sic.)

2471. Eumenes made long marches and passed Mount Taurus and came into Cilicia. He was met by Antigenes and Tentamus, captains of the silver targeteers, with their friends. They obeyed the command of the kings. They congratulated his fortunate escape from so many and great dangers. They offered him their service and promised to stand by him in his utmost dangers. Then came the regiment of about 3000 silver targeteers, all Macedonians to him and pledged their loyalty to him. (Diod. Sic.)

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2472. Eumenes, feared the envy of the Macedonians since he was alian born in Cardia in the Chersonese of Thracia, if he should assume absolute governor of the place. First he waived the receipt of the 500 talents which were given to him for his losses. He said that he did not need so great a sum since he assumed no government there. (Diod. Sic. & Plutarch.) Then he pitched his tent in the name of Alexander and called it Alexander's pavilion. He pretended that he was

warned to do so by a vision in a dream. He had a golden throne placed there with a sceptre and a diadem. They met there every day to consult about matters and he hoped to minimize any envy toward him if he seemed to administer all things under the majesty and title of Alexander. (Diod. Sic. Plutarch, Emil. Prob. Polyanus, l. 4. Stratag.) Therefore, by this means he behaved in all the meetings as an ordinary man and spoke to every man with good, courteous language and removed all thoughts of envy toward him. He behaved like this toward the silver targeteers who were all Macedonians. He was highly esteemed by them and so much so that every man said that he was of all men most worthy to have the guardianship of the kings. (Diod. Sic.) He was so fair in his speech. He did not hesitate to call them, his fellow soldiers or his masters and companions of his in those eastern wars. He told them that they were the only men who conquered the east. They were the only men who outdid Bacchus and Hercules with their victories. They were the men who made Alexander, great. By them, he attained divine honours and immortal glory in the world. Eumenes desired that they would not look on him as their commander but as their fellow soldier and a man of their own company. (Justin. l. 14. c. 2.)

2473. Eumenes selected certain choice men from his friends. He gave them much money and sent them to hire soldiers promising a generous pay. Thereupon some went into Pisidia, Lycia and the places bordering them. Others went into Cilicia, Coelosyria, Phoenicia and the isle of Cyprus. They did their best to hire as many soldiers as they could. When many Greeks saw what generous pay was being offered, they came also. In a short time, they had gathered 10,000 foot soldiers and 2000 cavalry besides the silver targeteers and those which Eumenes brought with him from Cappadocia. (Diod. Sic.)

2474. Ptolemy came with his navy to a port called Zaphyrium in Cilicia and sent some of his agents to solicit the silver targeteers to defect from Eumenes, since he was proclaimed as an enemy with the death sentence awaiting him. He sent also to the chief officers at Quindi and advised them not to issue any money to Eumenes. No one listened to Ptolemy because the kings, their governor Polysperchon and Olympias, Alexander's mother, had written to them. They required them to be obedient in all things to Eumenes as to the commander-in-chief and general of the kingdom. (Diod. Sic.)

2475. After this Antigonus sent one of his good friends Philotas with 30 Macedonians in his company to the silver targeteers to feel them out. They first asked their captains and main soldiers if by money they could be induced to kill Eumenes now that he was in their hands. They found no man agreeable to their desires except for Tentamus who was one of the captains of the silver targeteers. He agreed and tried to win over Antigenes his colleague, to help in this foul deed. Antigenes was not at all interested and prevailed with Tentamus to abandon his plan. He showed him that there were better things and better reasons for trusting Eumenes, a man of a moderate fortune and a limited power than from Antigonus who was already grown too powerful. Antigonus would cast them aside once he had gotten all into his hands and replace them with his own friends. Then Philotas sent to the chief captains Antigonus' letters that was directed to the soldiers in general. It required them to kill Eumenes on sight. It threatening them that if they did not do it, Antigonus would come shortly and attack them with his army and make examples of them for their disobedience. This terrified the soldiers. However, Eumenes came to them and persuaded them to follow the orders of their kings and not listen to the words of a man who had now proclaimed himself an open rebel. After speaking many things, Eumenes saved himself from imminent danger and made the troops more loyal to him than ever. (Diod. Sic.)

2476. Eumenes ordered them to march into Phoenicia. There he assembled all the ships he could

from all the sea towns and made a strong navy. He planned that Polysperchon with a fleet at his command, might at any time sail with his forces from Macedon to Asia to fight against Antigonus. Therefore for this reason, he stayed even longer in Phoenicia. (Diod. Sic.)

2477. Meanwhile, Polysperchon made Clitus, the governor of Lydia, admiral of the fleet and sent him into the Hellespont. He ordered him to stay there and to ensure that no ships passed that way from Asia into Europe. He wanted him to help Aridaeus, the governor of lesser Phrygia. He had fled with such men as he had into the city of the Cyonians for fear of Antigonus. (Diod. Sic.)

2478. Clitus came into the Hellespont to protect the cities of Propontis. He had joined Aridaeus' army with his own. Then Nicanor, the captain of the garrison of Munychia welcomed Cassander who had put all his navy to sea. He took with him Antigonus' fleet so that he had more than 100 ships in his fleet. In a sea battle not far from the city of Byzantium, Clitus won and sunk 17 of the enemies' ships and captured at least 40 more with all the men in them. (Diod. Sic.) Clitus was overjoyed. A little before he had taken 3 or 4 ships of the Greeks near the Isle of Amorgus, one of the Cyclades. He allowed himself to be called Neptune and bare a trident in his hand. (Plut. l. 2. Dr. fortu. Alexan.)

2479. When Antigonus heard of the loss of his navy at sea, he sent for some ships from Byzantium and put in them archers, slingers, targeteers and such lightly armed men, as many as he thought would fit. They landed on the European side and these attacked Clitus' men who had gone ashore and were busy in making their camp. They frightened and forced them to retreat to their ships again. They lost their baggage and many men were taken prisoner. In the meantime Antigonus procured other ships of war into which he put many of his best soldiers. He sent them to the same place with a strict charge to valiantly attack their enemies and they would no doubt overcome them. These came by night under the command of Nicanor their captain and attacked at the break of day. He routed them on the very first assault and bilging some of their ships with the prows of their ships. They captured other ships with the men in them who surrendered. At last, they took all the rest of the ships and men except only for Clitus. He abandoned his ship and fled to land and hoped to get into Macedonia. On the way he was attacked by Lysimachus' soldiers, who killed him. (Diod. Sic.)

2480. When Antigonus had given the enemy this great defeat, he became master of the sea. He hurried to make himself absolute monarch of all Asia. Therefore, he selected the best 20,000 foot soldiers and 4000 cavalry from his army and marched toward Cilicia. He planned to scatter those companies of Eumenes which were there before his whole army came together. (Diod. Sic.)

3687a AM, 4396 JP, 318 BC

2481. Jubilee 23.

2482. When Eumenes knew of Antigonus' plans, he tried to persuade Phoenicia where he then was, to obey the kings. At that time it was unjustly occupied by Ptolemy. When he failed to do this, he left and went through Coelosyria. He hoped to get into those parts, which are called the upper provinces. (Diod. Sic. l. 18.) He had the silver targeteers with him including their captain Antigenes. They had wintered in a country of Babylonia, called Cares. (Diod. Sic. l. 19.)

2483. Eumenes sent from there to Seleucus the governor of Babylonia and to Pithon the governor of Media to come and with himself to help the kings against Antigonus who had rebelled against them. Seleucus sent him word that he would do what he could for the kings. He would not help Eumenes, who was for a long time a condemned person by the council of Macedonians. He secretly sent to Antigenes and the silver targeteers to kill Eumenes. They refused. (Diod. Sic.)

2484. Eumenes had the loyalty of his soldiers. He marched to the bank of the Tigris River and there camped about 40 miles from Babylon. He lost some of his men by an uprising of the natives against him. From there he planned to go forward to Susa to gather his soldiers out of the upper provinces and to take the kings' money which was stored there for his own needs. Seleucus came on him near the Euphrates. Eumenes almost lost his whole army by a sudden flood which Seleucus caused by opening the head of an old dam and let in the water and flooded his camp and almost drowned everyone. Therefore Eumenes and his men were forced to flee from there to a higher ground. They spent that day figuring out how to recover things. The next day they got 30 flat bottom boats and transported the main part of the army without being hindered by the enemy. For Seleucus had nothing but cavalry with him and they were out numbered by Eumenes. When night came, Eumenes returned with his Macedonians to take care of the wagons which were left behind. They crossed the river and there with the help of the natives found a place to let out the water another way to make all that country dry and passable again. When Seleucus knew of this he was desirous to rid his country of such guests. As soon as he possibly could, he sent messengers to offer them a truce and so allowed them to march away without bothering them. So once again beyond all his expectations, Eumenes escaped from Seleucus and came with his army into Persia to the country of Susa. He had 16,000 foot soldiers and 1300 cavalry. When he had refreshed his army after their hard and miserable march, he sent to the commanders of the upper provinces to send to him men and money for the service of the kings. (Diod. Sic. l. 18, 19.)

2485. Attalus Polemo, Antipater and Philotas who were all captains and captured in the defeat of Alcetes were committed to prison in an exceedingly strong citadel. When they heard that Antigonus marched up into the upper provinces, (Diod. Sic. says, that at that time he was in Mesopotamia) they found a sword for each man. Although there was only 8 in their group, at midnight they attacked 400 men who were in the garrison. They first seized Xenopithes, the captain of the garrison and threw him down the rock of the citadel which was about 200 yards high. When they had killed some and forced the rest they set fire to the houses within the fort. Thereupon those who were outside waiting to see how the matter would go, went and about 50 were received into the citadel. When they were in they could not agree among themselves, whether they should hold the place and await supplies from Eumenes or leave it and every man go his own way. The soldiers of the other garrisons were not far off. About 500 foot soldiers and 400 cavalry and about 3000 natives appointed a new captain and came to besiege the citadel. Docimus, who had advised to leave the place, saw an unguarded way down the hill. He sent a messenger to Statomice the wife of Antigonus, who was close by. He and another man got out and went to her. However, she did not keep her word with him and held him fast again. The man that went with him guided the enemy up to the citadel. They outnumbered the defenders and took over a strong place in it. Nevertheless Attalus, with the rest who were of the opinion to defend the fort and kept on fighting bravely from day to day for 16 months. (Diod. Sic. l. 19.)

2486. When Pithon, who was governor of Media had killed Philotas, who was governor of the upper provinces, he replaced him with his own brother, Eudramus. Thereupon the other governors united their forces because they feared they would be treated in the same way and they knew that Pithon was a man of a violent disposition. They attacked and defeated him and killed many of his men. They drove him from all of Parthia. He went into Media hoping to have relief there. When he found none, he went to Babylon and there desired help from Seleucus. (Diod. Sic. l. 19.)

2487. Eumenes stayed in the country of Susa. Lacking supplies, he divided his whole army into three brigades. Even so as he marched through the country, he found a great scarcity of grain everywhere. Instead, he was forced to give them rice and a kind of Indian wheat and the fruit of the palm tree which was in great abundance there. He had previously sent the kings' letters to the governors of the upper provinces requesting help. Again he sent more letters to them of his own, to request them to come to him with all their forces into the country of Susa. However, his messengers found them all in one body fighting Pithon. (Diod. Sic. l. 19.)

2488. The leader of them all and the man most watched was Pencestes, whom Alexander had previously made the chief captain of his bodyguard and governor of Persia. He had with him 10,000 Persian archers and slingers. From the other countries he had taken 3000 Macedonians with 600 cavalry from Greeks and Thracians along with 400 Persian cavalry. Polemon a Macedonian and governor of Carmania had 1500 foot soldiers and 700 cavalry. Sibyrtius the governor of Arachosia had 1000 foot soldiers and 610 cavalry. Androbazus had 1200 foot soldiers and 400 cavalry that were sent from Oxyarta, the governor of Parapamysus. Stasanor, the governor of Aria and Drangia had 1500 Bactrian foot soldiers and 1000 cavalry. From India, Eudamus (whom Arrian calls Eudemus and Curtius calls Eudemon,) the governor of the Oxydracans and Mallians brought 3000 foot soldiers and 300 cavalry plus 120 elephants. These animals he got when he treacherously killed Porus, the king of the Indians. In total they had 18,700 foot soldiers (although the details sum to 21,000) and 4600 cavalry. (Diod. Sic. l. 19.)

2489. When they all came to Eumenes in the country of Susiana, they called a public council. There was a hot dispute especially between Pencestes and Antigenes the captain of the silver Targateers about the choice of a general. Eumenes removed the reasons for that dispute, by erecting a pavilion for Alexander and putting his throne in it. All meetings about public affairs were conducted here. (Diod. Sic. l. 19.)

2490. When they all came together at Susa, Eumenes took from of the kings' treasury as much as the kings' service required. For the kings' letters to the keepers of their treasure had required that they only give money to Eumenes and as much as he needed. He gave the Macedonians 6 month's advance pay. He gave 200 talents to Eudamus who brought the elephants from India. This was under the pretence of defraying the cost of those beasts but it was intended to secure his loyalty. Eumenes knew that if any controversy happened, the side with the elephants would likely win. The rest of the governors paid for their own soldiers that they had brought with him. When this was done, Eumenes stayed a while in Susiana to refresh his army after their hard journey. (Diod. Sic. l. 19.)

2491. Olympias, the mother of Alexander the Great, had Philippus Aridaeus, one of the two kings and his wife Euridice murdered. He had reigned 6 years, after the death of Alexander. (Justin. l. 14. c. 5.) and 6 years 4 months according to Diodorus. (Diod. Sic. year 4. Olymp.

115.) Porphyrie (in Grac. Euseb, p. 228.) says this happened about the 22nd day of our September.

3688 AM, 4398 JP, 316 BC

2492. Cassander, the son of Antipater, besieged Olympias with her grand-child Hercules, the son of Alexander the Great and his mother Barsine, in the Macedonian town of Pydna. In the beginning of the next spring, they ran out of provisions and Olympias was forced to dismiss her soldiers. She surrendered to Cassander on the condition she would be allowed to live. (Diod. l. 19. & Justin. l. 14. c. 6.)

2493. Antigonus left Mesopotamia and came into the country of Babylonia. He allied himself with Seleucus and Pithon. After receiving some supplies from them, he made a bridge of boats over the Tigris River and there crossed the river. He quickly marched away to fight against Eumenes. However, Eumenes was notified before of this and ordered Xenophius, the keeper of the citadel in Susa to pay none of the kings' money to Antigonus. Neither was he to even talk to him. Eumenes went with his armies and manned the bank of the Tigris all along, from its source to the very sea with forts. These were built on its bank. Since that was a considerable undertaking, Eumenes and Antigones had Pencestes send them 10,000 more archers from Persia. (Diod. Sic. year. 1. Olymp. 116.)

2494. Antigonus went with his army to the king's palace in Susa and made Seleucus the governor of that country. He left a sufficient army with him and wanted him to besiege the citadel. Xenophilus the treasurer refused to obey his commands. About the rising of the dog-star (Siris), Antigonus with his army marched at night to the Copatres River where it joins the Tigris River. He lost a great number of his men because the season was so hot. He found that river to be about 400 feet wide. Therefore he got together a small quantity of flat-bottomed boats and used them to get some of his foot soldiers across. He told them to wait for the rest to cross. Eumenes was notified of this by his scouts and was about 10 miles from the place. He crossed the Tigris River on a bridge and came with 4000 foot soldiers and 1300 cavalry. He found 3000 foot soldiers and 1300 cavalry of Antigonus' army had crossed over already. There were at least 6000 who were foraging about the country. He suddenly attacked them and routed them. He forced the Macedonians who fought into the river. They ran headlong into their boats which sunk from overloading. Few escaped. About 4000 who would not venture into the river, were taken prisoners according to Diodorus. However, Plutarch says that when Antigonus crossed the Pasitigris River, the rest of the army did not know what had happened. Eumenes himself met him with his own company and killed many of his men. He filled the river with dead bodies and took 4000 prisoners.

2495. When Antigonus saw that he could not pass that river, he retired with his army toward a city called Balaca that was located on the Ulaie River. He stayed here for a few days to refresh his army which was exhausted from the extreme heat. He planned to go to Ecbatane. He did not follow the highway because of the extreme heat and the journey would take at least 40 days. He went by the Cossaeans which was shorter and not so hot. In spite of this he lost a great number of men and risked the lives of the rest. After 9 days when they had yet to come to any habitable place in Media, the whole army began to grumble. For within 40 days, they had received three major set backs. Antigonus ordered Pithon to go over all Media which he did. He brought him 2000 cavalry, a 1000 equipped cavalry horses and with enough equipment to outfit his army again. He brought 500 talents from the king's treasure also. Antigonus distributed the cavalry

among his other troops and gave the horses to those who had lost their own. He gave the beasts of burden freely to those that wanted them. By this he quickly regained the love and favour of his army again. (Diod. Sic. year 1. Olymp. 116.)

2496. Eumenes with his men left Pafitigris for Persia and came to the royal seat of the kingdom, called Persepolis after a 24 day march. There his his whole army was entertained and most magnificently feasted by Pencestes the governor of that province. Sacrifices were offered to the gods including Alexander and Philip. Plutarch adds that a sheep was given to each of them for his own particular sacrifice. Eumenes knew that his purpose was to ingratiate himself with the army and to gain for himself the sovereign power and command of if. He forged a letter addressed to himself in the name of Orontes the governor of Armenia and good friend of Pencestes. It was written in Syriac letters. It stated that Olympias, with Alexander's youngest son, had defeated Cassander and had recovered the kingdom of Macedon again. Also it said that Polysperchon with the main force of the king's army and his elephants had crossed into Asia against Antigonus. (Diod. Sic. year 1. Olymp. 116 & Polya. Stratag. l. 4.) These letters passed as authentic. Therefore every man thought that Eumenes would be the most important man and in a position to advance whom he pleased and to punish whom he thought fit. Hence they resolved to depend on him. Any that opposed him he called them in question before the courts. He started with Sibyrtius the governor of Arachosia and so made them all afraid. In the meantime he courted Pencestes' loyalty and told him what great honour and wealth he would give to him when the time would come. By that means he prevented him from doing anything else against him. (Diod. Sic. year 1. Olymp. 116.)

2497. Since he desired to ingratiate the rest of the governors of the provinces and commanders to himself, he made as though he needed more money. Therefore he exhorted them to contribute what they could spare for the king's service and collected 400 talents. He made them who seemed most fickle to him before, most loyal to him for fear of losing the money which they had lent to him. (Diod. Sic. year 1. Olymp. 116. & Plut. in Eunmenes.)

3689a AM, 4398 JP, 316 BC

2498. In the lesser Asia, Attalus and the rest of the commanders with him, after enduring a 16 month siege and suffering much hardship were forced at last to surrender. (Diod. Sic. year 4. Olymp. 115.)

2499. In the greater Asia, Antigonus moved with his army from Media into Persia. Eumenes prepared to march against him and offered sacrifices and started feasting with his captains. He enjoyed their pleasure and became quite drunk and sick and had to sleep it off. This hindered his march for a few days. Thereupon his soldiers said that other generals could feast but Eumenes could do nothing but command and fight. After a little while, he recovered and went on his march. Pencestes and Antigenes led the troops and he was in a litter and came after with the elephants. The two armies were within a day's journey of each other when the scouts came in and brought news of their approach. They told the number of the enemy and the way they were coming. Thereupon each army prepared for the battle. When Eumenes who was lying in his litter did not come into the camp, the chief soldiers in every company resolved not to go any farther unless Eumenes came into the camp among them. Thereupon he was carried in his litter and so went from one quarter to another throughout the army. He gave orders everywhere for the arranging of the troops. Meanwhile Antigonus looked on and laughed at him for his efforts. So each side prepared for the battle which never happened because the intervening ground was

so bad to fight on. (Diod. Sic. year 1. Olymp. 116. & Plut. in Eumene.)

2500. They approached each other within 600 yards and spent 4 days in small skirmishes and foraging the surrounding country. Each side was very hungry and needed supplies. On the 5th day, Antigonus again tried to make Eumenes' army betray him by offering huge rewards. However, his agents were sent away by the enraged Macedonians. They threatened them if they came again on that errand. After this, Eumenes, received news that Antigonus planned to move his camp by night and take a 3 day journey to a place called Gubiene. This country abounded with all sorts of provisions. Therefore Eumenes sent some trusted men who pretended to be deserters to inform Antigonus that Eumenes would attack his camp that night. While Antigonus was preparing for the attack, Eumenes stole away with his army to go to Gubiene before Antigonus so he could find a good location for his camp. When Antigonus learned that Eumenes had tricked him and although Eumenes had a 6 hour head start, yet he followed him. He wanted Pithon to come safely later with the main body of the army. Antigonus with a company of the swiftest cavalry that he could choose, got ahead of Eumenes and showed himself upon a hill where Eumenes could see him. Eumenes gathered by this that Antigonus with all of his army was there. He made his stand before he came to the very place where he intended to pitch his camp and there arranged his battle in array. In the meanwhile, Antigonus' army came upon him. Thus these two great generals used their wits and tricked each other. (Diod. Sic. year 1. Olymp. 116.)

2501. In the country of the Paraeteceni, these two generals arranged their army in excellent formation and with great judgment as Diodorus describes in detail. Eumenes had with him 35,000 foot soldiers, 6100 cavalry and 114 elephants. Antigonus had 28,000 foot soldiers, more than 8500 cavalry and 65 elephants. The battle was bravely fought on each side until almost midnight. The moon was almost full. When each side was exhausted with fighting, they stopped and went back to their camps. Antigonus lost 3700 foot soldiers and 54 cavalry and had about 4000 maimed horses. Eumenes lost 540 foot soldiers, a very small number of his cavalry and more than 900 were hurt. (Diod. Sic. year 1. Olymp. 116.)

2502. Eumenes wanted to bury the dead as a sign of a total victory but the army would not allow it. They wanted to go the place where their belongings were. Since that was some distance away, Eumenes was forced to allow them to do it.

2503. Antigonus forced his men to camp near the place where the battle was fought and where his men lay dead. They buried them and Antigonus said he had the victory. He said:

``He who had power to bury his dead was ever to be counted conqueror of the field."

2504. The bodies were buried by the break of day. He detained the herald who came to him to beg the bodies of the dead. He sent him back at night again and gave them permission to come and bury the bodies the next day.

2505. When he had sent away the herald, he marched away with all his army and by long marches came to Gamarga in Media which was far away from Eumenes. Pithon was governor of this country. It had abundant provisions and was able to maintain a very large army. (Diod. Sic. year 1. Olymp. 116.) When Eumenes had beaten Antigonus in the country of Paraetecene, he went away to take up his winter quarters in Media, (Emil. Prob. in Eumene.) in a place called

Gadamalis or Gadarlis according to Diodorus, or Gadamarlis according to Polyaenus.

2506. Eumenes heard through his scouts that Antgonus did not follow him. His army was not up to it and he wanted to bury his dead. Among the dead was Ceteus, who commanded those who came to him from India. His burial caused a large argument between his two wives. Each wanted to have the honour of being burned alive with him. The younger of the two, won the argument. She was great with child and went into the fire and left the other to live if she wanted to. However, she from grief pined away and died. Diodorus describes this in detail.

2507. When Eumenes had finished burying his dead he went to Gabiene. This was some distance from where Antigonus was with his army. It was about a 25 day journey if one went through the inhabited country. If one went through the desert, they were only a 9 day journey apart. They wintered far from each other and gave their armies a chance to rest and recover their spirits again before the next spring. (Diod. Sic. year 1. Olymp. 116.)

2508. Meanwhile, Cassander the son of Antipater was desirous to make himself absolute king of Macedon. He had Olympias the mother of Alexander the Great murdered and married Thessalonice the daughter of Philip (not of Aridaeus, as Justin mistakes it) who was Alexander's own sister. When this was done, he sent Alexander the son of Alexander the Great, with Roxane his mother who was very greate with child, to be kept in the citadel at Amphipolis. (Diod. year 1. Olymp. 116. Justin. l. 14. in fi.)

2509. While Eumenes' soldier were resting, they grew heady and insolent. In spite of their commanders, they camped where they wanted to all over the country of Gaviene. Some of their tents were more than 125 miles from their headquarters. (Plutarch) They selected their quarters, not according to any discipline or order of war but to satisfy their own desires and pleasures. (Emil. Prob.)

2510. When Antigonus was told of the disorder in Eumenes' camp, he decided to attack. He let it be known that he would march with his army from Media into Armenia. However, in the depth of winter about the winter solstice, he departed from the ordinary way and marched through the desert. He made fires in the daytime and put them out at night to escape detection. When they had spent 5 days on this tedious journey, the soldiers started making fires at night as well as by day because of the extreme cold. Some who lived in the desert saw this and using dromedaries which commonly run 200 miles in a day, they notified Eumenes and Pencestes of this. (Diod. Sic. Plut. and Emil. Prob.)

3689b AM, 4399 JP, 315 BC

2511. Pencestes was petrified when he heard this and thought of running away. Eumenes calmed things down and said he would take charge. The enemy would not come into those parts for at least 3 or 4 days, or as Emilius has it, more than 5 days. Therefore he sent messengers into all parts to require his troops to come to their head quarters. Then he went about with certain speedy officers and had fires made everywhere on the hill countries so Antigonus would see them. When Antigonus was within 9 miles from Eumenes, he saw those fires and began to imagine that he was betrayed and his purposes revealed by some of his own people. He thought Eumenes was coming to attack him with his whole army. He feared to risk his tired army against Eumenes' fresh and lusty soldiers. Therefore he turned aside from the plain, into a more winding

way and there stayed one whole day to rest his men and to refresh his beasts. They would be in better shape to fight if need should be. (Id. and Polyanus, Stratag. l. 4.)

2512. Meanwhile most of Eumenes' army came to their head quarters. When his soldiers saw his surpassing dexterity and wisdom in ordering things, they desired him to order all matters himself. Thereupon Antigenes, who was always loyal to him and Theudamus, the two commanders of the silver targeteers were envious. They plotted with the other captains of the army to kill him. When Eudamus, who commanded the regiment of the elephants and Phaedimus, (being two of those who had lent him money and feared losing it if he died) knew of this, they immediately told Eumenes. He said that he had to deal with a company of bruit beasts. He went and made his will and then burnt his cabinet of papers least after his death they should tell tales and prove dangerous to those that had written them. (Plutarch.)

2513. Diodorus describes in detail the day of the battle between Antigonus and Eumenes. Antigonus had with him 22,000 foot soldiers and 9000 cavalry with 65 elephants. Eumenes' army consisted of 36,700 foot soldiers, 6050 cavalry and 114 elephants. The field where they fought was very spacious, sandy and a desert. Such a dust was stirred up when the cavalry first charged that if a man were only a short ways off he could not see what was going on. When Antigonus saw this, he immediately sent some Median cavalry and some Tarentines from Italy at attack the baggage of the enemy. This was about 5/8 of a mile from the battle. Pencestes the governor of Persia was frightened by Antigonus and got out of the dust cloud with his horse and took with him some 1500 more troops. However, the silver targeteers on Eumenes' side made a strong attack on Antigonus' main battle line and killed more then 5000 and routed the rest. They lost not a single man. So Eumenes won and did not lose more than 300 men. (Diod. Sic. Plut. Polyan. Stratag. l. 4.)

2514. After the battle, the Macedonians saw their wagons were all taken with their wives, children and whatever else was dear to them. There was great sorrow in the camp. Eumenes sought to pacify them and reminded them that they had killed 5000 of the enemies and if they would be patient, the enemy would be forced to ask for peace and then all would be well again. They lost about 2000 women, a few children and servants. This would be better regained by pressing the victory then by letting it go now that the victory was so close at hand. However, the Macedonians plainly told him that they would neither flee now they had lost their wives and children nor bear arms against them and started railing at him. Then Teutamus, of his own accord, sent a messenger to Antigonus to desire him to send back their goods again which he had taken. So the bargain was driven between them that if they surrendered Eumenes into his hands, they would get back their belongings. So the Macedonians, 10,000 Persians who came with Pencestes, the other governors of places and most of the soldiers left Eumenes and went to Antigonus' camp. (Idem. with Justin l. 14. c. 3.)

2515. Before they went, the silver targeteers broke in on Eumenes, took his sword from his hand and bound his hands behind him with a garter. On the 4th day after the battle, they delivered him bound to Nicanor who was sent by Antigonus to receive him. Eumenes desired nothing of Nicanor but that he would lead him through the midst of the Macedonians and give him permission to speak his last words to them. When this was done, he went before his keepers into Antigonus' camp followed by the army which had betrayed their own commander and who were now themselves no better than so many captive slaves. They went in triumph of themselves into their conqueror's camp. To make it a complete triumph, the elephants and the auxiliaries from India brought up the rear. Antigonus, for very shame and reverence of the old friendship that

had been between them, did not allow Eumenes to be brought into his sight but assigned him to certain soldiers to keep him. (Plutarch in Eumene: Justin, l. 14. c. 4.)

2516. Among those that were wounded, Hieronumus of Cardia, the Historian was brought. He was always held in great esteem with Eumenes during his life. After his death, he was held in great favour also by Antigonus. (Diod. Sic. l. 19. year 1. Olymp. 116.) This Hieronimus wrote a book as Diodorus (l. 18. p. 62.) and Josephus, (l. 1. cont. Apionem, p. 1050.) call it, or (as Dionysius Halicarnaslaeus in the poem of Roman Antiquities calls it). It was concerning the successors of Alexander the Great and the general history of his own time.

2517. When Antigonus had now gotten both Eumenes and all his army into his hands, he first laid hold on Antigenes, the commander of the silver targeteers. He put him alive into a coffin and burnt him to ashes. Then he executed Eudamus, who brought Eumenes elephants from India, and Celbanus and some others who opposed him. (Diod. Sic.)

2518. When Onomarchus the captain of the watch asked Antigonus, how he would have Eumenes to be kept, he replied that as you would keep a raging lion or an unruly elephant. Later he relented and he ordered his heavy chains to be removed and a boy of his own to be allowed to attend him and to help to anoint him. He allowed Eumenes' friends to visit him and to supply him with necessaries. Although his own son Demetrius and Nearchus the Cretian were desirous to spare him and tried to save his life, almost all the rest that were about Antigonus urged him to kill Eumenes. In spite of all this, Antigonus took 7 days to think about it. When he feared least his army might rebel, he ordered that no man would be allowed to come to Eumenes. He ordered him to be given no food because he said that he would not kill him who had formerly been his friend. When Eumenes had neither eaten nor drank in 8 day's time and the camp was suddenly to be moved and a man was sent and cut Eumenes' throat. Antigonus knew nothing of this and in respect to his former friendship, he ordered his corpse to be turned over to his closest friends to be buried as they thought fit. They burned it in an honourable and military way. All the army following the bier and burnt it. They gathered his bones into a silver urn and took care to deliver them to his wife and children in Cappadocia. (Diod. Sic. year 1. Olymp. 116. Plutarch and Emil. Prob. in Eumene.)

2519. Antigonus returned into Media with his whole army and spent the rest of the winter in a town not far from Ecbatane. He distributed his army here and there all over that province and especially in the country of Rages. It was called that from f[r because there had been more than 2000 cities and towns destroyed by earthquakes in those parts according to Strabo (l. 11. p. 514.) from Possidomus. Antigonus discovered that Pithon the governor of Media tried to ingratiate many of his soldiers with generous gifts and promises and to encourage them to revolt from him. Antigonus handled the matter very astutely. He let it be known that he planned to make Pithon governor of the upper provinces and give him a sufficiently large army for that purpose. He also wrote letters to Pithon and earnestly asked him to come quickly to him so they could consult together on some important matters so that he could immediately march into lesser Asia. By these and other letters sent to Pithon from his supposed friends, Pithon, who was then in the remotest parts of all Media in his winter quarters, came to Antigonus. As soon as Antigonus had him, he called him before a council of war. They quickly found him guilty and chopped off his head. (Diod. Sic. year 1. Olymp. 116.)

3689c AM, 4399 JP, 315 BC

2520. Antigonus gathered all his army together and committed the government of Media to Orontobazes, a Median. He made Hippostratus the general of his army who had 3500 foreign foot soldiers under him. Antigonus took the main body of his army to Ecbatane where he got 5000 talents of solid silver. Then he marched into Persia and after a 20 day march, he arrived at Persepolis, its capital city. (Diod. Sic. year 1. Olymp. 116)

2521. While Antigonus was on his way there, the friends of Pithon, (those that were in on Pithon's conspiracy of which Meleager and Menoetas were the leaders) and followers of Pithon and Eumenes came from those parts to the country and met together. They had about 800 cavalry. They first attacked the lands and possessions of the Medes who refused to join with them in this rebellion. Then they attacked Herostrotus and Orontobazus' camp by night. They almost overcame the outer works but had to retire because they were outnumbered. They only persuaded a few Medes to follow them. Some of the nimblest of the cavalry made many incursions on the country people and raised many disturbances among them. At last they were enclosed in a place surrounded by rocks and cliffs. There some were killed and the rest captured. Meleager and Ocranes and the better men of them who would not surrender, died fighting. (Diod. Sic. year 1. Olymp. 116.)

2522. As soon as Antigonus came to Persia, the people honoured him like a king and proclaimed him master of all Asia. He called a council of his friends and he propounded to them the matter of the government of the various provinces to be considered. They decided to give Carmania to Tlepolemus, Bactria to Stasanor and Parapamisus to Oxyartes the father of Roxane since they could not easily remove them from their posts. Evitus was sent to Aria and he died soon after he came there. Euagoras who was a man of outstanding valour and grave wisdom, replaced him. (Diod. Sic. year 1. Olymp. 116.)

2523. Antigonus sent for Sibyrtius from Arachosia who was his friend. He confirmed him in his government of that province and gave him 1000 of the most rebellious silver targeteers who had betrayed Eumenes. He appointed them to him under the pretence of helping him in the war. His real reason was to kill them for he ordered Sibyrtius to use them in the risky work until he had destroyed them. Antigonus did not want any of them to ever return to Macedonia or see Greece again. (Diod. Sic. year 1. Olymp. 116. with Plut, in Eumene and Polyamus, Stratag. l. 4.)

2524. When Antigonus found that Pencestes was highly respected in Persia, he planned to remove him from his government. When all the Persians complained about this, Thespias one of the leaders, spoke publicly against it. He said that the Persians would only be governed by Pencestes. Antigonus had Thespias killed and made Asclepiodorus, the governor of Persia. He strung Pencestes along with vain hopes of better things until he had drawn him out of Persia. (Diod. Sic. year 1. Olymp. 116.)

2525. While Antigonus was on his way to Susa, Xenophilus, who had the keeping of the kings treasure at Susa, was sent by Seleucus and met Antigonus at Pasitigris and offered Antigonus his service in whatever he required. Antigonus received him very graciously and pretended that he honoured him more than all his friends. Antigonus feared least he might happen to change his mind and keep him out when he came to Susa. When he came into the citadel of Susa, he took it over for himself. He got the golden vine and a number of objects of art totalling 15,000 talents. All this he made into coins. In addition to the crowns of gold and other presents and spoils taken from the enemy which amounted to 5000 more talents, he took 25,000 talents out of Media. (Diod. Sic. year 1. Olymp. 116.)

3689d AM, 4399 JP, 315 BC

2526. Antigonus put Aspisus, a native of the country, as the new governor of the province of Susa. He planned to carry away all this money to the sea coast in Asia. He had wagons made for this purpose and journeyed toward Babylon. (Diod. Sic. year 2. Olymp. 116.)

2527. After 22 days, he arrived at Babylon and Seleucus, the governor of that province, received him with all royal presents and feasted his whole army. Antigonus wanted him to give an account of all the money in the public treasury which he had received there since he was appointed to his position. Seleucus replied that he was not bound to give an account for that which was given him by the Macedonians for the service which he had done for Alexander in his lifetime. When hostilities grew daily between them, Seleucus knew he was too weak to tackle Antigonus and feared lest he be killed like Pithon. He stole away with only 50 cavalry in his company and fled to Ptolemy in Egypt. All the world spoke of how good Ptolemy was to all those that fled to him for refuge. (Diod. Sic. year 2. Olymp. 116. and Appia. in his Syriaca. p. 121.)

2528. Antigonus was quite happy that he had been able to take over Babylon without having to kill his old friend. The Chaldeans told him, that if he let Seleucus go, all Asia would be his and he would one day lose his life in a battle against him. He repented that he had let him go and sent men after him to take and bring him back again. After they had pursued him for awhile, they gave up and returned to Antigonus. (Diod. Sic. year 2. Olymp. 116.) Thereupon, he removed Blirores, the governor of Mesopotamia for allowing Seleucus to pass that way. (Appia. in his Syriaca. p. 121.)

2529. When Seleucus was safely in Egypt, Ptolemy entertained him very graciously. When he told Ptolemy all the things Antigonus had done against him, he persuaded Ptolemy to fight against Antigonus. (Diod. Sic. year 2. Olymp. 116. with Pausanias in his Attica, p. 5.)

3690 AM, 4400 JP, 314 BC

2530. From there Seleucus with some his closest friends went to Europe, to persuade Cassander, who then commanded all in Macedonia and Lysimachus, who was over Thracia, to wage war on Antigonus. Antigonus suspected his intentions and sent his agents to Ptolemy, Cassander and Lysimachus, to request their love and friendship to him as in former times. (Diod. Sic. year 2. Olymp. 116.) However, Seleucus carried the day so that they all joined together with him in a firm league against Antigonus. (Appia. in his Syriaca. p. 121.)

2531. Antigonus had made Pithon, who came from India, governor of Babylon. Then he marched toward Cilicia and came to Mallos, a city in Cilicia. There he distributed his army into their winter quarters since it was the time when Orion arose in our month of November. He received 10,000 talents in the city of Quindi of the same province. He received 11,000 talents more from the yearly revenue of the place. (Diod. Sic. year 2. Olymp. 116.)

2532. When Antigonus had gone into upper Syria, ambassadors came to him from Ptolemy, Cassander and Lysimachus. They came to him as he sat in council and made their demands

according to their instructions. Antigonus was to surrender all Cappadocia and Lycia to Cassander. Phrygia that bordered on Hellespont was to be turned over to Lysimachus. All Syria was to be given to Ptolemy and the province of Babylon to Seleucus. All the public money which he had taken since the death of Eumenes was to be shared equally among them. Antigonus replied roughly that he was now making war on Ptolemy and that his purpose was not to have any partners in either the peril or the profit. (Diod. and Appia. ut sup. Justin, l. 15. c. 1.)

2533. When the ambassadors returned with this answer, Ptolemy, Cassander and Lysimachus prepared immediately to fight against Antigonus by sea and land. (Id.) When Antigonus knew what a gathering storm was about to break over his head, he sought the alliances of other cities and countries and princes to help him is this war. To this end, he sent Agesilaus to the king of Cyprus, Idomeneus and Moschion to Rhodes and Ptolemy, his own brother's son, in Cappadocia, with an army and Aristodemus into Laconia with 1000 talents to hire soldiers there. He placed couriers and watchmen throughout all Asia which was wholly at his command to quickly send him news of anything that happened.

2534. When this was done he marched into Phoenicia and camped near Tyre. He ordered them to provide him with a fleet. He sent for the petty kings and governors of those parts to come to him. When they came, he asked them to join with him in supplying a fleet and in building more ships. All the ships that belonged to Phoenicia were at that time with Ptolemy in Egypt. He ordered them to bring him 4,500,000 bushels of wheat. This was the annual expense of keeping his army. He then had men fell timber and build ships. He used 8000 men and 1000 beasts of burden to move the materials for the ships from Mount Lebanon to the sea side. (Diod. and Appia. ut sup. Justin, l. 15. c. 1.)

2535. While Antigonus was busy building a fleet and had his camp by the seaside, Seleucus sailed past with 100 well outfitted ships. He sailed along in a scornful manner under their very noses. Antigonus' new associates where greatly troubled by this. Antigonus encouraged them and said that by the end of summer, they would see him put to sea with a fleet of 500 ships as good as those. Meanwhile Agesilaus returned with his embassy from Cyprus and brought word that Nicocreon and the most powerful kings of that island had already confederated with Ptolemy. However, Citticus, Lapithus, Marrius and Cirenytes would join with him. Thereupon Antigonus left 3000 men under the command of Andronicus, to maintain the siege against Tyre. With the rest of the army he marched against Gaza and Joppa which held out against him and took them by force. Any of Ptolemy's men he found there, he distributed among his own companies to serve him in his wars. He placed garrisons in both places to keep them in obedience. He returned to his standing camp before Tyre, and prepared all necessaries for a siege against it. (Diod. Sic. Appia. his Syriaca p. 121. Justin, l. 15. c. 1.)

2536. At the same time Aristo, who was entrusted to carry Craterus' bones, delivered them to Phila, the daughter of Antipater, who was married first to Craterus and later to Demetrius. Antigonus had persuaded her father to have his son Demetrius marry her. (??) He was not happy with the match because she was so much older than he. He would always toast him in the feast with that saying from Eurypedes.

``In marriage look to thy gain, Though nature sometimes doth restrain."

2537. He changed the saying by replacing "to serve" by "to marry". He meant that a man must

do anything to serve his own ambitions. (??) Phila was a woman who was reputed to excel both in wit and wisdom. Thereby she often repressed the tumultuous spirits of the most turbulent soldiers in the army. She preferred in marriage at her own cost, the sisters and daughters of the poorer sort among them. (Id. with Plut. in the life of Demetrius.)

2538. Aristodemus was sent with other captains into Laconia. He got permission from the Spartans, to raise soldiers and got 8000 troops from Peloponesus. In a conference with Polysperchon and his son Alexander they made a firm alliance with Antigonus and made Polysperchon their general. Aristodemus made Polysperchon commander over the forces which he had raised in Peloponesus and had Alexander cross over into Asia to Antigonus. (Diod. Sic.)

2539. Ptolemy, another of Antigonus' captains, went with an army into Cappadocia. He found the city Amisus besieged by Asclepiodorus, a captain of Cassander. He raised the siege and secured the place and sent Asclepiodorus running. Subject to certain conditions, he recovered that whole province for Antigonus. He marched through Bithynia and came up on the back of Zibytes, king of Bithynia while he was busy in the siege of two cities at once. One city belonged to the Assacenians and the other to the Chalcedonians. Ptolemy forced him to raise his siege from both cities. Both cities surrendered to Ptolemy and gave him hostages as a pledge of their loyalty. Ptolemy then moved toward Ionia and Lydia because Antigonus had written to him to secure that coast as quickly as possible. He had intelligence that Seleucus was going into those parts with his fleet. Seleucus had indeed already come and besieged the city Erythrae. When he heard that Ptolemy, the nephew of Antigonus was coming, he left it and went away as he came. (Diod. Sic.)

2540. Meanwhile Alexander, the son Polysperchon, came to Antigonus. Before the whole army including the strangers that were in it, Antigonus publicly declared to them what Cassander had done. He said he would avenge the murder of Olympias by Cassander and deliver Alexander his king's son with his mother Roxane from the prison in Amphipolis. He would break off that yoke which Cassander had laid upon all the cities of Greece by putting his garrisons into them. Antigonus sent back Alexander, Polysperchon's son, with 500 more talents into Peloponesius. (Diod. Sic. with Justin l. 15. c. 1.)

2541. When Antigonus had received a fleet from Rhodes along with his other recently built ships, he sailed for Tyre. Since he was master of the sea, he blockaded them by sea and starved them. Thereby that city was in great distress. (Diod. Sic.)

2542. When Ptolemy of Egypt, heard the declaration Antigonus had made with the Macedonians concerning the delivery of all Greeks from the rule of Cassander, Ptolemy did the same. He was desirous that all the world know that he was no less zealous for the liberty of all Greeks than Antigonus was. Asander the governor of Caria who was a man of great power and had many large cities under his command joined with Ptolemy. Although Ptolemy had formerly sent 3000 soldiers to the kings of Cyprus, yet he now sent them 10,000 more under the command of Myrmidon an Athenian born and 100 ships commanded by Polyclitus. He made his brother Menelaus general over the whole force. (Diod. Sic.)

2543. When these came to Cyprus, Seleucus and his fleet met them. In a council of war they determined their plan of action. They decided that Polyclitus with 50 ships would pass into Peloponesus and there make war on Aristodemus, Polysperchon and Polysperchon's son,

Alexander. Myrmidon with an army of foreigners would go into Caria, there to help Asander the governor of that province against Ptolemy, a captain of Antigonus who warred with Asander. Seleucus and Menelaus would stay in Cyprus to support Nicocreon the king and the rest of their confederates against their enemies who warred against them. When they divided their forces, Seleucus went and took Cerynia and Lapithus. When he persuaded Stasiaecus, king of the Malenses, to join his side, he forced the prince of the Amathusians to give him hostages for his safety in time to come. The city of Citium would not come to an agreement with him, therefore he besieged it with his whole army. (Diod. Sic.)

2544. About the same time, 40 ships sailed to Antigonus from the Hellespont and Rhodes under the command of one Themison their admiral. After this Dioscorides came with 80 more ships. Antigonus already had a navy of 120 ships of his own recently built in Phoenicia. Now counting the ones besieging Tyre he had a navy of 240 ships: 90 of four tiers of oars, 10 of five, 3 of nine, 10 of ten and 130 were open galleys. He divided this navy and sent 50 of them into Peloponesus and the rest he committed to help his friends as required. He wanted to have the islands which still held out against him, join his side. (Diod. Sic.)

2545. Polyclitus, Seleucus' lieutenant, sailed from Cyprus and came to Cenchrea which was a port of Corinth. When he found that Alexander, Polysperchon's son, had defected from Antigonus to Cassander and was no longer an enemy he sailed for Pamphylia. From there he sailed to Aphrodisiades in Cilicia. Here he learned that Theodotus, a captain of Antigonus' navy, had passed by from Patara a port of Lycia. He had the Rhodian fleet that was manned by sailors from Caria. He also learned that Perilaus with a land army, followed along by the shore for the defence of the fleet if required. In this case he used his wits to defeat him. He landed his men and placed them near a suitable place where the land army must pass. He with the fleet went and anchored behind a cape near the place and awaited the coming of the enemy. It happened that when Perilaus' army came, he fell into the ambush that was laid for him. He was taken prisoner. Some of his men were slain and the rest were captured alive. When the fleet at sea saw the land army engaged, they hurried to their relief. Polyclitus, attacked them in this confusion, with his ships in good formation and easily routed them. So Polyclitus captured all their ships and most of the men in them. Theodorus, their Admiral, died shortly after this from his wounds. (Diod. Sic.)

2546. When Polyclitus had such good success, first he sailed back to Cyprus and later to Pelusium in Egypt. Ptolemy richly rewarded him for so great a service. He promoted him to a far higher dignity and place of honour than he was in before because he was the author of so great a victory. He released Perilaus and some other of the prisoners whom Antigonus desired through a messenger he sent to him. Ptolemy went to Ecregma to a parley with Antigonus. When Antigonus refusing to grant him what he demanded, he left and returned to Egypt. (Diod. Sic.)

3691 AM, 4401 JP, 313 BC

2547. Cassander marched with an army from Macedonia into Caria. He wanted to help the cities which had allied themselves with Ptolemy and Seleucus. He also wanted to hinder Antigonus from coming into Europe. The commanders of this army, Asander the governor of Caria and Prepelaus heard that Ptolemy the general of Antigonus in those parts had his winter quarters for his army there. Also he was now busy in the burying of his father who had recently died. They sent Eupolemus with 8000 foot soldiers and 2000 cavalry Caprima in Caria to lie in ambush for

him. Ptolemy found out about it by some that defected to him. He got together 8300 foot soldiers and 600 cavalry. He attacked them in their trenches and found them there all fast asleep. He took Eupolemus prisoner and forced all the rest to submit to his discretion. (Diod. Sic. year 3 Olymp. 116.)

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2548. When Antigonus saw that Cassander wanted to be master of Asia, he left his son Demetrius in Syria with instructions to intercept Ptolemy's men. He suspected they were coming with an army further up into Syria. He left his son 10,000 foreign foot soldiers, 2000 Macedonians, 500 from Lycia and Pamphylia, 400 Persian arches and slingers, 5000 cavalry and more than 40 elephants. He left four men as counsellors, Nearchon, Pithon who came recently from Babylon, Andromicus and Philippus. These were all men of mature age and judgment. They had served Alexander the Great in his exploits. Demetrius was a young man not more than 22 years old. (Diod. Sic. year 3. Olymp. 116.)

2549. Antigonus took the rest of the army and went to cross the Taurus Mountains. There was a heavy snow storm and he lost many of his men. Thereupon he returned back into Cilicia and was told of an easier less dangerous way to cross that mountain. He came to Ceraenae in Phrygia and made his winter quarters for his army. (Diod. Sic. year 3. Olymp. 116.)

2550. After Tyre had withstood a 15 month siege, it conditionally surrendered to Antigonus. The men of Ptolemy, the king of Egypt, were allowed to leave with their belongings. Andronicus was left there to hold the place with a garrison. (Diod. Sic. year 2. Olymp. 116. & year. 1. Olymp. 117. ??)

2551. Antigonus sent for Medius to come to him with his fleet which he had in Phoenicia. On his way he met with the fleet of the city Pydna. He captured it and brought both it and all the men in it to Antigonus. (Diod. Sic. year. 3. Olympiad. 116.)

2552. Asander, the governor of Caria, being overwhelmed by the enemy, came to this agreement with Antigonus. He would give all his army to Antigonus. All the Greek cities there could live according to their own laws. Asander would hold the government which he had there, as a grant from Antigonus and would be a loyal friend to Antigonus. As security, he gave his own brother Agathon as a pledge. However, a short time later he changed his mind. He got his brother from them and sent his agents to Ptolemy and Seleucus to come speedily and help him. Antigonus took this rather badly and sent his naval and land forces to attack the free Greek cities. To this end, he made Medius his general of the army and Docimus his admiral of the navy. When they came to Milesum, he challenged the inhabitants to fight for their freedom. They captured the citadel and placed a garrison there. They restored the city to her original freedom again. (??) (Diod. Sic. year 4. Olymp. 116.)

2553. Meanwhile Antigonus took Tralles and attacked the city Caunus. He sent for his fleet and took the city except the citadel. He made a trench around it and made continual assaults on it where it looked like there might be places he could break through. He had sent Ptolemy to the city Iassus. However, he was forced to come back and join with Antigonus. So all these cities came at that time under his control. (Diod. Sic. year 4. Olymp. 116.)

2554. The Cyrenians defected from Ptolemy and fiercely besieged the citadel there. They had almost taken it when messengers from Alexandria came and persuaded them to stop. They decapitated them and worked harder than ever to take the citadel. Ptolemy was rather upset by this and sent his captain, Agis, with an army there. He sent a navy under the command of Epaenetus to help Agis. Agis pursued the war against these rebels vigorously and took the city of Cyrene. He imprisoned the authors of this sedition and then sent them bound to Alexandria. He disarmed the rest. when he had set things in order there, he returned into Egypt. (Diod. Sic. year. 1. Olymp. 117.)

2555. After this success in Cyrene, Ptolemy sailed with his fleet to Cyprus to fight against those who rebelled there against their kings. He captured and executed Pygmalion, who worked with Antigonus. He imprisoned Praxippus king of the Lapithi and the prince of Cerynnia, who was suspected of a revolt. Likewise he imprisoned Stasiaecus, a petty king of the Malians and destroyed their city. He relocated the inhabitants from there to Paphos. After this, he made Nicocreon commander over all Cyprus and gave him the cities together with the revenues of all the kings which he had expelled from their dominions. Then he went with his army into the upper Syria and sacked the cities of Possideum and Potamos in Caria. Then he went quickly with a light army and took Mallus in Cilicia. He sold all the inhabitants into slavery and wasted all the region around there. When he had made his army rich from plunder, he sailed back again to Cyprus. (Diod. Sic. year. 1. Olymp. 117.)

2556. Meanwhile, Demetrius, the son of Antigonus, stayed in Coelosyria awaiting the coming of the Egyptians. When he heard what damage Ptolemy had done to so many cities in Syria, he left Pithon to command in those parts. He left his heavily armed soldiers and elephants with Pithon and he with his cavalry and companies of lightly armed soldiers rushed toward Cilicia to help save them from Ptolemy. He came too late and found the enemies had already gone. He speedily returned to his camp again and ruined many of his horses on the way. In 6 days, he marched from Mallus which is normally a 24 day journey by their ordinary marches. So that through rapid travel, none of the servants of cavalry were able to keep up to them. (Diod. Sic. year. 1. Olymp. 117.)

2557. When Ptolemy saw everything going as he wanted it, he returned to Egypt. Not long after Seleucus urged him to attack Antigonus because Seleucus hated Antigonus. Therefore Ptolemy planned to march into Coelosyria and attack Demetrius. He gathered all his army together, he marched from Alexandria to Pelusium. He had 18,000 foot soldiers and 4000 cavalry of which some were Macedonians and some were mercenaries. Some Egyptians helped carry their darts, weapons and other baggage of the army and some went as soldiers. When they crossed the desert from Pelusium, Ptolemy camped near the old city of Gaza and awaited the enemy's arrival. (Diod. Sic. year. 1. Olymp. 117.)

2558. In the 117th olympiad, Ptolemy defeated Demetrius, the son of Antigonus in a main battle near Gaza. Ptolemy was called after this, Poliorcetes, that is "the city taker" according to Castor the Historian reports as cited by Josephus. (l. 1. cont. Apion. p. 1048.) Diodorus gives the details of the battle in his history of that olympiad. He says that 8000 were taken prisoners and about 500 killed. This should be amended from Plutarch who says 5000 were killed. Among the nobles who were killed was Pithon, who was at that time joint commander with Demetrius and Boeotus who had lived a long time with Antigonus the father and was ever knowledgable about

his plans and affairs.

2559. Ptolemy and Seleucus took Gaza. However Demetrius, by the help of a good pair of spurs came to Azotus about the next midnight after riding about 34 miles. From there he sent messengers to beg the bodies of his dead for burial. Ptolemy and Seleucus immediately granted this and also sent back his own pavilion with all its furniture gratis and without ransom. They added a generous message that they fought not for pay but for honour and to see who should wear the garland. (Diod. Sic. year 1. Olymp. 117. Plutarch. in Demetrio, and Justin. l. 15. c. 1.)

2560. Demetrius was no longer able to hold out in the position he was in. He sent a messenger with his letters to his father who was in Phrygia. He asked for help and to come quickly. Demetrius said he was coming to Tripoli in Phoenicia. He sent for the soldiers that were in Cilicia and elsewhere in remote garrisons from the enemies quarters, to come to him. (Diod. Sic.)

2561. When Antigonus heard the news, he said that Ptolemy had now gotten the victory over a company of beardless boys. Next time he would fight with men. So not to discourage his son and because his son wanted another fight with Ptolemy, Antigonus said he could fight with him alone if he wanted to. (Plutarch. in Demetrio.)

2562. Ptolemy sent the prisoners whom he had taken to Egypt. They were distributed among the various regiments of his fleet. When he had honourably interred his dead troops, he marched on and attacked the cities and strong places of Phoenicia. Some he besieged and he persuaded others to yield to him. When he captured Sidon he went and camped before Tyre. He sent to Andronicus, the captain of the garrison, to surrender the city to him. He gave him generous promises of wealth and honour. He replied that he would never betray the trust which Antigonus and his son Demetrius had put in him and said many harsh things against Ptolemy. However a little later his soldiers rebelled and he was taken by Ptolemy. He overlooked the harsh words he had spoken against him and highly rewarded him. He took Andronicus into the number of his friends and regarded him highly. (Diod. Sic.)

2563. Seleucus took with him 1000 foot soldiers from Ptolemy's (as Appianus has it, for Diodorus says only 800.) and 200 cavalry. With so small a force he went to recover his government of the province of Babylon. When he came with them into Mesopotamia, he there dealt with the Macedonians he found living in Carran. He persuaded some to follow him, others he forced to go along with him in his journey. No sooner had he set foot within the territory of Babylon, then the inhabitants came flocking to him and offered him their service in the recovering of his government. Polyarchus also, who held some kind of office among them, came to him to receive his commands and brought 1000 armed troops to him. When those who sided with Antigonus knew of his popularity with the people, they all fled to the citadel which was commanded by Diphilus. Seleucus besieged it and took it by force. He released from there the children and friends of his that Antigonus had imprisoned when Seleucus had fled to Egypt for fear. When this was done, he started raising soldiers in the country. He bought horses and distributed them among those who were able to ride them. With all of them be behaved fairly and friendly. He secured their loyalty so they were all ready to risk any hazard with him. So for the third time he again recovered all his government of Babylon. (Diod. Sic. with Appian. in his Syriaca, p. 121.)

2564. Nicanor, whom Antigonus had made governor of the province of Media, marched against Seleucus with 10,000 foot soldiers and 7000 cavalry. Seleucus immediately went to meet him with a little more than 3000 foot soldiers and 400 cavalry. When he had crossed the Tigris River, he heard that the enemy was not far off. He hid his men in the marshes around there and planned to ambush Nicanor. When Nicanor came to the bank of the Tigris River, he could not find the enemy and camped near to a post house of the kings. Little did he think that the enemy was so near. The next night he was not even thinking about the enemy and did not post a proper military watch. Seleucus attacked him and raised a great tumult in his army. When the Persians started to fight back, Euager their general along with other commanders were killed. After this fight most of Nicanor's army abandoned him and defected to Seleucus. They did not like the fix they were in nor did they care for Antigonus. Thereupon Nicanor feared what would happen next lest his soldiers turn him over to Seleucus. He stole away with some few of his friends, and fled home through the desert into Media again. (Diod. Sic.)

2565. When Seleucus had gotten this powerful army, he still behaved well toward all men and easily subdued the provinces of Media, Susa and the other bordering countries. He quickly sent Ptolemy word how he had regained his full regal power and majesty. (Diod. Sic. year 1. Olymp. 117.) Based on this, Eusebius counts this as the first year of Seleucus' reign. All note that the Edesseni begin their epoch here. The story of the Maccabees' account of the Greek reign begins here. Without a doubt this is from the autumn of this very year, that is, from September or October of the year 4402 JP. Starting at that time, the writer of the second book of Maccabees calculates his Greek years, and the Jews there, "eram Contractium", i.e. "their account of Contracts", and those of Edessa, and other Syrians, in their "Epoch of the Seleucian Kingdom", and the Arabians, "the years of Alexander Dehiplarnain", as they call them. Yet the writer of the first book of Maccabees begins his account of the Greek year, from the previous spring to this autumn and Ptolemy of Alexandria, in his great Syntaxis begins his Chaldean account, from the next spring.

3693a AM, 4402 JP, 312 BC

2566. While Ptolemy of Egypt remained still in Coelosyria, he sent one of his friends, called Cilles, a Macedonian, with a large army against Demetrius. He was camped in upper Syria and Ptolemy wanted Cilles to fight with him and either drive him out of Syria or confine him there and destroy him. Demetrius was told this by his spies that Cilles with his army camped at Myus carelessly without keeping a proper watch. He left his baggage behind him, marched away with a company of light-footed troops. They travelled all night and a little before daybreak they attacked Cilles' camp. They turned it into chaos and captured Cilles with 7000 soldiers and much booty besides. Since he thought Ptolemy was coming later with all his army, he pitched his camp in a place where he had a bog on the one hand and a large lake on the other side to protect him. (Diod. Sic. year. 1. Olymp. 117. & Plut. in Demetrio.)

2567. Demetrius sent news of this good success to his father Antigonus at Celenae in Phrygia. He asked him to quickly send an army or to come himself in person into Syria. When Antigonus read the letter, he was overjoyed by the news of the victory and his son's conduct in managing the battle. He showed himself a man worthy to wear the crown after Antigonus. (Diodor.) Demetrius, with his father's permission, sent back Cilles and all his friends to Ptolemy again. Thereby, he was no longer indebted to Ptolemy for his former kindness to him. (Plut.)

2568. Antigonus with his army moved from Phrygia and in a few days crossed the Taurus

Mountains and came to his son Demetrius. Ptolemy followed the advice of his council and decided to leave Syria. Before he left, he laid waste and destroyed the main cities which he had captured. These included, Acon in Syrophoenicia, Joppa, Samaria and Gaza of Syria. He took whatever he could carry from there and returned to Egypt loaded with wealth. (Diod. Sic. year 1. Olymp. 117.)

2569. A great number of men who lived there noticed his good disposition and clemency of nature. They wanted to return with him to Egypt. Among those was Ezechias, a high priest of the Jews. (Perhaps a secondary one, for the chief high priest at that time was Onias the first) Ezechias was about 66 years old and highly respected among his people, very eloquent and had much experience in the affairs of the world. This and much more concerning this Ezechias is told by Hecaraeus the historian (who conversed with him in Ptolemy's army) in a peculiar Treatise which he wrote about the Jews. He tells a long story about another Jew, whom he became acquainted with, named Mosollamo. or Meshullamo. His story is:

``When I went toward the Red Sea, there was one among the rest, of a troop of cavalry of the Jews who escorted us, a man called Mosollamus. He was a high-spirited man and the best archer of all the company. He saw a certain wizard in the company who stood still. He desired all the company to do the same while he observed a certain bird that flew so he could divine by it. Mosollamus asked him why he stood still. When the wizard showed him the bird which he was watching and said that it would be best for the company to stay there if the bird would stay where she was. If she arose and flew before them then they should go forward too. If she flew back, then all the company ought also to return. Mosollamus said nothing but drew his bow and shot and killed the bird. The wizard and others there present were angry about this and shamed him for his actions. He replied that why were they angry with him and why do you pick up this unlucky bird? How could the bird that did not know what was about to happen to it, predict what would happen to them on their journey? If she had any knowledge of things to come, she would never have come there to be shot to death by Mossollamus a Jew."

2570. Many things besides this are told by Josephus, (in his book, contra. Apion.) from the same book concerning the Jews. He says that at that time there were 1500 priests who received tithes and governed all things belonging to the commonwealth. Demetrius Phalareus, in his Epistle to Ptolemaeus Philadelphus, (found in Aristeas his book of the 70 Interpreters and in the same Josephus, l. 12. Antiquit. c. 2.) from the same author tells us the reason why no heathen poet or historian mentions either of those sacred books or of those men who lived according to the rules set down in them. These books contain a sacred and a venerable rule which was not to be uttered by unhallowed mouths.

3693 AM, 4403 JP, 311 BC

2571. Antigonus had recovered all Syria and Phoenicia without fighting a battle. He journeyed to the country of the Arabians, called the Nabathaeans. He thought they never really favoured his actions. Therefore he appointed one of his friends called Athenaeus, with 4000 foot soldiers and 600 light cavalry to attack them and get as much spoil as he could. About that time of the year, all the neighbouring countries came together to a common market to sell their wares. The Nabathaeans went to this market according to their custom. They left their wealth and the old men with their wives and children on the top of a rock. Athenaeus waited for this opportunity and quickly marched to this rock. He left the province of Edom and marched 275 miles in 3 days and 3 nights time. Late in the night he surprised the Arabians and captured the rock. He killed

some of the soldiers there and took some prisoners. He left their wounded behind. He took a large quantity of their myrrh and frankincense with 500 talents of silver. He did not stay there more than 3 hours lest the neighbouring countries attack him. He returned immediately again. They had gone only 25 miles and could go no further because they were so tired. Therefore they rested and did not set a watch for they thought the people could not reach them for 2 or 3 days. (Diod. Sic. year 1. Olymp. 117.)

2572. When the Arabians knew what had happened by those who had seen the enemy army, they left the market and returned to the rock. The wounded told them which way the army had gone and the Arabs followed them. Athenaeus' men kept no watch and after their long journey were weary and fast asleep. Some of their prisoners stole away from them. They told the Arabs where the enemy camp was. They hurried to the place and arrived about 3 in the morning. They attacked their trenches and killed 8000 of them as they lay sleeping in their tents. Any that resisted were killed. They utterly destroyed all their foot soldiers and only 50 of their cavalry escaped and most of them were wounded too. So the Nabathaeans recovered their goods and returned to the rock. They sent a letter to Antigonus written in Syriac. They complained of Athenaeus and his wrong doing and excused themselves. Antigonus wrote back again cunningly telling them that Athenaeus was well enough treated by them. He blamed Athanaeus for his actions and assured them that he had issued no such order to do that. (Diod. Sic. year 1. Olymp. 117.) When Antigonus had appeased and deceived these poor Nabathaeans, a little later he selected from all his army, 4000 foot soldiers. They were lightly armed and the swiftest on their feet that he could find. He added 4000 cavalry to the troops and wanted them to take in their knapsacks, a supply of food for the journey that would not need to be cooked. He had Demetrius, his son, to command them. He sent them away early in the night with orders to avenge his loss. Demetrius travelled 3 day's journey through the desert and hurried to attack them by surprise. However, the scouts saw them coming and made fires to signal their coming into that country. Thereupon the Arabs presently climbed to the top of their rock. There was only one way to get up and that was by climbing by hand. They left their belongings there with a sufficient guard to keep it. The rest went and drove away their cattle, some to one place, some to another in the desert. When Demetrius came to the rock and saw all the cattle were driven away he started to besiege the rock. They manfully defended it and by the advantage of the place and that day had the upper hand. At last Demetrius was forced to withdraw. Since he saw that he could not defeat them, he made a peace with them. They gave him hostages and such gifts as were agreed upon between them. He moved with his army about 40 miles and camped near the Lake Asphaltis or Dead Sea. (Diod. Sic. year 1. Olymp. 116) Plutarch says that he went there with a huge booty and 700 camels.

2573. When Demetrius returned to Antigonus, he told his father what happened. Antigonus blamed him for making peace with the Nabathaeans and said that those barbarous people would become more insolent since they had escaped. However, he commended him for discovering the Lake Asphaltis since from there he might raise some yearly revenue for himself. He made Hieronymus Cardianus the historian, his treasurer for that revenue. Josephus (l. 1. cont. Apion.) notes that he was made governor of Syria by Antigonus. Josephus very deservedly blames Heironymus that in his writings, he makes no mention of the Jews since he lived near to them and almost among them. Hieronymus was commanded to build ships and to gather together in one place all the bitumen or liquid brimstone that could be extracted from that lake. The 6000 Arabians attacked them as they were in their ships gathering this brimstone and killed almost all of them with arrows. Hence, Antigonus lost all hope of making any regular revenue that way. (Diod. Sic. year 1. Olymp. 116)

2574. Antigonus, learned from letters by Nicanor the governor of Media and others, how Seleucus prospered in those parts. He sent his son Demetrius with 5000 Macedonian foot soldiers, 10,000 mercenaries and 4000 cavalry. He was ordered to march to the very walls of Babylon. When he had recovered that province, he was to march down to the sea. Demetrius left Damascus in Syria and went to execute his father's commands. As soon as Patrocles, whom Seleucus had left as governor of Babylon, heard that Demetrius was coming into Mesopotamia, he dared not to check his coming because he had only a small force with him. He ordered the rest to leave the city and when they had crossed the Euphrates, they should flee. Some should go into the desert, while others over the Tigris River into the province of Susa and to the Persian Sea: He with the forces he had would trust in the sandbars of the rivers and dikes of the country for defences instead of so many fortresses and bulwarks. He stayed within the bounds of his own government and thought how to entrap his enemy. He kept Seleucus in Media informed how things went with him and desired help to be speedily sent to him. (Diod. Sic. year 1. Olymp. 116)

2575. When Demetrius came to Babylon and found the city itself devoid of inhabitants, he started to besiege the forts and citadels that were there. When he had taken one, he gave its spoil to the soldiers. He turned out Seleucus' men, put his garrison of 7000 soldiers in their place. He was not able to take any others and after a long seige he departed and left Archelaus, one of his loyal friends to maintain the siege with 5000 foot soldiers and 1000 cavalry. When Demetrius had run out of time that his father had allowed for this expedition, he ordered his soldiers to steal for themselves whatever they could from that province. Then he journeyed back to Asia. By this action, he left Seleucus more grounded and better settled in his government than before. Men said why would Demetrius waste and spoil the country if he planned to take it over? (Diod. Sic. year 1. Olymp. 116 with Plut. in Demetrio.) Thereupon the Chaldeans reckon the beginning of the Seleucian reign in Babylon from this time rather than an earlier time.

2576. Demetrius returned to Asia and quickly raised the siege which Ptolemy had laid to Halicarnasius. (Plut. in Demetrio.)

2577. Cassander, Ptolemy and Lysimachus, made peace with Antigonus, upon these conditions. Cassander would command all in Europe until Alexander the son of Roxane came of age. Lysimachus would hold Thrace and Ptolemy Egypt along with the bordering countries of Libya and Arabia. Antigonus would have the command of all Asia to himself. This agreement did not last long for everyone used any occasion to encroach on one another's territory. (Diod. Sic. year. 2. Olymp. 117.)

2578. Cassander saw that Alexander the son of Roxane was growing up and heard a rumour among the Macedonians. They thought it was about time that the young king should now be freed from his prison and rule the kingdom. He was alarmed by this and ordered Glaucia the keeper, to murder Roxane and her son, the king. He was to bury their bodies in some secret place and should by all means possible conceal their deaths. This he did. (Diod. Sic. year 1. Olymp. 116)

2579. Parysades the king of Bosphorus Cimerius died after ruling for 38 years. He left his kingdom to his oldest son Satyrus. He held the kingdom for only nine months. (Diod. Sic. year. 3. Olymp. 117.)

2580. In Peloponesus, Ptolemy, a captain of Antigonus, defected from him to Cassander's side. He sent soldiers to a most loyal friend of his, called Phoenix and one to whom he had committed the management of the government of Hellespont. He advised him to man his forts and cities and to stand guard and no longer serve Antigonus. (Diod. Sic. year 3. Olymp. 117.)

2581. On the other side, Ptolemy of Egypt cried out against Antigonus. He, contrary to agreement, had put his garrisons into various Greek cities on the Asian side. Thereupon he sent Leonides, his captain, to Cilicia Aspara. He took over some cities and places that belonged to Antigonus. Moreover he sent his agent to some cities held by Cassander and Lysimachus, that they should follow his advise and not allow Antigonus to become too powerful. (Diod. Sic. year 3. Olymp. 116)

2582. Antgonus sent his younger son Philippus, to fight against Phoenix, and others who had revolted from him in the Hellespont. His son Demetrius, was sent into Cilicia against Ptolemy of Egypt. He routed the captains of Ptolemy and recovered the cities which he had taken. (Diod. Sic. year 3. Olymp. 116)

2583. Polysperchon in Peloponesus cried out against Cassander and concerning his government of Macedonia. He sent for Hercules, a son of Alexander the Great by Barsine, who was now 17 years old. He sent to those who were enemies of Cassander to help establish this young man in his father's kingdom. (Diod. Sic. year 3. Olymp. 116)

2584. when Ptolemy of Egypt had all Cyprus under his command, he learned that Nicocles the king of Paphos, had negotiated secretly with Antigonus. Ptolemy sent two confidants of his, Argaus and Callicrates, with orders to get rid of Nicocles. They crossed over into Cyprus and took with them a certain number of soldiers from Menalaus, who commanded the army there. They surrounded the house of Nicocles and then told him what Ptolemy wanted him to do and advised him to find another kingdom. First, he tried to clear himself of the charges. When he saw that no man listened to him, he drew his sword and killed himself. When Axiothea his wife heard of her husband's death, she took her daughters who were all young virgins and killed them. She tried to make the wives of Nicocles' brothers, die with her. Ptolemy had not requested this but ordered that they be spared. The brothers also of Nicocles, shut themselves in their houses and set fire to them and they died. The whole family of the kings of Phaphos came to a tragic and lamentable end. (Diod. Sic. year 3. Olymp. 116) & Polya. Stratag. l. 8.)

2585. Agathocles king of Sicily, was sailing about this time into Africa to make war upon the Carthaginians. A total eclipse of the sun happened and it was so dark that the stars appeared in the sky and the day was turned into night. (Diod. Sic. year 3. Olymp. 117. Justin. l. 22. c. 6.) This happened on August 15, 310 BC according to the astronomical tables.

2586. When Epicurus was 32 years old, he taught publicly for 5 years in both Mitylene and Lampsacus. (Diod. Sic. Lacterus, in the Life of Epicurus.)

2587. In Bosphorus Cimmerius, Eumelus, the younger brother to Satyrus allied with some of the neighbouring natives and laid claim to the kingdom of his elder brother. When Satyrus knew of this, he went against him with a large army and crossed the Thapsus River. When Satyrus came

near Eumelus' quarters, Satyrus surrounded Eumelus' camp with his carts and wagons in which he had brought a large quantity of provisions. He arranged his army in the field for battle. As was the custom of the Scythian kings, he led the main battle line in his army. He had less than 2000 Greeks or 1000 and as many Thracians. All the rest were Scythians who came to help him. They numbered 20,000 and at least 1000 cavalry. Eumelus was helped by Ariopharnes, king of Thracia, with 20,000 cavalry and 22,000 foot soldiers. Satyrus routed Ariopharnes and then defeated his brother Eumelus with his foot soldiers. He forced them all to retreat to Arioparnes' palace, which was surrounded by a river with steep rocks and a thick woods. (Diod. Sic. year 3. Olymp. 116)

2588. At first, Satyrus went and wasted the enemy's country and set fire to their villages. He gathered much spoil from them. Then he made his way through their marshy country and came to their wooden citadels and took them. He crossed the river and cut down a large forest that he had to pass through to get to the king's palace. He had his whole army work at this for 3 days until they came to the walls of the citadel. Meniscus, who led the mercenary companies, got through a passage in the wall. Although he fought very courageously, he was outnumbered and forced to retreat. When Satyrus came to his relief, he was wounded in the arm with a spear. He was forced to retire to his camp and the next night, died from the wound. Meniscus broke off the siege and withdrew the army to a city called Gargaza. From there he carried the king's body down the river to a city called Panticapaeum to his brother Prytanis. He gave it a magnificent burial and laid up the relics in the king's sepulchre. He went to Gargaza and took over the army and the kingdom. (Diod. Sic. year 3. Olymp. 116)

2589. Agents from Eumelus came to Prytanis to purpose that the kingdom be divided between them. Prytanis would have none of it and left a strong garrison at Gargaza. He returned to Pantacapaeum to settle the affairs of his kingdom. After a while Eumelus with the help of some barbarians captured Gargaza and various other towns and citadels. Later he defeated Prytanis in a battle and trapped him in a neck of land near Lake Maeotis. He forced Prytanis to surrender on condition that he give up all his army and leave the kingdom. Nevertheless, when Prytanis returned to Pantacapaeum which was the place where the kings of Bosphorus keep their standing court, he endeavoured again to recovered his kingdom. He was foiled in this and he fled to a place near there called the Gardens and was killed. His brother Eumelus reigned in his place for 5 years and 5 months. (Diod. Sic. year 3. Olymp. 116)

3695 AM, 4405 JP, 309 BC

2590. To establish his kingdom, Eumelus killed all the friends, wives and children of both his brothers, Satyrus and Pritanis. Only Parysades, Satyrus' son, who was only a youth escaped. Using a swift horse, he fled to Agarus king of the Scythians. When Eumelus saw that the people repined at the loss of their friends who he had murdered, he called them all together. He excused himself and restored to them their ancient form of government and restored moreover to the citizens of Pantacupaeum their former immunities. He promised to free them from all kinds of tribute. He spared no fair words to reconcile the hearts of the people again to him. By this he got their good will again. He ruled with justice and moderation and was held in admiration among them. (Diod. Sic. year 3. Olymp. 116)

2591. When Ptolemy of Egypt heard that he had lost all again in Cilicia, he sailed over with his fleet to Phaselis and took that city by force. From there he passed into Lycia and took Xanthus by assault and the garrison of Antigonus that was there. Then he attacked Caunus which

surrendered to him. Then he attacked the citadels and forts that were in it and took them by assault. He utterly destroyed Heracleum. Persicum was surrendered to him by the soldiers that were to hold it. (Diod. Sic. year 4. Olymp. 117.)

2592. Then he sailed to Cos and sent for Captain Ptolemy to come to him. He was Antigonus' brother's son and had an army committed to him by Antigonus. He defected from his uncle and he sided with Ptolemy in everything. He left there or from Chaleis, and arrived at Cos. At first Ptolemy received him in a very courteous manner. After a while, he saw the indolence of his behaviour and how he tried to secure his officers by gifts and secret meetings with them. He feared the worst and put him in prison. There he poisoned him with a drink of hemlock. Ptolemy secured his soldiers with generous promises and distributed them in small numbers among the rest of his army. (Diod. Sic. year 4. Olymp. 117.)

2593. Cassander feared lest the Macedonians would defect to Hercules, the son of Alexander the Great. He was then 14 years old. (as Justin, or rather 17 according to Diodorus) Cassander befriended Polysperchon and by his means had Hercules and his mother Barsine to be privately murdered and their bodies to be hid deep enough in the ground lest by their solemn funerals the truth might happen to come to light. Now that Alexander's two sons were both dead and there was no heir of his body left to succeed him, every governor made himself a king of the province which he held just as if he had captured it in battle. (Diod. Sic. year 4. Olymp. 117. & Justin, l. 15. c. 2.)

3696 AM, 4406 JP, 308 BC

2594. Ptolemy sailed from Myndus along the islands which lay by his way and came to Andros. He expelled the garrison that was there and restored it to her former liberty. (Diod. Sic. year 1. Olymp. 118.)

2595. Cleopatra, the daughter of Philip and sister to Alexander the Great, was incensed against Antigonus. Of her own accord she planned to go to Ptolemy and left Sardis. The governor there, to whom Antigonus had given a charge not to hurt her, prevented her from leaving. Later, by Antigonus' command and the help of some of her women about her, Cleopatra was murdered. To alley suspicion, Antigonus had some of those women executed who murdered her and buried her with all the magnificence that he could. (Diod. Sic. year 1. Olymp. 118.)

2596. Ophellas, who had expelled Thimbron and subdued the Cyrenians for Ptolemy, now claimed Cyrene with the cities and adjoining regions as his own. Still not content, he began to look for greater things. While he was thinking about this, Ortho of Syraensa, came to him with a message from Agathocles asking him to join in arms with him against the Carthaginians. He told him that if he subdued them, he would make him sovereign of all Africa. This fuelled his ego and he listened to him. He sent his agent to Athens from where he had married his wife Euridice, the daughter of Miltiades, to ask their help and alliance in this war. (Diod. Sic. year 1. Olymp. 118.)

3697 AM, 4407 JP, 307 BC

2597. Many Athenians and other Greeks willingly listened to this motion. They hoped by this to have a share of the richest pieces of all Africa with all the wealth of Carthage for themselves.

Ophellas was outfitted for this expedition. He had an army of 10,000 foot soldiers, 600 or 700 cavalry, and 100 chariots with more than 300 men drivers and soldiers to manage them. Besides the followers of the camp, he had more than 10,000 with him. They brought along their wives and children with their baggage. This looked more like a colony going to be established than an army marching against an enemy. When they had marched for 18 days and gone 375 miles, they came to a city called Automulus on the western border of Cyrene. They camped here and rested themselves. Then they moved again and travelled through a dry desert country that was full of poisonous snakes. At last after two months of miserable travel they came to Agathocles' camp where they pitched their camp close to his. (Diod. Sic. year 1. Olymp. 118.)

2598. When Agathocles heard of his coming, he went to meet him. He advised him to rest and relax after so tedious and hard a journey. When they had dined together often, Ophellas adopted Agathocles for his son. Later when most of Ophellas' army was foraging in the country, Agathocles suddenly called an assembly of his own army and before them accused Ophellas who was to help him in this war of betraying him. When he had incensed the multitude, he drew out his whole army in formation against Ophellas and his Cyrenians. Ophellas was shocked at this unexpected turn of affairs and had his men defend themselves. The enemy was too quick for him and he too weak for them. He was killed. After his death, Agathocles persuaded the rest that were left to lay down their arms and then told them what great things he would do for them. He persuaded them to take his pay and thus took over Ophellas' army. Those that he found not fit for the war, he sent to Syracuse. Some arrived there but most perished in a fierce storm on the way. (Diod. Sic. year 1. Olymp. 118. with Justin, l. 22. c. 2.)

2599. After Ophellas' death, Cyrene and all Libya returned in Ptolemy's government again. (Suid. in Dhmhtr.)

3698 AM, 4408 JP, 306 BC

2600. Demetrius Poliarcator or as Pliny renders it, "Expugnator Urbum", that is "the City Taker" was furnished with two strong armies, one by land and another by sea. They had all weapons and all other necessaries for the war. They left Ephesus with 5000 talents of silver to liberate the Greek cities. (Diod. Sic. year 2. Olymp. 118.) They came to Pyrrum, the port of Athens, with 250 ships on the 26th day of Thargelion, about May 31th, (Plutarch in the Life of Demetrius) They were received into Athens and took the city of Megar. Since Cassander had put a garrison into Munichium which was the fort or citadel of Athens, under the command of Dionysus, therefore he raised it to the ground.

2601. This happened in the year when Anaxicrates was archon at Athens. Among others, Philochorus who lived at this very time, records this in his Attic. (History. l. 8. cited by Dionysuis Halicarnassus, in his Dinarchus) It was toward the end of his archonship in year 2 of Olympiad 118.

2602. Enridice returned to Athens. She was the widow of Opheltas or Ophellas who was governor of Cyrene and was killed the previous year before. Demetrius the son of Antigonus married her. The Athenians took this as a great honour for them. They were the first that called Demetrius and Antigonus by the title of kings. Otherwise they declined that title as the only mark of royalty which belonged exclusively to Phillip, Alexander and his posterity. (Plut. in Demetrius.)

2603. Demetrius was recalled from Greece by his father Antigonus to make war upon the captains of Ptolemy in Cyprus. He sailed first to Caria and then to Cilicia. He got supplies from there of ships and men and sailed to Cyprus with 15,000 foot soldiers, 400 cavalry and a fleet of 110 very fast ships of three tiers of oars a piece and 53 that were slower. The rest were cargo ships to transport the men, horses and equipment.

2604. He landed and first camped near the shore not for from Carspasia. He drew up his ships to land and fenced them there with a deep trench and ramparts. Then he went by force and took Urania and Carpasia. He left a sufficient guard to defend his trenches about the fleet and marched immediately to Salamis. (Diod. Sic. year 3 Olymp. 118.)

2605. Menelaus, the brother of Ptolemy and chief commander of the island was then at Salamis. When he saw the enemy within 5 miles of the city, he drew out from the adjoining garrisons 12,000 foot soldiers and 800 cavalry. He went to attack him but was overcome by the enemy and fled. Demetrius followed him closely to the very gates of the city and captured 3000 men and killed 1000 there. He distributed the prisoners among his own companies to serve him. When he found they were always ready to defect again to Menelaus, because their wealth was in Ptolemy's hands in Egypt, he shipped them all away to Antigonus his father. (Diod. Sic. year 3 Olymp. 118.)

2606. Antigonus at that time was building a city in upper Syria by the Orontes River. He called it after his own name, Antigonia and spent large amounts of money on it. The walls were about 9 miles long. The place was very opportune to control Babylon and the upper provinces and also the lower ones as far down as Egypt. (Diod. Sic. year 3 Olymp. 118.)

2607. Menelaus fled back to Salamis and determined to endure a siege. He sent a messenger to Ptolemy for more help and told him what danger he was in. Demetrius started to work preparing his battering rams to take the city by force. He had one special machine which he called "Helepolis", i.e. "one that would not fail him in taking any city, which it was sent against". He also had various other large rams and galleries for them. At night those within the city threw fire on them and consumed many of the machines with the most of the men that kept them. Yet Demetrius would not stop but pressed the siege both by sea and land and thought in time he would capture the city. (Diod. Sic. year 3 Olymp. 118.)

2608. When Ptolemy heard of the loss of his men, he sailed with a well furnished army for sea and land and arrived at Paphos in Cyprus. He took boats from the neighbouring cities and went to Citium about 25 miles from Salamis. His whole fleet consisted of 140, or as Plutarch has it, 150 ships. The largest was of five tiers of oars and the smallest had four teirs of oars. These were accompanied by 200 cargo ships containing at least 10,000 soldiers. He sent word to Menelaus that when he saw them in the heat of the fight, he should then attack from the port of Salamis with 60 ships and assault the rear of the enemy and disorganize them in any way he could. Demetrius foresaw what would happen. He left a part of his army to maintain the siege by land. He ordered Antisthenes his admiral, with ten ships of 5 tiers of oars a piece to lie at the mouth of the harbour of Salamis and to keep the fleet in, so they could not get out. When he had arranged his land army on the shore on forelands looking toward the sea he sailed and with a fleet of 108 or as Plutarch has it, of 180 ships. Most were of 7 tiers of oars and the smallest, four tiers. (Diod. Sic. & Plutarch.)

2609. Ptolemy was in the wing where he utterly routed the enemy and sank some of their ships and captured others with their men in them. When he returned, he thought to do the same with the rest of the enemy forces. However, he found that his left wing was wholly routed by Demetrius and he was in hot pursuit of them. Therefore he sailed back to Citium. Demetrius committed his warships to Neon and Burichus to pursue the enemy and rescue those who were swimming in the sea. He returned to his own port from where he had set out. (Diod. Sic.)

3699a AM, 4408 JP, 306 BC

2610. Meanwhile, Menelaus sent out his 60 ships as he was commanded under the command of Menaetius. He fought with those ten ships that were set to keep him in, broke through them and they fled for safety to the army that was on land. When Menetius' men saw they came too late to act according to their instructions, they returned again to Salamis. (Diod. Sic.)

2611. Ptolemy saw he could do no good in Cyprus and returned with only 8 ships to Egypt. (Diod. Sic. & Justin, l. 15. c. 2. and Plut.) Thereupon Menelaus surrendered both the city and all his forces both of land and sea to Demetrius. He had 1200 cavalry and 12,000 heavily armed foot soldiers. (Plut.) In a short time, Demetrius captured all the rest of the cities and forts of the island and distributed the garrison soldiers among his own companies to the number of 16,000 foot soldiers and 600 cavalry. (Diod. Sic.)

2612. He took 100 cargo ships containing almost 8000 soldiers and 40 warships with their crews. About 80 ships were damaged in the battle and leaked. They drew these to land below their camp near the city. Demetrius had 20 of his own ships badly damaged in this fight. These were repaired and were as good as new again according to Diodorus. However, Plutarch says 70 of Ptolemy's ships were captured with their crew and soldiers. Of the rest who were in the cargo ships, these were mainly slaves, friends and women. They had weapons and money to pay the soldiers and had engines of war. Nothing escaped and Demetrius took it all and carried it to his camp. Among the rest, there was a lady named Lamia, who was first famous for her excellent skill in playing upon the recorder and later became a notorious harlot. Although she was well past her prime, Demetrius who was much younger then her, fell in love with her. She so far caught and enamoured him with the pretence of her talk and behaviour that he grew as much in love with her as other women were with him. (Plut.)

2613. Demetrius buried the bodies of the enemy that were slain with a very honourable burial. He dismissed those he had taken prisoners and gave the Athenians arms enough to furnish 1200 men. (Plut. in Demetr.) He sent home Leontiscus, Ptolemy's son, Menelaus' brother and his other friends, with suitable provision for their journey by the way. He did not forget what Ptolemy had formerly done to him in the same kind of situation. He used these reciprocal displays of love and kindness in the very heat of war that it might evidently appear their dispute was for honour and not from hatred. It was the fashion in those days to wage war more religiously than now men use to observe the laws of friendship in time of peace. (Justin, l. 15. c. 2.)

2614. Demetrius sent by Aristodemus the Milesian, the news of this victory to his father. This Aristodemus was counted the prime flatterer in all the court. When he came to Antigonus, he stood still a while and held him in suspense as to what the news might be. Finally he burst out with these terms:

``God save the King Antigonus, we have overthrown king Ptolemy at sea. Cyprus is ours. We have taken prisoner 16,800 of his men."

2615. Antigonus replied to him.

``God save thee too. Nevertheless, because thou heldest me so long in suspense before thou toldest me thy good news, thou shalt in the same way be punished too. For thou shalt stay a while, before thou receive thy reward for thy good news." (Plut.)

2616. Antigonus was puffed up with pride of this victory and assumed to himself a crown and the title of king after this. Thereupon Ptolemy did the same lest he should in any ways seem to be defeated by this or be held in less regard by his subjects. In all his letters from that time on, he swore himself king. By their example, other governors of provinces did likewise. Seleucus, who had lately subdued the upper provinces to himself did this. Likewise did Lysimachus and Cassander when they saw there was neither mother nor brother nor son of Alexander the Great now left alive. (Diod. Sic. & Justin. l. 15. c. 2. Plut. in Denet. And Appianus, in his Syriaca. p. 122.)

3699 AM, 4409 JP, 305 BC

2617. Seleucus made himself king of Babylon and Media since he had personally killed Nicator or Nicanor whom Antigonus had placed as governor there. (Appia. ib.) He assumed the surname of Nicator or Nicanor (for so we find him also stamped on his coins) not from Nicator or Nicanor, whom he so slew, but from the many and great victories which he got. (Appia. ibid. p. 124. and Ammia. Marcellnus, l. 23. Histor.) After he subdued the Bactrians, he proceeded and took in all the rest of the countries which Alexander had formerly subdued, as far as the Indus River and added them to his own dominion. (Justin, l. 15. c. 4. Appia. in his Syriaca. p. 123.)

2618. King Antigonus' (for so hereafter we must call him) youngest son died and Antigonus buried him in a royal manner. He called home Demetrius from Cyprus and commanded his whole army to meet at his new city of Antigonia. He planned to march from there into Egypt. Therefore leading the foot soldiers himself, he went through Coelosyria. He had an army of 80,000 foot soldiers and about 10,000 cavalry. He made Demetrius, admiral of his fleet and ordered him to keep close to the shore within sight of the army. He had 150 fighting ships and 100 cargo ships. They carried an enormous supply of all types of weapons. The pilots told him that now was the time that the seven stars were ready to set and would set on the 8th day from then. (in the beginning of April). He replied that they were too timid to make good sailors. (Diod. Sic. year 3. Olymp. 118.)

2619. Antigonus came with his army to Gaza and planned to attack Ptolemy before he was ready for him. He commanded his soldiers to take with them 10 days supply of food. With the camels from Arabia, he loaded 130,000 bushels of wheat and an enormous supply of hay on the other beasts of burden. He carried his weapons in wagons and went through the desert. This caused some trouble for the army. They crossed various marshy and dusty places in the way, especially about the place called Barathra. (Diod. Sic. year 3. Olymp. 118.)

2620. Demetrius sailed with his ships from Gaza in the dead of the night and was for many days

becalmed. The higher ships were forced to tow the cargo ships with ropes. After this and as soon as the seven stars were set, a northerly wind rose upon them. Many of the ships of 4 tiers of oars were driven on shore near to the city Raphia where there was no good harbour for them. Of those which carried the weapons, some sank and the rest retired to Gaza again. Some of the best of them bare up and came under the promontory of Cisius. That cape is not far from the Nile River and is not suitable for shipping especially if there are any storms. There is no way to get near it. Therefore every ship dropped two anchors a piece a quarter mile from land and were forced to ride out the storm in a heavy sea. In the midst of all this danger they were driven to extremity. For had that storm lasted only one day longer, they would have used all their fresh water and would have died of thirst. The storm ceased and Antigonus with his army came to the place and camped there. The weather beaten men came ashore and refreshed themselves in the camp. Nevertheless in this storm there were lost 3 ships of 5 tiers of oars from which some men escaped alive to land. (Diod. Sic. year 3. Olymp. 118.)

2621. From here Antigonus moved and placed his army a quarter mile from the Nile River. However, Ptolemy had manned all the bank of the river with strong garrisons. He sent some in river boats. They went as near the further bank as they safely could and proclaimed that if any of Antigonus' army would come to him, he would give a common soldier two pounds and a captain a whole talent for his trouble. No sooner was this proclamation made, but a large number of Antigonus' mercenaries wanted to leave. Some of his captains wanted also to go. When Antigonus knew that a large number of his men were deserting him, he positioned archers, slingers and other engines of war, to keep them from crossing over the water in boats. If any were found that went, he put them to death with horrible torments. (Diod. Sic. year 3. Olymp. 118.)

2622. Antigonus gathered together his ships which came to him although they were late. He went to a place called Pseudostomon and planned to land some of his men there. However, he found a strong garrison of the enemy there and was beaten off with bows and slings and other engines of war. Therefore as the night drew on, he went his way and ordered the captains of every ship to follow the lantern of the admiral. So they came to the mouth of the Nile River which is called Phagneticum. The next morning he found that many of his ships had lost their way and he did not know where they had gone. He was forced to anchor there and send the swiftest ships he had all over the sea to look for them and bring them to him. Meanwhile, as time wore on, Ptolemy had been alerted of the approach of the enemy. He immediately went to the relief of his men and arranged his army all along the shore in the enemies' sight. Demetrius could find no landing place here either. He was told that if he should land in the surrounding area, the country was naturally fortified with marshes and moorish grounds. He set sail and returned. (Diod. Sic. year 3. Olymp. 118.)

2623. As he was going, a violent wind came up from the North and drove 3 of his ships of four tiers of oars and some other warships on the shore. All these came into Ptolemy's hand. After much trouble, the rest got to Antigonus' camp. Ptolemy had placed strong garrisons at each of the mouths of the Nile River and had an enormous number of river boats everywhere. These were supplied with darts and slings and men who knew how to use them well. These troubled Antigonus very greatly, for the mouth of the river at Pelusium was strongly guarded by Ptolemy. Antigonus could make no use of his ships at all. His land forces were in trouble also. The Nile River starts swelling at the coming of the sun into Cancer. When the sun enters Leo, it overflows all its banks. It was now so high that they could do little. Worse, he was running out of food for men and fodder for cattle because they stayed there so long. (Diod. Sic. year 3. Olymp. 118.)

2624. When Antigonus saw that his army was demoralized, he called them all together. Before them all he asked the captains, whether it was better to stay and fight or to return to Syria for the time being. They would then return again next year better prepared and when the waters should be lower. When every man wanted to go, he ordered his soldiers to gather up their belongings. His navy followed them along the shore, and he returned to Syria. (Diod. Sic. year 3. Olymp. 118.) The pointlessness of this expedition was foreseen by Medius, one of Antigonus' friends in a dream. For it seemed to him that he saw Antigonus with all his army to contend in a race at Olympus, called "Diaulus", i.e. "a double course." When they first set out, they seemed to run very well. After a while they grew weaker. When they came to the race post and were to turn about it and return to the barriers where they set out, (for that was the manner of this double course) they were so out of breath that they could go no further. (Plut. in Demet.)

2625. Ptolemy was glad to see that the enemy was gone. He offered sacrifice to his gods for this great benefit they bestowed on him. He made a magnificent feast for his friends and wrote letters to Seleucus, Lysimachus and Cassander of his good success. He did not forget to tell them how large an army of Antigonus had defected over to him. Now when he had rescued Egypt, a second time and gotten it by his sword, he thought he might lawfully count it his own. He returned in triumph to Alexandria. (Diod. Sic.) Hence it is that Cl. Ptolemy, in his Reg. Cano. starts the beginning of his reign over Egypt from this time. He calculates that the time from the death of Alexander the Great to this time was 19 full years. For the 19th year from the death of Alexander the Great ends according to his account with the November 6th 4409 JP.

2626. While these things thus happened in Egypt, Dionysius the tyrant of Heraclea in Pontus died. (Diod. Sic.) He reigned 33 years according to Athenaus. (l. 12. c. 26.) Although Memnon says that he reigned only 30 years and Diodorus says 32 years. He was incredibly fat. Besides Memnon and Nymphis, Heracleotes, in his book of the City Heraclea, cited by Athenaeus in the place mentioned, notes this. So does Elia. (Var. Histor. l. 9. c. 13.) He had two sons by Amastris or Amestris, the daughter of Oxethras, brother to Darius, the last king of Persia. She was first given in marriage to Craterus, by Alexander. The oldest of the sons was called Clearchus, the younger Oxathras, according to Diodorus, Zathras, and Dionysius. Therefore by his last will he joined some others with her in the adminstartion lest the government of his kingdom and charge of his two children, who were still very young go entirely to his wife. (Memnon in Excerpt. Photii. c. 5. with Diodorus, year. 3. Olymp. 118. & year 3. Olymp. 119.)

3700 AM, 4410 JP, 304 BC

2627. Menedemus was from Patara in Lycia with the command of three ships. Each of them was between two and three tiers of oars a piece. He captured a ship of four tiers of oars that was coming from Cilicia. It had letters from Phila with rich and royal apparel with other costly furniture destined for Demetrius Poliorcetes. All of this was sent by Menedemus to Ptolemy in Egypt. This affront enraged Demetrius against the Rhodians. He then lay in siege before their city to take it. After doing this for a year, the Athenians mediated an agreement that the Rhodians would help Antigonus and Demetrius in their wars against any country except for Ptolemy. Hence the siege was lifted. (Diod. Sic. year 1. Olymp. 119. & Plut. in Demetr.)

2628. As soon as this war was over, the Rhodians sent some of their priests to consult the oracle of Ammon. They wanted to know if they should worship Ptolemy as a god or not. When they were told they should, they consecrated to him a square grove in their city. They built on each

side a gallery about 200 yards long and called it "Ptolmeum" or "Ptolemy's gallery". They were the first to surname Ptolemy the "Saviour" because he had saved them from the violence of Antigonus and Demetrius and not with his soldiers. Also Ptolemy had saved Alexander in the city of the Oxydracans, (See note on 3678b AM) as some have thought. (Arrian. l. 6. p. 131. and Steph. in the word Oxydrac. Diod. Sic. year 1. Olymp. 119.)

2629. Eumelus, the king of Bosphorus Cimmerius, after reigning 6 years died in an accident. He was hurrying home from Scythia to a certain solemn sacrifice that was to be offered then. He was in a 4 wheeled coach drawn by 4 horses and covered with a canopy. As he came to his palace, the horses took a fright and ran away with him. When the driver could not hold them, Eumelus feared lest they would run down some precipice and leaped from the coach. His sword caught in the wheel and he was whirled away with it and killed. His son Spartacus succeeded him and reigned 20 years. (Diod. Sic. year 3. Olymp. 117. & year 1. Olymp. 119.)

3701 AM, 4411 JP, 303 BC

2630. Seleucus crossed the Indus River and made war on Sandrocottus or Androcottus. When Seleucus had restored his government in the east, Sandrocottus had murdered all the governors whom Alexander had appointed and took over all of India. (Justin, l. 15. c. 4. Appia. in his Syriaca. p. 122, 123.)

2631. Now as Seleucus was going to make this war, a wild elephant of enormous size came to him on the way as if it had been tame. He went to it and the animal allowed him to get on and ride it. This beast proved to be a prime and singularly good elephant for the war. (Justin, l. 15. c. 4.) Thereupon, he traversed over all India with a 600,000 man army and sudbued it. (Plut. in Alexan.) He made himself king over them and freed them from a yoke of strangers only to bring them under his yoke. (Justin, l. 15. c. 4.)

2632. Megasthenes, in his Indica, writes, that he often came to him while he remained with Sibyrtius governor of the Arachosians. (Arrian. l. 5. cites him) He says that Seleucus had an army of 400,000 men. (Strabo, l. 16. p. 709.)

3702 AM, 4412 JP, 302 BC

2633. Cassander, king of Macedonia, sent his ambassadors to Antigonus and desired to make a peace with him. Antigonus refused unless Cassander would surrender to his mercy. After a conference with Lysimachus king of Thrace, Lysimachus and Cassander both agreed to send their ambassadors to Ptolemy, king of Egypt and to Seleucus, king of the upper provinces of Asia. They decried the pride and arrogance of Antigonus expressed in his answers and showed them how this war involved them too. (Diod. Sic. year 3. Olymp. 119.) Therefore they knew that Antigonus planned to take them on one at a time because they were not united against him. They then appointed a place where they all were to meet. They resolved to contribute their various forces to prosecute this war. Cassander could not be there because the enemy was so close to him. Therefore he sent Lysimachus with all the forces which he was able to spare with abundant provisions for them. (Justin, l. 15. c. 2.)

2634. Seleucus made an alliance with Sandrocottus, king of India and gave him all those regions bordering the Indus River which Alexander had taken from the Arians. Seleucus had made them

his colonies and had set governors over them and received from Sandrocottus a gift of 500 elephants. (Strabo. l. 15. p. 724. Plut. in Alex. & Appia. in Syria. p. 123.) When Seleucus had made peace in the east, he prepared for the war against Antigonus, with his allies according to their agreement in the west. (Justin, l. 15. c. 4.)

2635. Lysimachus crossed over into Asia with his own army and came before Lampsacus and Paros. Because they submitted readily to him, he restored to them their ancient liberty. When he had taken Sigaeum by force, he put a strong garrison in it. He then committed 6000 foot soldiers and 1000 cavalry to Prepelaus and sent him to take the cities of Ionia and Eolia. Lysimachus besieged Abydus with all types of battering rams and other weapons of war. Nevertheless, when Demetrius sent an army to defend that place, he lifted the siege. When he had captured the Hellespont and Phrygia, he went on and besieged the city Synada. Antigonus stored his treasure here. (??) Lysimachus persuaded Docimus, a commander of Antigonus, to defect to his side. Docimus helped take Synada and other forts and places belonging to Antigonus. He captured Antigonus' treasure. (Diod. Sic. year 3. Olymp. 119.)

2636. Meanwhile, Prepelaus, who was sent to make war upon Ionia and Eolia, took Adramittium on the way and besieged Ephesus. He so terrified the inhabitants, that they submitted to him. He found Rhodian hostages there, whom he sent home again to their friends. He did not harm any of the Ephesians. He only burned all the ships which he found in their harbour because the enemy still controlled the sea. Antigonus' naval supremacy was not as certain as it was. (??) After this, the Teians and Colophonians joined the common cause against Antigonus. The Erythrae and Clazomenae were helped by forces sent by the sea, and he was not able to overcome them. He wasted their territories and went to Sardis. There he was able to persuade two of Antigonus' captains, Phaenix and Docimus to defect. He took all the city except for the citadel. It was held by Philippus, a friend of Antigonus and would not defect to him. (Diod. Sic. year 3. Olymp. 119.)

3703 AM, 4413 JP, 301 BC

2637. Antigonus was at that time completely occupied holding games and feasts at his new city of Antigonia. He had proclaimed expensive prizes for those who would enter the contests and offered huge wages to all skilled artisans that he could hire. When he heard how Lysimachus had come into Asia and what great numbers of his soldiers defected to him, he stopped the games. However, he distributed 200 talents among the wrestlers and the artisans who came. He went with his army as quickly as he could and made long marches to meet the enemy. As soon as he came to Tarsus in Cilicia, he advanced his army 3 months pay from the money which he took with him from the city Quindi. Besides this he brought 3000 talents along with him from Antigonia so he would not run out of money. He crossed over the Taurus Mountains and hurried into Cappadocia. He subdued those who revolted from him in upper Phrygia and Lycaonia and made them help him in the wars as they did before. (Diod. Sic. year 3. Olymp. 119.)

2638. When Lysimachus heard of the enemies' approach, he consulted with his council concerning this imminent danger and what to do. Their advise was not to risk a battle until Seleucus came from the upper provinces but get into the strongest most fortified place. He should entrench himself in the strongest manner that possibly he could with ramparts and palisades and await the coming of the enemy. Lysimachus followed this advice. As soon as Antigonus came within sight of his camp, he drew out in battle formation and tried unsuccessfully to provoke Lysimachus to a fight. Antigonus captured all the passes that could be

used to supply food for the camp. Thereupon Lysimachus feared least when his food ran out, he might be taken alive by Antigonus. Therefore he moved his camp by night and marched 50 miles to Dorylaeum and there camped. In those parts, there was an abundant supply of grain with other provisions and he had a river at his back. Therefore, they there raised a work and enclosed it with an exceeding deep trench with 3 rows of stakes on the top of it. He made the camp as sure as he could make it. When Antigonus found that the enemy was gone, he pursued as fast as he could and came near the place where he was entrenched. When he saw that Lysimachus did not want to fight, he started to make another trench around his camp to besiege him there. For that purpose, he had all kind of instruments for a siege, as darts, arrows and catapults brought there. Although many skirmishes were fought about the trenches because Lysimachus' men fought from their works to hinder the enemy, Antigonus' side prevailed. (Diod. Sic. year 3. Olymp. 119.)

2639. In time Antigonus' works were almost finished around him and Lysimachus' provisions began to fail. Therefore Lysimachus took the advantage of a stormy night and got away with his army. They travelled through mountainous countries and came to his winter quarters. The next morning when Antigonus saw that the enemy was gone, he marched after him through the plain country. Because there had been so much rain and the way was poor and full of sloughs, he lost many of his wagons and some of his men on that journey. The whole army was greatly distressed. Therefore, to spare his army and because the winter was approaching, he abandoned the pursuit for that time. He looked around for the best places to winter in and distributed his army to them. (Diod. Sic. year 3. Olymp. 119.)

2640. In like manner, Lysimachus sent his army to winter in the country of Salmonia. He had made generous provisions for them from Heraclea. He had made an alliance with that city by marrying Amestris, the widow of Dionysius, guardian of his two young children and governess of that city, (Diod. Sic. year 3. Olymp. 119. with Menmon, in Photius, c. 5.)

2641. At this time Demetrius made a truce with Cassander and was sent for by his father from Greece. He steered a straight course through the islands of the Aegean Sea and came to Ephesus. He landed his army there and camped before it and made it submit to him as before. He allowed the garrison which Prepelaus had put there, to depart safely. He put a strong garrison of his own into the citadel and marched away with the rest of his army as far as Hellespont. He subdued the Lampsacenians and Parians here. From there he went to the mouth of Pontus and camped near a place called the temple of the Chalcedonians. He fortified it and left 3000 foot soldiers to keep it with 30 ships. He sent the rest of his army to winter in various places around there. (Diod. Sic. year 3. Olymp. 119.)

2642. About this time, Mithridates who was subject to Antigonus was suspected of favouring Cassander's party. He was slain at Cius in the country of Mysia. He had reigned for 35 years at Arthinas. (Diod. Sic. year 3. Olymp. 119.) Various authors mention him. This Mithridates was the son of Ariobarzanes, a man of the royal blood of Persia. He was descended from one of those 7 which destroyed the Magi there, as we may gather from (Polyubius, l. 5. p. 388. & Florus, l. 3. c. 5. & Sext. Aurelius, Victor. de Vir. Illustr. c. 76.) He was surnamed the "Builder" and left the succession of the kingdom of Pontus after him down to Eupator or that Mithradates who maintained so long a war against the Romans. (Strabo (l. 12. p. 562.) Tertullian also mentions this. (l. de Anima.)

``I learn from Strabo that Mithridates got the kingdom of Pontus by a dream."

2643. The story is this. Antigonus in a dream thought that he had a field full of a golden harvest. Mithradates came and cut it and carried it away into Pontus. Thereupon Antigonus planned to capture and kill him. When Mithridates was told this by Demetrius, he fled away with 6 cavalry only in his company and fortified a certain town in Cappadocia. Here many men joined his cause and so he obtained both Cappadocia and also many other countries of Pontus. He left them to the 8th generation after him before the Romans took over his kingdom. (Plut. in Demetr. and Appian. in his Mithridatica, p. 176.) Lucian, (in his book of long lived men, p. 176.) from Hierconymus Cardianus and other writers report that he lived for 84 years and that his son, called also Mithridates, succeeded him in his kingdom. He added to his dominions, Cappadocia and Paphlagonia and held them for 36 years. (Diod. Sic. year 3. Olymp. 119.)

2644. Cassander sent Pleistarchus into Asia with an army of 12,000 foot soldiers and 500 cavalry to help Lysimachus. When he came to the mouth of Pontus, he found that strait held by the enemy. When he gave up trying to get through that way, he went to Odessus which lies between Appolonia and Galatia opposite Heraclea. Part of Lysimachus' men were here. He found no ships there so he divided his army into 3 parts. The 1st part that set out landed safely at Heraclea. The 2nd part was defeated by the enemy who held the strait of Pontus. The 3rd part including Pleistarchus, almost all perished in a violent storm. Most of the ships with their men perished. The ship he was in, was a good ship of six tiers of oars, sank and only 33 of the 500 men in it escaped. Pleistarchus got on a plank of the ship when it split and was cast on shore half dead. He recovered a little and was carried to Heraclea. He recovered his strength and went to Lysimachus' winter quarters. He had lost most of his army on the way. (Diod. Sic. year 3. Olymp. 119.)

2645. About the same time Ptolemy came with an excellently well outfitted army from Egypt and subdued all the cities of Coelosyria. When he besieged Sidon, he heard a rumour that a battle had been fought in which Seleucus and Lysimachus were beaten. They had fled to Heraclea and Antigonus was moving quickly into Syria with his victorious army. Ptolemy believed the rumour and made a truce with the Sidonians for 5 months. He put garrisons into the other cities which he had taken in those parts and returned into Egypt. (Diod. Sic. year 3. Olymp. 119.)

2646. While these things had happened, 2800 of Lysimachus' chief soldiers defected to Antigonus. Antigonus entertained them very courteously and furnished them the pay as they said Lysimachus owed them. In addition, he gave them a large amount of money for a reward for their actions. (Diod. Sic. year 3. Olymp. 119.)

2647. At the same time, Seleucus with a large army came down from the upper provinces into Cappadocia and wintered his army in tents which he brought already made for them. His army consisted of 20,000 foot soldiers, 12,000 cavalry including his archers on horseback, 480 elephants and 100 iron chariots. These kings' forces assembled to fight it out next summer to see who would be the master.

2648. Pythagoras was the former soothsayer of Alexander the Great and for Perdiccas and now was employed by Antigonus. He started his divinations of the bowels of beasts that were offered in sacrifices. When he found the strings or filets in the liver missing, he told Antigonus that this indicated his death (Arrian. lib. 7. pag. 160.)

2649. Alexander the Great also appeared to Demetrius in his sleep. He was gloriously armed and asked Demetrius what was the word which he and his father planned to give. Demetrius replied:

``Jove and victory."

2650. Then Alexander replied:

``Therefore will I go over to thine enemies for they will take me for theirs." (Plut. in Demetrio.)

2651. When Antigonus heard that there were so many kings assembled against him, he vauntingly said that he would scatter them all like so many birds out of a bush. However, when the enemies approached, he was observed to be more quiet than usual. He showed his son to his army and told them that this was the man that must be his successor. They marvelled all the more at this, especially Demetrius. Antigonus talked with him alone in his tent many times. Before this he would never share any secret at all with his son. When his army was all ready in battle array, Antigonus stumbled as he was leaving his pavilion to go to them. He fell flat on his face and was greatly troubled by this. He got up again and he begged the gods to send him either a victory that day or a death devoid of pain, (Plut. in Demetrio.)

2652. This battle between these many kings was fought in the beginning of the year at Ipsus, a town in Phrygia. (Arrian. l. 7. Plutarch in Pyrrho, Appian. in Syriacis, p. 122. Diod. Sic. & Porphy year 4. Olymp. 119.) In this battle Antigonus and Demetrius had between them more than 70,000 foot soldiers, 10,000 cavalry, 75 elephants and 120 chariots. Demetrius with the most of his cavalry charged Antiochus the son of Seleucus and his successor later in the kingdom. Demetrius most valiantly routed him but rashly pursued him too far. This was the reason for his father's defeat that day. In that pursuit Pyrrhus displayed valour and his worth conspicuously. He was only 17 years old and was expelled from his kingdom by the Epirotes, his subjects. He allied himself with Demetrius who had married his sister Derdamia who was intended for Alexander, the son of Alexander the Great, by Roxane. (Plutarch in Pyrrho.)

2653. When Seleucus saw that Antigonus' battalion was destitute of all help from their cavalry, he made as if he would have attacked them. Instead he wisely invited them to defect to him. Thereupon a large part of them did so and the rest fled. Seleucus turned on Antigonus. One of them cried out, saying:

``These come upon thee, O king."

2654. He answered:

``But Demetrius, will come and help us."

2655. While he stood waiting for Demetrius' return to rescue him, the enemy came on and showered their arrows as thick as hail on him. In that storm he fell and died. Thereupon all forsook him and shifted for themselves. Only Thorax of Larissa stayed by the body of him. (Plut. in Demetr.) His body was later taken up and buried in a royal manner. (Diod. Sic. l. 21.) Plutarch tells us that when Antigonus was on his recent expedition into Egypt, he was then a little less than 80 years old. Appian states that he was over 80 years old on that expedition. He

lived 86 years according to Porphyrie as cited by Scaliger in his Greek fragments of Eusebius. (l. Ult.) However Hieronysmus Cardianus the historian who lived with him (as Lacianus, in his book of long lived men, testifies of him) affirms that he only lived 81 years.

2656. When Demetrius saw that all was lost, he fled away as fast as he could with 5000 foot soldiers and 4000 cavalry to Ephesus. All men began to fear lest for lack of money, he would plunder the temple of Diana. When he thought he would not be able to restrain his soldiers from that, he left there as quickly as he could. (Plut. in Demetr.) He took his mother Stratonice and all his treasure with him and sailed to Salamis in the isle of Cyprus which was at that time under his command. (Diod. Sic. l. 21.)

2657. After the kings that had gotten this great victory, they started dividing up this large kingdom of Antigonus and Demetrius among themselves. These new lands were added to their existing kingdoms. (Plut. in Demetr. Appian. in Syriac. p. 122. with Polyb. l. 5. p. 410.)

2658. When they could not agree how to divide of the spoil, they split into two sides. Seleucus allied himself with Demetrius and Ptolemy joined with Lysimachus. (Justin, l. 15. c. 4.) Seleucus and Ptolemy were the strongest two of the group. Therefore the dispute between them was continued by their posterities under the names of the Seleucians, or kings of the north and the kings of Ptolemy, or the kings of the south. This was foretold in Da 11:5-20.

2659. Simon the son of Omias, succeeded him in the priesthood at Jerusalem. He was surnamed "The Just", because of his great zeal and fervency in the worship of God and the great love which he had for his country men, the Jews. (Josephus, l. 12. c. 2.) In the book of /APC Sir 50:1-5 we find this testimony given about him:

``Simon, was the high priest, the son of Onias, who in his lifetime repaired the house again and in his days fortified the temple. He had built from the foundation the double height (or curtain) the high fortress of the wall about the temple. In his days the cistern to receive water, being round like the sea, was covered with plates of brass. He took care of the temple that it should not fall and fortified the city against besieging. How was he honoured in the midst of the people at his coming from the sanctuary!"

2660. (See Salian. his Annals book 5, 3675 AM. & Scaliger, in his Animadversions, on Euseb. num. 1785.) This man is said to have been high priest for 9 years. (Scalig. in Grac. Euseb. p. 50.)

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2661. On April 23rd, Seleucus offered sacrifice to Jove in the Mount Casius and consulted him concerning a place, where to build a city. An eagle came and caught away a piece of flesh from the altar. She is said to have let it fall in a place near the sea below Palaeopolis, (this was a little city built in previous times by Syrus, the son of Agenor on a hill there) in a sea town of Pieria. Thereupon, Seleucus started to lay the foundation of a large city which he built there and called after his own name, Seleucia. (Johan. Malela, in his Chron. not printed.) However, others say that he followed not that act of the eagle but the flash of some lightening that appeared to him. Thereupon the lightening was always after this in that place celebrated with set hymns and praises as if it were a god itself. (Appia. in Syriac. p. 125.)

2662. Seleucus came to Iopolis, a city built in the hill country of Silphium. There on the third day after his arrival, which was the 1st Artemisium or our May, he offered sacrifice to Jove the Thunderer in a certain shrine. It was said to have been built there in ancient times by Perseus the son of Danae. Later when he arrived at Antigonia, he offered there sacrifice to Jove on the alters recently built there by Antigonus. Seleucus with Amphion the priest, prayed that Jove would show him by some sign whether he should live in Antigonia and rename the place or whether he should go and build a new city in another place. Then again it is said that an eagle came and caught away a piece of the flesh from the altar and let it fall near the hill of Siliphum. Hence it was that he laid the foundation of his wall opposite that hill on which Iopolis was built near the Orontes River where there was a town called Botzia. This was on the 22nd day of the month Artemisium at sun rise. This city he named after his son, Antiochus. In it Estsooners built a temple to Jupiter Botzius. This and other things are related by Johannes Malela of Antioch concerning the origin of this city. Also, Eusebius in his Chron. affirms that this city was built by Seleucus in the 12th year of his reign. This city of Syria was later made a tetrapolis, that is a fourfold city. It was divided into 4 regions, creating 4 cities. Everyone of them, had a proper wall built around it and one common one which enclosed them all. The first was built by this Seleucus Nicator. The second was the work of the inhabitants themselves. The third was finished by Seleucus Callinicus. The fourth, by Antiochus Epiphanes. (Strabo, l. 16. p. 750.)

2663. Seleucus named this city after the name of his son Antiochus. This is confirmed by Malela and Cedremus, Julian the Apostate, in his Misopogon. However Strabo, Appianus and Trogus Pompeius tell us that he called it Antioch after the name of his father Antiochus. Justin from Trogus Pompeius (l. 15. c. 4.) says, that here he consecrated the memorial of a twofold beginning. He says that he called the city after the name of his father Antiochus and consecrated its fields to Apollo. He did this because his mother, Laodice, wanted him to believe that he was born of her by Apollo. Therefore Daphne was consecrated to Apollo. It is a suburb of Antioch, a place famous for the grove of laurel trees that grew there, and no less than 10 miles around. Hence to this day it is called Daphne near Antioch. /APC 2Ma 4:33 So the city itself of Antioch, is called Antioch near to Daphne by other writers.

2664. Seleucus utterly demolished Antigonia and carried the materials down the Orontes River to Antioch. He relocated 5300 Macedonians and Athenians whom Antigonus moved there to his new city. (Jo. Malela,) Although Diodorus says that Seleucus did destroy Antigonia but adds that he relocated its inhabitants to his new city of Seleucia. (l. 20. year. 2. Olymp. 118.) However, Strabo also makes mention of the inhabitants of Antigonus, being relocated to Antioch, (l. 16. p. 750.) and adds that some of the families and offspring of Triptolemus and

Argivians who were long ago sent with him to seek out Io were settled there by Seleucus. These were those Greeks from Peloponese of whom Stephanus Byzantius says were settled in Antioch by Daphne. Jo. Malela also states that:

``Seleucus personally sought out some of the Greeks from Ionia and relocated those Greeks who lived in Iopolis, to Antioch. He made them citizens there as men of a more sacred and generous kind than the rest." (cf. Sacaliger's notes on the 1713. number of the Eusib. Chron.)

2665. Lysimachus, the king of Thrace married Arsinoe, the daughter of Ptolemy. This was not Ptolemy Philadelphus, as Memnon states (c. 5.) but of Ptolemy the First, the son of Lagus, surnamed "The Deliverer". This we learn from Plutarch in Demetr. and Justin, (l. 17. c. 2. & l. 24. c. 2.) and even from Memnon himself, (in Excerpt c. 9.) of Ptolemy the First and Euridice, as we find in Pansan his Attic. (p. 8.) His former wife Amestris, the widow of Dionysius, the tyrant or a usurper of Heraclea, grew so offended, that she left him and returned to Heraclea. She built a city there near the Euxian Sea which she called after her own name Amastris and sent for men from Selsamus, Cytorus, Cromnus, Teios and other places to live there. (Memnon. Excerpt. c. 5. with Strabo l. 12. p. 544.)

3705 AM, 4415 JP, 299 BC

2666. Seleucus followed the example of Lysimachus and sent his ambassadors and through them desired to marry Stratonice, the daughter of Demetrius, who was surnamed Poliorcetes and Paila. Thereupon, Demetrius, took his daughter along with him and sailed for Syria with his whole fleet which attended him at Athens. On the way they landed in Cilicia which Plistarchus the brother of Cassander, held. This was allotted to him by a general consent of the kings, after the battle in which Antigonus, his father was slain. Plistarchus was offended that Demetrius landed in his territory and complained about Seleucus. For without the consent of the other kings, Ptolemy and Lysimachus, Seleucus had entered into a league with Demetrius, a common enemy to them all. Demetrius was quite upset by this and went from there to Quinda. He found what remained of the old treasure of Alexander's 1200 talents. He took it all away with him, and weighed anchor and sailed away as fast as he could. (Plut. in Demet.)

2667. Seleucus came to meet Demetrius and his wife Phila at a place called Orossus and invited them to dine with him at his pavilion in his camp. After this, Demetrius invited him on board his ship of 13 tiers of oars high. They spent whole days in friendly conversation together without arms or guards around them. At length Seleucus married Stratonice and returned with her in great pomp to Antioch.

2668. When Demetrius had taken over Cilicia, he sent his wife Phila to her brother Cassander to excuse such matters as Plistarchus, might have charged him with. While she was away, his other wife, Deidamia came to him to Athens where after a short while she died. (Plut. in Demet.)

2669. Seleucus wanted Demetrius to sell him Cilicia for a certain sum of money. He refused. Seleucus in anger, demanded to have Sidon and Tyre from him. This seemed an injurious act of his that having made himself lord and possessing all from India to the Syrian Sea, yet he was of so poor a spirit as to trouble his father-in-law who was under a cloud of adverse fortune for two such poor cities, as Tyre and Sidon. Therefore Demetrius stoutly answered that if he were a thousand times defeated yet he would never buy a son-in-law at so dear a rate. Thereupon he

started to fortify those two cities which were such thorns in Seleucus side. (Plut. in Demet.)

3707 AM, 4417 JP, 297 BC

2670. Cassander died after ruling Macedonia for 19 years. He left 3 sons, Philip, Antipater and Alexander, who were born by Thessalonice, the sister of Alexander the Great. All these reigned after their father for only 42 months. (Dexippus & Porphyrius, in Scaliger's Greek Eusebius, p. 48. 228.)

2671. Philip the older of the three, died shortly after his father's death of consumption. His two younger brothers, Antipater and Alexander died fighting about the kingdom. (Justin l. 16. c. 1. Pausa, in his Boeot. p. 287. & Plut. in Pyrrho and Alexan.)

2672. This Antipater, Dexippus and Euseb. in Chron. call by the name of Antigonus. Hermippus means the same person when he says, that Demetrius Phalereus, after the death of Cassander and for the fear he had of Antigonus, fled to Ptolemy, surnamed "The Deliverer". (Diog. Laertius, in Demet. Phal.)

2673. At the same time, Pyrrhus remained with Ptolemy, in excile in Egypt. He married Antigone, the daughter of Bernice the queen, by Philip, her former husband. (Plut. in Pyrrho. Pausan. in Attic. p. 10.)

3707 AM, 4417 JP, 297 BC

2674. Pyrrhus with the help of Antigone his wife, obtained a fleet of ships and money from Ptolemy. He set sail for his old kingdom Epirus. He came to an agreement with Neoptolemus, who had usurped his kingdom, to hold it jointly with him. (Plut. in Pyrrho. Pausan. in Attic. p. 10.)

2675. Eupolemus, the historian, traces his chronology from Adam and the coming of the children of Israel from Egypt down to the 5th year of Demetrius. This was calculated from the death of his father Antigonus, and to the 12th year of Ptolemy and from the death of Alexander the Great's seed. (See end of note 3695 AM) He did this in his book of the kings of Judah, as we find in the (1st book of Strom. of Clemen. Alexan.)

3708 AM, 4418 JP, 296 BC

2676. Demetrius Poliorceres, that is "city besieger", wasted the city of Samaria, which Perdiccas had formerly rebuilt. (Euseb. Chron.)

3709 AM, 4419 JP, 295 BC

2677. Velleius Paterculus, in the 1st book of his history, tells us that Pyrrhus began his reign when Fabius Maximus and Q. Decius Mur were both for the 5th time consuls of Rome. That is the time when Neoptolemus was killed, Pyrrhus took the sole possession of Epirus. He remembered how much he had been indebted to Berenice and Ptolemy through whose favour he had recovered his kingdom. He called his son, whom Antigone gave him, after Ptolemy. When

he had built a new city on a neck of land in Epirus, he named it after his wife's mother, Berenice. (Plut. in Pyrrho.)

3710 AM, 4420 JP, 294 BC

2678. In the 36th year of the period Calippus, the 25th day of the month Possideon, in the 454th year Nabonassar, the 16th day of Paophus, 3 hours after midnight, the 21st day of our December, Timochares observed at Alexandria in Egypt the following. The moon rose to her farthest height north and touched the most northerly star in the head of Scorpio. (Ptol. in his great Syntax. l. 7. c. 3.)

2679. In the same year, on the 15th day of Elaphebolion, the 5th of Tybus, 4 hours before midnight on the 9th of our May, Timochares observed the conjunction of the moon with Spica in Virgo. (Ptol. in his great Syntax. l. 7. c. 3.)

2680. Thessalonice the queen and widow of Cassander, the daughter of Philip who was the father of Alexander the Great, born by the daughter of Nicasipolus, was murdered by Antipater, her own son. She pleaded for her life because she was his mother but to no avail. The reason was that when the kingdom was divided between him and his brother, she seemed to favour her youngest son, Alexander. Alexander sought to avenge the murder of his mother and asked the help from all his friends, Pyrrhus, king of Epirus and Demetrius Poliorcetes in Peloponesus. (Justin, l. 16. c. 1. Plut. in Pyrrho. & Demetr. Pausan. in Boeot. p. 287.)

2681. Lysimachus the king of Thrace feared Demetrius' arrival. He persuaded his son-in-law, Antipater to fight an old common enemy and set past differences aside. (Justin, l. 16. c. 1.) He knew well that Pyrrhus would do anything for Ptolemy's sake. Therefore he sent some forged letters to Pyrrhus from Ptolemy. These advised him, to receive a gratuity of 300 talents from Antipater and to stop his expedition into Macedon for the support of Alexander against his brother. Pyrrhus perceived this trick of his. When he opened the letter, he did not find the usual greeting from Ptolemy to him which was, "Pater filio", that is, "the father to his son". Instead of this, it was written, "King Ptolemy to King Pyrrhus, sends greeting". When Demetrius suddenly attacked Macedon, he foiled all these schemes of Lysimachus. (Plut. in Pyrrho.)

2682. Ptolemy of Egypt, captured the whole isle of Cyprus from Demetrius, except for the city of Salamis. He besieged Demetrius' mother and children that were there. When he finally captured the city, he sent them home to Demetrius with an honourable escort and with rich presents for their journey. (Plut. in Demetr.)

2683. When Demetrius captured Alexander, he killed him and took over the kingdom of Macedon. (Justin, l. 16. c. 1. Pausan. Boeot. p. 287. Plut. in Pyrr. & Demetr. & in his Treatise of Shamefacedness). He held it for 7 years as Plutarch affirms.

3711 AM, 4421 JP, 293 BC

2684. At that time, Lysimachus was fighting a war started against him by Dromichetes, the king of the Getes. So he would not be forced to fight against the king of Getes and Demetrius at the same time, he gave up that part of Macedon which belonged to his son-in-law Antipater and so

made peace with him. (Justin l. 16. c. 1. with Strab. l. 7. p. 302, 305.)

2685. Dromichaetes captured Lysimachus but treated him very kindly. (Strabo. l. 7. p. 302, 305. Diodorus, in Excerpt. H. Vales. p. 257, 258.) Lysimachus gave him his daughter in marriage and part of Thrace which lay beyond the Ister, for a dowry. (Pansan. in Attica. p. 8.)

2686. Clearchus, the king of Heraclea in Pontus went to help Lysimachus in his war against the Getes and was taken prisoner together with Lysimachus. When Lysimachus had gotten liberty for himself, he wisely secured his liberty also. (Atemnon. in Excerpt. c. 6.)

3712 AM, 4422 JP, 292 BC

2687. When Simon, surnamed the Just, the high priest at Jerusalem, died he left behind him only one son, Onias. Simon's brother, Eleazar, became high priest of the Jews, (Joseph. l. 12. c. 2.) and is said to have held that office for 32 years according to Scaliger's Greek Eusebian fragments. (p. 50. & 162.)

2688. After Lysimachus returned from the war in Getes, Agathocles, his oldest son and who was taken prisoner in the first battle that he was in, as some report, was married. He took Lysandra for a wife who was the daughter of Ptolemy of Egypt, surnamed "The Deliverer" and his wife Eutidice. (Pausan. in his Attic. p. 8.)

2689. After this, Lysimachus sailed into Asia with his navy and captured those who were in subjection to Antigonus and Demetrius. (Pausan. in his Attic. p. 8. with Plut. in Demet.) While he besieged Ephesus,they were helped by Mardro, an old pirate. He often brought to them rich prises which he had captured. Lysimachus bribed him and had him betray the city to him. He gave Mardro some valiant Macedonians. He had their hands bound behind them and brought them like prisoners into Ephesus. These men waited for the right time and got weapons in the citadel where they were kept. They took the city for Lysimachus. (Jul. Fronti. Stratag. l. 3. c. 3.) The city of Ephesus was located on low ground and a while later was completely flooded by the sea. Concerning this flood, we may read an epigram in Stephanus Byzantinus made by Duris. Lysimachus now moved it into another place and rebuilt it. He called it after his new wife Arsinot but after his death, the city quickly assumed its old name of Ephesus. (Strabo. l. 14, p. 640. & Stephanus in Ephesus.) To populate his new city, he destroyed the two cities of Lebedus and Colophos and relocated their inhabitants to the new city. Concerning the destruction of those two famous cities, Phoenix in his Iambics, grievously deplores this action. (Pansan. in Attica. p. 8.)

3713 AM, 4423 JP, 291 BC

2690. Seleucus wanted to populate the cities he had built in Asia and the lower Syria and especially Antioch which was the metropolis of all the rest. He relocated the Jews from their own dwellings into them and gave them equal privileges, prerogatives and immunities that the Macedonians had both in towns and cities. (Euseb. Chron. Joseph. Antiquit. l. 12. c. 3. & l. Cont. Apio. p. 1063.) Seleucus named 16 of the cities Antioch, after his father Antioch. He named 6 of them, Laodicea after his mother Laodice. He named 9 of them Seleucia after himself. He named 3 of them Apamea, after his wife. He named one after his former wife, Stratonice. He called the rest Greek and Macedonian names as he though best, e.g. Berraea,

Edesla, Peila, and so forth. (Appian. in Syria.)

3715 AM, 4425 JP, 289 BC

2691. When Agathocles, the tyrant of Sicily was about to die, he shipped away to Egypt his wife Thoxena with his two children whom he had by her and who were very young. Along with them he sent all his treasure, family and costly furniture. He was one of the richest kings. His wife had originally come from Egypt. He feared that as soon as he was dead, they would suffer and his kingdom would be plundered. His wife begged to stay with him to the end for she said she married him for better or worse. At last she and her children left him but not without many a doleful cry. Even his young children could scarcely be pulled away from him. As soon as they were gone, he died. (Justin, l. 23. c. 2.)

2692. Clearchus and Oxathres, the two kings of Heraclea in Pontus, murdered their mother. When Amestris was on board a ship to leave them, she was thrown overboard in a most barbarous manner and drowned in the sea. (Memnon Excerp. c. 6.)

3716 AM, 4426 JP, 288 BC

2693. Lysimachus desired to revenge the death of Amistris whom he was married to for a long time. He came into Heraclea and showed all fatherly affection to Clearchus and those who were nearest him. First he killed him and then his brother Oxathres. (Memnon Excerp. c. 7.) This was 17 years after the death of the father of Clearchus as recorded in Diodorus. (Diod. Sic. year 3. Olymp. 118.) When he had conquered that city and its territory, he took all the treasure that belonged to those kings and whatever they had of value and left the city in full liberty by its own laws. He returned to his own kingdom. (Memnon, c. 7.)

2694. Strato of Lampsacus, the son of Arcesilaus, and surnamed Physicus, succeeded Theophrastus in his school. Strato was the teacher and tutor to Ptolemaeus Philadelphus. He gave Strato 80 talents for educating him. (Diog. Laert. in Strabone.)

2695. Demetrius Poliorcetes was trying to recover all his father, Antigonus' dominions. He was now ready to land in Asia with so large an army that no man after the days of Alexander the Great to that time had a larger army. He had more than 98,000 foot soldiers and little less than 12,000 cavalry. His fleet had 500 ships. Some were extremely large as 15 or 16 tiers of oars. Before his going on this expedition, he made a firm league with Pyrrhus. He feared lest Pyrrhus create trouble in his absence and interfere with his plans. (Plut. in Demetr. and Pyrrho.)

3717 AM, 4427 JP, 287 BC

2696. Seleucus, Ptolemy and Lysimachus also feared what Demetrius' intentions were. They combined their forces into one body and made war on Demetrius in Europe. All three sent ambassadors to Pyrrhus in Epirus and requested that he invade Macedonia. He should disregard that league he had made with Demetrius since Demetrius had no intention of peace but planned to be free to wage war where he pleased. Pyrrhus readily agreed to this. He defeated Demetrius' army, routed him and took over the kingdom of Macedonia. (Plut. in Demetr. and Pyrrho. Justin, l. 16. c. 2.) This was the first time, as (Pausan. in Attic. p. 11.) notes that Pyrrhus was the owner

of some elephants.

2697. Lysimachus came and pretended that he had a hand in the defeat Demetrius as well as Pyrrhus. He wanted half the kingdom of Macedonia. Pyrrhus doubted the loyalty of the Macedonians to him and agreed. Hence, Macedonia was divided with him by cities and regions, (Plut. in Demetr.)

2698. In these machinations, Lysimachus found that his son-in-law, Antipater, complained publicly that his father-in-law had cheated him of the kingdom of Macedonia. Therefore Lysimachus killed him. His daughter Euridice, Antipater's widow was grieved by the death of her husband. Therefore he committed her to prison. So the whole house of Cassander paid Alexander the Great the price, whether of his own death or whether of the destruction of his family, partly by murders, partly by torments, partly by patricide. This was committed in his own family to the utter destruction of it. (Justin, l. 16. c. 2.)

2699. When Demetrius was stripped of his kingdom, he fled to Cassandria. His wife Phila was consumed with grief and could not endure to see her husband become a private citizen in a foreign country. She gave up all hope in the future and poisoned herself. (Plut. in Demetr.)

2700. When Demetrius besieged Athens which had revolted from him to Pyrthus, Crates the Philosopher was sent in an embassy to him. He persuaded Demetrius to lift his siege. Thereupon he assembled all his ships and boarded them with his 11,000 foot soldiers in addition to his cavalry. He sailed away into Asia and captured all Caria and Lydia from Lysimachus. There Euridice, the sister of his wife Phila, met him not far from Miletus and brought with her Ptolemais, her daughter by Ptolemy of Egypt. His son-in-law Seleucus, had previously spoken to Ptolemy to give her to him. Therefore Demetrius now married her, by the good will of Euridice. By her Demetrius begat Demetrius, who later reigned in Cyrenia. (Plut. in Demetr.)

2701. In this expedition, Demetrius captured many towns and cities. Some he persuaded to defect to him, others he took by force. Some defected from Lysimachus to him. These gave him a good supply of men and war materials. When Agathocles the son of Lysimachus came towards him with an army, he marched up into Phrygia. He planned to invade Armenia and thereby to make a rebellion in Media. He hoped to see how loyal the upper provinces of Asia were to him. He hoped to find a good refuge there if required. He had often beaten Agathocles, who followed him, in small fights but never had a main battle with him. (Plut. in Demetr.)

2702. Nevertheless, many times he lacked food for himself and fodder for his horses. He found himself sorely distressed especially by an error he made in crossing the Lycus River. He lost many of his soldiers who were swept away by that violent river. After a famine, a pestilence killed 8000 of his troops. He was forced to return with the rest to Tarsus in Cilicia. He planned to refrain from any oppression of the people of Seleucus, whom he would not offend in any way. This was not to be. When he considered the extreme necessity that his army was in and Agathocles kept all the passes of the Taurus Mountains, he wrote letters to Seleucus. He complained of his own bad fortune and humbly besought him to be compassionate to him since he was a poor kinsman of his and one that desired to be pitied even by an enemy. (Plut. in Demetr.)

3718 AM, 4428 JP, 286 BC

2703. Seleucus had compassion on the distressing state of his father-in-law. He wrote to his commanders and officers in those parts to supply him with all necessaries in a kingly manner and not to allow his army to be short of anything. However, Procles, an intimate friend of Seleucus, planted suspicions in Seleucus' head against Demetrius. Seleucus led an army against him into Cilicia. Demetrius, wondered at this sudden change in Seleucus and withdrew into the craggy Taurus Mountains. From there he sent his agents to Seleucus to desire that by his permission he might attack some free state of the barbarians. He would spend the remainder of his life there without ranging over the world any longer. If Seleucus would not permit this, then he asked permission to winter quietly where he was and not to expose him in the extremity he now was in to the force and fury of his enraged enemy. Seleucus took these requests as unfriendly to him. Therefore he granted him only that after he surrendered his best friends to him for hostages, then he should spend two months of his winter quarters in Cataonia. This was a country bordering upon Cappadocia. Seleucus blocked all passes which led from there into Syria. (Plut. in Demetr.)

2704. Demetrius was now trapped like a wild beast in a den. He had Agathocles the son of Lysmachus on the one hand and Seleucus on the other to watch him. He then used force and wasted some of the provinces which belonged to Seleucus. In every encounter, he had the better of him. When Seleucus let his iron chariots attack him, Demetrius at various times routed them also and put his enemies to flight. He took the passes of the mountains, and drove out the garrisons which Seleucus had placed there to hold them. He was now growing confident of his own strength and resolved to settle the matter in a pitched battle with Seleucus. Suddenly he became very sick. This laid him low and dashed his hopes of better things in the world. In that sickness all his soldiers abandoned him. Some defected to his enemies and others disbanded and went where they pleased. (Plut. in Demetr.)

2705. While Demetrius was trapped by Seleucus in Syria, Lysimachus attacked Pyrrhus in Macedonia. In 5 years and 6 months time, he won it all from him. (Dexip. and Porphy.)

2706. At the end of 40 days, Demetrius recovered from his sickness. He took the remaining soldiers and moved his camp and let on that he would march into Cilicia. The next night, without sound of trumpet, he turned around another way. When he passed the hill Amanus, he ravaged and plundered all that country as far as Cyrrhestica, a region in Syria. When Seleucus came there with his army and camped not far from him, Demetrius with his men attacked him at night while he slept. However, Seleucus had notice of his coming by some that defected to him. He got out of his bed and commanded an alarm to be sounded. While he was putting on his shoes, he cried out to his friends that he had to deal with a fierce wild beast. When Demetrius knew his attack was no longer a surprise by the noise which he heard in the enemies camp, he retired and went his way. (Plut. in Demetr.)

2707. As soon as it was day, Seleucus followed and overtook him. Demetrius gave one wing to be led by a captain of his and led the other himself. He routed the wing of the enemy on his side. Then Seleucus, leaped off his horse and took off his helmet. With a shield in his hand, he showed himself bare faced to the mercenaries of Demetrius' army and exhorted them to leave Demetrius and defect to him. He urged them to know that it was more in favour to them than to Demetrius that he had refrained for so long from attacking them. Thereupon they all cried out, "God save Seleucus", and called him their king and abandoned Demetrius to serve Seleucus. (Plut. in Demetr.)

2708. Demetrius thought this would be the last reverse of his fortunes and the worst thing that could befall him. He retired to the passes of the Amanus Mountain and spent that night in a thick wood with those few friends who he had left. He planned to go from there to the city of Caunus and hoped to get shipping to flee to some other country. When he saw that he had not so much as one day's provision for those who were with him, it happened that an old friend of his, Sosigines, came and brought him 400 crowns. He hoped this money would pay for his needs on his journey to the sea side. Therefore he went by night to cross the top of the mountain. When he saw the enemy campfires everywhere and that the enemy was in his way, in great despair he was forced to return to the place where he set out from. When one of the company told him that he would do well to surrender to Seleucus, Demetrius drew his sword and would have killed himself there. However his friends persuaded him not to and he sent to Seleucus and surrendered himself and all that he had to him. (Plut. in Demetr.)

2709. When Seleucus heard the message, he ordered his servants to outfit a royal pavilion in a most regal manner to receive Demetrius. He sent Apollonides, who had formerly been an intimate friend of Demetrius, to comfort him and to tell him that there was no cause of fear since he was to come to an old friend and son-in-law of his. When Seleucus' servants heard this, first one by one and then later they all flocked in great multitudes to Demetrius. Their action provoked envy instead of compassion toward Demetrius. This made his foes to void Seleucus' good intentions to him. They told Seleucus that no sooner would Demetrius be seen in the camp but he would find strange alterations and innovations in it. (Plut. in Demetr.)

2710. Thereupon, Pausanias was sent with a company of about 1000 men, cavalry and foot soldiers together. They put all others from him and instead of bringing him to Seleucus, they carried him away to a certain cape in Syria. In that place he was kept for the rest of his days with a strong guard on him. He was given sufficient allowance and lacked no money, no walks, no gardens, nor places of hunting, or other recreations that his heart could wish for. His friends that had followed him, were free to see and talk with him anytime. Not a day passed there, that someone came to see him from Seleucus with friendly messages from him and to encourage him to be of good comfort and hope for further liberty upon reasonable conditions. Soon Antiochus (who was Seleucus' son) and his wife Stratonice were come to court. (Plut. in Demetr.) However, (Diod. Sic. l. 21.) tells us that he was all this time kept prisoner at Pella. (Hen. Vales. in Excerpt. p. 262.)

2711. When Demetrius was in this state, he wrote to his son, other captains and his friends at Athens, Corinth and other places. He said that they should give no credence to any letters that might happen to come to them as being sent by him or sealed with his seal. They should act as if he were dead and respect his son Antigonus in the kingdom. (Plut. in Demetr.) It is from this time that Porphyrie starts Antigonus' reign over Greece. That is from the 10th year before he added the kingdom of Macedonia to his other dominions. Porphyrie further tells us that Antigonus was surnamed Gonates from a place called Goni in Thessalia, where he grew up. (Scalig. in Grac. Euseb. p. 226.) When Antigonus heard the news of his father's captivity, he took it very hard. He clothed himself in mourning clothes and wrote letters to various kings and to Seleucus. He did this in humble manner and offered himself and whatever he could call his as a pledge to Seleucus for his father. Similar letters and messages came to Seleucus from various cities and kings on Demetrius' behalf. (Plut. in Demetr.)

2712. Only Lysimachus in his letters advised Seleucus to take heed how he let the man go. He

said Demetrius was ambitious and turbulent a spirit, so ambitious of sovereignty and so encroaching upon the rights of all the other kings. He offered Seleucus 2000 talents if he would kill him. However, Seleucus, who never had any good opinion of Lysimachus, utterly detested him after reading his letter and thought he was a barbarous and execrable person. He spared no foul words to his ambassadors in that they tried to persuade him to break the promise which he had given and to murder one who was so closely related to him. Nevertheless Seleucus wrote letters immediately to his son Antiochus who was then in Media. He advised him what he should do with Demetrius now that he had him. Seleucus planned to free him and to restore him to his former glory as a king. Therefore he thought it fitting to communicate to Demetrius because he had married his daughter Stratonice and had children by her. (Plut. in Demet. & Diod. Sic. in Excerpt. Published by Hen. Vales. l. 21.)

3719 AM, 4429 JP, 285 BC

2713. Demetrius was confined to that Chersonese or cape. At first he exercised himself in hunting and other sports. But gradually grew idle and reckless and spent most of of his time eating and playing dice. (Plut. in Demet.)

2714. Ptolemy of Egypt, surnamed Soter, had children first by Euridice, the daughter of Antipater and then by Berenice whom Antipater sent as a companion only with his daughter into Egypt. He was near death and he appointed Ptolemy, surnamed Philadelphus, one of his sons, whom he had by Bernice to succeed him in the kingdom, according to Pausan. in Attic. Justin (l. 16. c. 2.) tells us, that while he was still in very good health, he turned his kingdom over to his son and that he told the people his reasons for doing this. However, Lucianus in Macrobiis, and Porphyrie in the Greek Eusebian fragments, (p. 225.) tell us that when he had reigned 38 years by himself, he then made his son viceroy in the kingdom and so held the kingdom jointly with him for 2 years. However, I calculate that it was in the 39th year after the death of Alexander, that he took his son Philadelphus into the consortship of the kingdom with him. In memory of this, Dionysius the astronomer started a new era starting from the summer of this year, 3719 AM as Clan. Ptolemy shows in his Great Syntaxis from Dionysius' celestial observations. This Dionysius is the same man and none other whom Ptolemy Philadelphus sent into India. (Pliny l. 6. c. 17.)

2715. Hermippus says that Demetrius Phalereus advised Ptolemy, to make viceroy one of his sons born by Euridice and not a son by Berenice. Heraclides, (reported by Diog. Laertius in Demetr. Phaler. in his Epitome of the Successions of Sotion,) states that when the Ptolemy wanted the kingdom to his son Philadelphus, Demetrius said to him:

``Sir, take heed what you do; if you give it away once, you will never have it again;"

2716. In spite of this, the father publicly gave his son the kingdom and served him as one of his ordinary guard. He said that it was much better to be the father of a king than having a kingdom. (Justin l. 16. c. 2.)

2717. Ptolemy was surnamed "Ceraunus", that is "lightning". This was either for his quickness and celerity in handling business or for his fierceness of nature. Memnon states that when the son of Euridice saw his younger brother made king before him, he fled to Seleucus for fear. Seleucus pitied his situation as of the son of a friend and entertained him with a generous and

honourable allowance. He promised that whenever his father died, he would set him in his throne in Egypt. (Memnon in Excerpt, c. 9. and 13. Appian on Syriac. p. 128.)

2718. In the 124 Olympiad, as we find in Cyril of Alexandria, (l. 1. cont. Julia.) the image of Serapis was brought from Sinope on the Euxine Sea to Alexandria in the reign of Ptolemy Philadelphus as some think. This was under Ptolemy the first, his father, for in the beginning of this olympiad, they reigned jointly as was noted before. Ambassadors were sent from him concerning this very thing to Scydrothenus, who was at that time king of Sinope in Pontus. Cornelius Tacitus describes this in detail toward the end of the 4th book of his history.

3720 AM, 4430 JP, 284 BC

2719. In the same olympiad, as we find in Euseb. Chron. that Sostratus of Cnidus built the Pharos or lighthouse at Alexandria. Pliny, (l. 36. c. 12.) describes it thus:

``The lighthouse built by a king in the Isle of Pharos at the port of Alexandria, is very famous. This cost 800 talents to build. Ptolemy the king was very generous in that he allowed Sostratus, the architect of that great work, to name it. The use of the tower was to hold a light in it to help those who travelled by sea at night. By day it showed them the way into the port and how to avoid the shoals in front of it."

2720. Strabo (l. 17. p. 791.) calls Sostratus, the "friend of kings". He means of the two Ptolemys, father and son, who, as I showed before, at this time held that kingdom in consortship together. He gives the inscription which Sostratus made there himself:

``Sostratus, of Cnidia, the son of Dexiphanes, to the gods the deliverers, for the benefit of the seamen."

2721. Lucian at the end of his book of the correct writing of a history, has the same, except that he says that Sostrates inserted it somewhere cunningly "and of himself", and not, as Pliny, "by the permission and good liking of the two kings." For when he built the lighthouse, he engraved this inscription somewhere on the inside of it. Then he plastered it over and on that plaister wrote the name of the Ptolemy, whoever it was that then reigned. He thought that it would come to pass in some short time, (as indeed it did) that the upper inscription together with the plaster would fall off and then his own name that was engraved under in good stone would appear.

2722. To ensure a safe means of getting supplies to Pharos which lay about a mile from the main land, a huge causeway was made to join the island to the continent so it was no longer a distinct island. A Chersonese or peninsula and a part of the continent joined to Rhacotis a suburb of the city of Alexandria. Julius Caesar (in l. 3. Comminta. De Bello civi.) toward the end of the book said this:

``Pharos, is a lighthouse in that island of a fantastic height and sumptuously built. It is named after the island on which it stands. This island lies opposite Alexandria and makes an arm of the sea between a sure haven for the cities use, but a "superioribus Regibus"."

2723. (For so it should be , Broadaeus, Scaliger and Salianus have noted, not "a superioribus

Regionibus" as the common printed copies have it.) That is:

``By their kings in former ages had a narrow causeway of 920 paces long been made through the sea which connects to the town by a bridge."

2724. For we may in no way give credit to that fable of Ammian Marcel. (l. 22. of Johann. Malela, l. 9. c. 2. of the author of the Fasti Siculi of George Cadrenius & Johann. Tzetza,) who imagines that both the lighthouse itself and its causeway were the work of Cleopatra, the last queen of Egypt.

2725. Spartacus, the king of Bosphorus Cimmerius died after he had reigned 20 years. Diodorus states this happened in year 1 of the 119th Olympiad. He was succeeded by his son Parysates. (See note on 3695 AM)

2726. Demetrius Poliorcetes who had been confined for 3 whole years in a cape of Syria became sick and died. This was caused partly by laziness and partly by over eating. (Plut. in Demetr.) This was 17 years after his father, Antigonus, died. (Dexippus, Porphrie and Eusebius say:) Seleucus was ill spoken of in the world because of his death. Indeed, he repented often and blamed himself for being so jealous and suspicious of him. Antigonus, Demetrius' son, when he heard that the body of his father was on its way to him, put to sea with all the ships that he could find and met them around the isles. There he received the ashes of his body and placed them in a golden urn. He covered it with a scarlet vail and put a diadem or golden crown on it. He gave him a royal funeral and carried it along with him to Corinth first. Then he went to Demetrias, a city called after his father's name and populated by him with men taken from the smaller towns and villages of Iolcos in Thessalie.

2727. Seleucus had now gotten all that which Demetrius possessed in Syria and Asia. He made both those kingdoms one entire empire. (Euseb. Chron.) At that time the Jews paid him 300 talents yearly for their tribute. However they had no foreign ruler over them but were governed by their high priests and according to the customs of their country. (Sever. Sulpic. Sacr. Histor. l. 2.)

3721 AM, 4431 JP, 283 BC

2728. In this year, Ptolemy, the son of Lagus, surnamed Soter, died. He had made his son viceroy with him in the kingdom for almost 15 months according to the calendar of Dionysian. This was about 39 years and 4 months after the death of Alexander the Great. (Others say a full 40 years, but Clau. Ptol. in Reg. Can. says only 39 years.) He had lived a full 84 years. (Lucian, in Macrobils.) The countries and kingdoms which he held in his possession, are all listed by Theocritus the poet (Idyll. 17.). They were Egypt, Phoenicia, Arabia, Syria, Libya, Ethiopia, Pamphilia, Cilicia, Lycia, Caria and the isles of the Cyclades. The truth is that he is said to have allied himself with Seleucus against Demetrius upon the express conditions that the dominion of all Asia should go to Seleucus but Phoenicia and Coelosyria would be his. However, Seleucians deny this and say that Ptolemy entered into an alliance against Antigonus not to gain any thing by it for himself but to help Seleucus in the claim which he laid to Coelosyria. After the death of Antigonus, Cassander and Lysimachus gave Coelosyria to Seleucus. (Polyb. l. 5. p. 410.) Now there is no doubt that Phoenicia and Syria, as Theocritus also states, belonged at certain times to Ptolemy. After the death of Antigonus who had wrested them from Ptolemy, he subdued Syria

again for himself. (Pausan. in Attic.) Yet we have already showed, that Tyre and Sidon were in the possession of Demetrius Poliorcetes. After his death, if not before, both those two places and all the rest of Syria were controlled by Seleucus.

2729. Josephus, (l. 12. c.2.) says that Ptolemy Philadelphus reigned for 39 years. It seems he counts from the time that he first reigned jointly with his father, for after his father's death, Clemens Alexandrinus says he reigned only 37 years, (Claud. Ptolemy, in Reg. Can. say 38.) and so do Porphrie, Eusebius and others. Whereas, according to my account he reigned after his father's death, 37 years and almost 8 months but in all 39 years less a month. Although the length of his reign is uncertain it is known for sure that he put to death his younger brother Argaeus because he was guilty of plotting his death. He executed another brother of his born by Euridice because he was found to be instigating a revolt in the isle of Cyprus. (Pausan. in Attic. p. 6.) By this he little deserved that generous name of "Philadelphus", that is, "a lover of his brethren". Theocritus in his 17th Idyllion says, that he had in his dominions 33,339 cities and is said to have been of so great power that he exceeded his father Ptolemy the First. Jerome confirms this from Histories, upon Da 11 and so does Appianus Alexandrinus, from the records of the kings of Egypt, in his preface to his History of the Romans. To further support this we may add, what Athenaeus, (l. 5. Deipnosoph. c. 5.) relates of his fleets and the incredible size of his ships.

2730. In the 47th year of the first period of Calippus, in the 8th day of the month Anthisterion, 465th year of Nabonassars' account, the 29th day of the month Athyr, 3 hours before midnight, at the end of the 29th day of our January according to the Julian calendar, Timochares observed at Alexandria that the 4th part of the moon covered the part of the Virgilia's, to a 3rd part or nearly half. (Ptolemy. l. 7. c. 3.)

2731. Lysimachus was now king of Thrace and Macedonia. He was persuaded by his wife Arsinoe, (by whom he had also children) to murder his oldest son Agathocles. He had intended him to be his successor in his kingdom and by him, Lysimachus had achieved so many glorious victories. Whether he was killed by poison or by the hand of Ptolemy Ceraunus, the brother to his wife Arsinoe, I do not know. (Strabo. l. 13. p. 623. Justin l. 17. c. 1. Pausan. in Attic. p. 9. Memnons Excerpt. c. 9.)

2732. Having killed his son, he did not hesitate to kill his nobles who lamented his son's death. Thereupon, they who escaped and the captains of his armies in all parts fled away to Seleucus. (Justin l. 17. c. 1.) The murders of his nobles made all the people abhor him. Whole cities defected from him to Seleucus. (Memnons Excerpt. c. 9.)

2733. Lysandra, the daughter of Ptolemy Soter and sister to Arsinoe defected to Seleucus along with her brothers and her children born to her through Agathocles. Alexander, another son of Lysimachus' other wife, Odryssias, fled also to Seleucus. All these came to Babylon and petitioned to Seleucus to make war on Lysimachus. (Pausan. in Attic. p. 9. with Appian in Syriac. p. 130.)

2734. At the same time also, Philetaerus a Paphlagonian and an eunuch who had had a good education in his youth was the keeper of all Lysimachus' treasure that was stored at Pergamus. He was grieved by the murder of Agathocles and by Arsinoe who daily accused him to Lysimachus. He seized the city of Pergamos, which stands on the river Caicus and then sent to

Seleucus. He offered to Seleucus, himself and all the treasure which he had there under his charge that belonged to Lysimachus. He sided with the strongest and kept them in line with good promises and offices as occasions arose. He held the citadel there and principality of the place for 20 years. (Pausan. in Attic. p. 7, 9. Strabo l. 13. p. 623.) Appianus (in Syriac. p. 129.) calls him, "The Prince of Pergamos", but some old annals in Huber, Goltsis Thesauro. have him, "Regem". that is "King". For indeed this was the man that was the founder of that new principality in Pergamos. He was 60 years old according to Lucian in Mucrobiis.

3722a AM, 4431 JP, 283 BC

2735. In the 48th year of the first period of Calippus, on the 25th day of the month of Pyanepsion, 466th year of Nabonassar, the 7th day of the month Thoth, 3.5 hours before midnight, on the 9th day of our November, Timochares at Alexandria observed the conjunction of the moon with Spica Virginis, in its northern parts. (Ptolem. l. 7. c. 3.)

3722 AM, 4432 JP, 282 BC

2736. Antiochus, surnamed Soter, son of Seleucus Nicator fell in love with Stratonice, one of his father's wives whom his father had had a son. He was aware of the strength of his own desire and neither attempted anything on her nor disclosed anything of that which troubled him. He lay in bed and in that melancholy would have died. (This was discovered by Leptines, a mathematician, or as others say, Erasistratus, a physician, Aristotle's grandchild by a daughter of his, and a disciple of Chrysippus according to Pliny. (l. 29. c. 1.) That is by Chrysippuis a Cnidian and a physician. Likewise, as Laertius in the life of Chrysippus states. Although some others say he was a scholar under Theophrastus, as the same Laertius, in the life of Theophrastus toward its end. His followers went by the name of Erasistrataeans. Later Galen wrote a book of Phlebotomie, or "opening of a vein", that is still extant.) Erasistratus who was sitting by Antiochus, noticed that when Stratonice came, his colour always rose and his pulse beat high. When she went away, he grew pale and waned again and was short of breath and panted. He discovered what his problem was and told the matter to Seleucus. Thereupon he was content to part with her to his son although she was most dearly beloved to him. Seleucus called his army together and before them all married her to his son. Seleucus had at that time 72 provinces under him. He gave the greater part of them, that is the upper provinces which were all east of the Euphrates River to his son. He reserved only such countries as lay on the west between the Euphrates and Mediterranean Sea. (Appian. in Syriac. with Valer. Max. l. 5. c. 7. Plut. in Demet. Lucian. De Syria Dea. Galen. of foreknowing, and Julia in Misopogone.)

3723 AM, 4433 JP, 281 BC

2737. Lysimachus crossed over into Asia to made war on Seleucus. This was the last battle fought between the survivors of Alexander the Great. 34 were already dead and these were the last two alive. This battle was fought in Phrygia bordering on the Hellespont, pzit pqbngnwohan. (in Porphyrie, in Grec. Euseb. Scaliger, p. 228.) Lysimachus personally fought very bravely. After he had lost many of his men, he was wounded with a large spear by Malacon, one of Heraclea. Lysimachus had lived to see the death of 15 of his children and was one of the last surviving members of his family. (Pausan. in Attic. p. 9. Memnon, Excerpt. c. 9. Appian, in Syriac. p. 128. 131. Justin, l. 17. c. 1, 2. Oros. l. 3. c. ult.) Appian says he lived 70 years, Justin and Ordsius say 74, but Hieronymus Cardianus, the historian who lived at that time and was

held in great esteem, says that he died at 80. (Lucian, in Macroiis)

2738. When Lysimachus had fallen, his dog stayed by the body and drove away all the birds and animals from it. Finally, Thorax, from the country of Pharsalia, found the almost putrefied body after a long search and knew it by his dog that lay by it. Alexander, his son by Odrysias, got the body from Lysandra after much adieu and many requests. He carried it into the Chersonese of Thrace and buried it there. His bones were later moved to the temple in Lysimacia by the citizens of the place. The bones were placed in an urn and the name of the temple after that was called Lysimachium. (Pausan. and Appia.)

2739. When Lysimachus was dead, his kingdom became part of Seleucus' kingdom. (Memnon.) Seleucus was very pleased with himself after so great a victory because he now saw himself the last one alive of all that company which went by the name of Alexander's companions in arms. He said that to be a Conqueror of Conquerors was a gift from god not man. (Justin.)

2740. The men of Heraclea in Pontus heard that Lysimachus was dead and that he was slain by a country man of theirs. In the 84th year after Clearchus the First subdued them, they wanted to recover their native liberty which Lysimachus had again taken from them after their local tyrants were dead. They behaved valiantly to recover it. After the death of the two brothers, Clearchus the second and Oxarhres, Lysimachus had restored their liberty for a while. Afterward, through the requests of his wife Arsinoe, he made a new war on them. (Justin, l. 17. c. 3.) When he had taken their city, he made Heraclitus Cimaeus, a man loyal to Arsinoe, governor over them. After Lysimachus' death, the men of Heraclea offered Herachitus, safe passage and a large sum of money to leave on the condition that they would again have their liberty. Thereupon he was very angry and ordered some of them to be executed. When the citizens knew this, they secretly agreed with the chief officers of the garrison under Herachitus to free them and to pay them all their back wages. The officers took Heraclitus and put him in prison where they kept him for a while. When they saw they were free from all danger, they demolished the citadel, which Lysimachus had built to control them. They sent an embassy to Seleucus to tell him what they had done and they made Phocritus, governor of their state. (Memnon, Excerpt. c. 8. & 10.)

2741. Zipoetus, a petty king of Bithynia was angry with the men of Heraclea first for Lysimachus and now for Seleucus' sake because they were both his enemys. He attacked them and did as much damage as he could. Although his men were not caught, they often received as much harm as they inflicted. (Memnon, Excerpt. c. 11.)

2742. Meanwhile, Seleucus sent Aphrodisius to the cities of Phrygia, and nearby places to take care of his tribute and affairs. After he had settled the business he was sent on, he returned to Seleucus. He praised many cities but accused the Heraclians of many things especially, that they were not loyal to Seleucus. Thereupon the king was enraged and scorned the embassy sent by the Heraclians to him. He spoke harshly to them. However, there was one of them, called Camaelcon, who was not intimidated. He spoke to Seleucus:

``Sir, Hercules, Carron."

2743. "Carron" in the Dorian Dialect or language, means, "he that is the strongest". When Seleucus did not know what the word meant, he continued his tirade against them and ordered them to leave. Thereupon the messengers that were sent, knew that it was no good for them

either to stay there or to return home again. When Heraclea heard the news, they fortified their city as best they could and sought foreign help. They sent their ambassadors for help to Mithridates king of Pontus and to the states of Byzantium and Chalcedon. (Memnon, Excerpt. c. 12.)

2744. Those who were banished and lived in exile from the state of Heraclea, met together and came to an agreement among themselves. The deal was this. There Nymphidin persuaded them to labour for a restitution to their country. He told them it would not be hard to do this, if they would desire restitution of what their ancestors had lost in a fair and not in a violent way. They were all easily persuaded by him. Thereupon all things happened according the their desires. It was hard to tell who was happier, the returning exiles or the citizens who received them. They who returned used the citizens who had expelled them very lovingly. The citizens allowed none of them to lack any necessaries of life. By this means they grew more united into one body again and returned into their original state of government. (Memnon, Excerpt. c. 12.)

3724 AM, 4434 JP, 280 BC

2745. Seleucus planned to end his days in his old and native country of Macedonia. He crossed over the Hellespont and went to Lysimachia. By chance, he saw a certain altar standing in a conspicuous place and asked what the name of that altar was. He was told that it was called "Argos". Now it is said that he had been forewarned by an oracle to beware of Argos. He further asked why it was called Argos. Whether it was from the Argonants, who passed that way in olden time, when they went with Jason to Colchos. Or was it named after the Argivi, who went to the siege of Troy or that the great Argos in which Jason went, was cast away there on their return or that it was the country of the Arridae, Agamemnon and Menelaus. As he was thus questioning about the name of that altar, Ptolemy Ceraunus, who was standing behind him, ran him through with his sword and killed him. Ptolemy was the son of Ptolemy the First, by his wife Euridice and brother to Arsinoe the widow of Lysimachus. He killed his great benefactor who kept him and always wanted him with him. So Seleucus within 7 months after the death of Lysimachus, lost both the kingdom of Macedonia, which he had taken from him and his life.

2746. Arrian tells us that Seleucus was the greatest man that lived after Alexander the Great and had the most noble spirit of all the rest. He had the largest dominions of all others. (l. de Reb. Alexand.) He died in the 43rd year after the death of Alexander, the 32nd year of the Greek or Seleucian Calendar. Appian said he lived 73 years but Justin says 78 years. His body was buried by Philetaerus the king of Pergamus, which he redeemed from Ceraunus with a great sum of money. After he had buried it in a most solemn manner, he sent his ashes to his son Antiochus. He burned it in Seleucia which stands on the sea coast. He built a shrine to his tomb which was called Nicatorium after his surname. (Appian, in Syriac. p. 129.) Justin tells us that both he, his sons and grand children after him, were all born with the sign of an anchor on one of their thighs. This was a natural birthmark of that family. (l. 15. c. 4.) Ausonius in his book "de Claris Urbius", that is, "of famous cities", spoke of Antioch and said: (l. 2.)

--Illa Selucum. &c. She for her founder did Seleucus praise, Who ware a native anchor in his thigh; A true impress of his nativity, And cognisance on all his progeny.

2747. However Polybius, (l. 2. p. 128.) notes, that Ptolemy the First, Lysimachus, Seleucus and Ptolemy Ceraunus, all died about the 124th olympiad. Ptolemy the First, died in the first year of

it and Lysimachus and Seleucus in the last year. However, Ceraunus did not die until the latter end of the first year of the next olympiad. Therefore Polybius mentioning the concurrence of their deaths in the (same book, p. 155.) seems of to have omitted him. (??)

2748. After Ceraunus had murdered Seleucus, he escaped on a swift horse to Lysimachia. He proclaimed himself king and surrounded himself with bodyguards. He went to the army who of pure necessity, received him and cried, "God save the king". Only a short time before they had sworn allegiance to Seleucus. (Memnon, Excerp. c. 13.)

2749. When Antigonus, surnamed Gonatas, the son of Demetrius Poliorcetes, heard how Seleucus was murdered, he made an expedition into Macedonia. He planned to get there before Ceraunus could with his army and naval forces. However, Ceraunus had all Lysimachus' fleet in a readiness, and set out and met him in a good battle formation at sea. In his navy, ships were sent from Heraclea in Pontus. Some of 6, some of 5 tiers of oars and these kinds of ships were called Aphracta. The largest ship of all had 8 tiers of oars and was called the Leontifera. She was admired by all for her huge size and exquisite building. In her were 100 oars per tier, so that on each side there were 800 rowers which made 1600 in all. On the upper deck or hatches there were 1200 fighting men who were under two special commanders. When the battle began, Ceraunus won and Antigonus was forced to flee with all his navy. In this fight the ships from Heraclea performed the best and among them the Leontifera did the best of all. After Antigonus was routed, he fled into Boeotia and Ptolemy Ceraunus went into Macedonia. He stayed quietly for two years. (Memnon, Excerp. c. 14, 15.) That is for 17 months according Dexippus and Porphyrie who more precisely relate this matter.

2750. Ceraunus grew in favour in the eyes of the people because of his father Ptolemy the First of Egypt and for the revenge which he took on Lysimachus' death. He tried first to win over Lysimachus' sons and desired to marry Arsinoe their mother and his own sister. He told them that he would adopt them for his children. He hoped they would not attempt anything against him out of respect for their mother or to him as their new father. He sent letters soliciting friendship of his brother Ptolemy Philadelphus king of Egypt. He claimed that he had utterly forgotten his loss of his father's kingdom and that he would never seek to get that from his brother which he had already more honestly attained to by getting it from an enemy. (Justin. l. 17. c. 1.) He also made peace with Antiochus the son of Seleucus, whom he had murdered. (Justin. l. 24. c. 1.)

2751. Neither did he forget to solicit the friendship of Pyrrhus the king of Epirus. He thought Pyrrhus' support would sway many to his side. Pyrrhus made generous use of everyone else's estate and used it as if it was his own. In this spirit, he began to help the Tarentines in Italy against the Romans. He sent to borrow ships from Antigonus Gonatas to transport his army into Italy. He sent to Antiochus the son of the deceased Seleucus, to borrow money because he seemed to have much more wealth than men. He asked Ptolemy Ceraunus to furnish him with some companies of soldiers from Macedonia. Ceraunus lent Pyrrhus 5000 foot soldiers, 4000 cavalry and 50 elephants for 2 years of service only. For this favour, Pyrrhus married his daughter and left him as protector of his kingdom of Epirus during his absence. He feared that while he was away with the best of his army in Italy, someone might take advantage and plunder his kingdom. (Justin l. 17. c. 2.)

2752. Therefore, Pyrrhus made his 15 year old son Ptolemy, whom he had by Antigone the daughter of Berenice, governor of his kingdom yet as it was under the authority of the Ptolemy

Ceraunus, the king of Macedonia. Pyrrhus sailed with his army and landed in the port of Tarentum, now called Otranto in Italy. He took his 2 younger sons, Alexander and Helenus. They were very young and he took them for comfort in this distant war. (Justin l. 18. c. 1.) He did not wait for spring but sailed there in the middle of the winter, according to Zonara's report from Dionysius Halicarnassaeus. This was in the 4th year of 124th olympiad. (Polybius, l. 2. p. 129.)

2753. After the death of his father Seleucus, Antiochus Soter held the kingdom of Syria for 19 years. (Porphyrie, Eusebius & Serv. Sulpitius) After many battles, he had barely recovered all his father's dominions. In the end, he sent an army under the command of Patrocles, to cross the Taurus Mountains. He chose for him as captain, Hermones, born at Aspendus. Patrocles was to attack Heraclea in the country of Pontus. When he received satisfaction from an embassy who they sent to him, he halted the expedition and made a firm league with them. He turned his course and passed through the country of Phrygia and came into Bithynia. The Bithynians ambushed him and he and all his army perished. In the battle Patrocles behaved most valiantly and personally did many exploits against the enemy. (Memnon, Excerpt, c. 16.) When Zipaetes the king of Bithynia, had thus destroyed Antiochus' army, he built a city at the foot of the hill, Liparus and called it after his own name. (Memnon, Excerpt, c. 21.)

2754. At the end of the 50th year of the 1st period of Calippus, being the 44th from the death of Alexander the Great, Aristarchus of Samos, observed the summer solstice. This was after Menton first observed the lunar cycle, 152 or 8 complete lunar cycles earlier. (Cl. Ptolemy in his book De anni Magnitudine, states from Hipparchus, l.3. Syntax. c. 2.) See note on 3572 AM.

2755. Arsinoe, the widow of Lysimachus, married her own brother, Ptolemy Ceraunus and received him into her city of Cassandrea. He seized the citadel and took and killed her two sons, who she had by Lysimachus. One was called Lysimachus who was 16 years old and the other, Philippus was only 3 years old. He killed them both in their mother's arms. She tore her clothes and pulled out her hair. She was hauled out the gates of the city with only two servants and banished to the Isle of Samothracia. (Justin, l. 24. c. 2. & 3. Memnon, Excerpt. c. 15.)

3725 AM, 4435 JP, 279 BC

2756. In the beginning of the 2nd year after Pyrrhus' arrival in Italy, the Gauls invaded Greece. (Polyb. l. 1. p. 6.) They divided their whole army into 3 parts and assigned each part a task. One part led by Cerethrius attacked the Thracians and Triballi. The second group attacked Pannonias and were led by Brennus and Acichorius. The third group led by Belgius, attacked Macedonia and Illyrium. (Justin, l. 24. c. 5. & l. 25. c. 2. calls him Belgius) Pausanias calls him Bolgius. (Pausanias, in Phocieis. p. 335.)

2757. Ptolemy Ceraunus was driven on by madness of his wicked mind. He with a small poorly organised company went to war with Belius. Ptolemy thought wars were as easily waged as murders are committed. When the king of the Dardans offered to help him against these newly come Gauls with 20,000 men, Ptolemy refused the offer. When the Gauls sent messengers to him offering him peace for money, he replied that he would not give them peace unless they surrendered their arms and the leaders of their army for hostages as signs of their loyalty to him. Not able to agree, they fought a battle and the Macedonians were defeated and fled. Ptolemy was grievously wounded and the elephant on which he rode was also wounded. It became

unruly and threw him off its back. He was captured by the Gauls and torn in pieces. His head was cut off and put on the point of a spear. It was carried about to terrify the enemy. Few of the Macedonians escaped. The rest were either slain or taken prisoners. (Justin, l. 24. c. 4, 5. l. 23. c. 2. with Memnon's Excerpt. c. 15. Diod. Sic. l. 22. c. 3. Pausamias in Phoc. p. 335.)

2758. Ptolemy's brother Meleager succeeded him in the kingdom of Macedonia. After 2 months, the Macedonians kicked him out as not being worthy of the position. They replaced him with Antipater, the son of Philip, who was brother to Cassander. (Justin, l. 12. c. 14.) He was nicknamed "the Etesian" because he held the office for only 45 days. This is about how long that the Etesian winds used to blow on that coast each year. (Porphy. in Grac. Euseb. p. 228.)

2759. When Brennus, (who, some say, was by birth a Prausian, as we read in Strabo, l. 4. p. 187.) heard of this great victory by Belgius, he did not want to let slip from his hands this golden opportunity of getting all the riches of the east. He gathered together 150,000 foot soldiers and 15,000 cavalry of his Gauls and marched in quickly to Macedonia. (Justin, l. 24. c. 6.) When he came into the country of the Dardans, a people in Illyrum, he was forced to stay there because of a rebellion which rose in his army. About 20,000 of his men, (this number Suidas also has in the word, Galatae) with Leonorius and Lutarius as their captains defected from him and went into Thracia. By fighting and selling peace to those that would buy it from them, they came finally to Byzantium. After they had wasted the country of Propontis for a while and made it a tributary to them, they took over all the cities in those parts. (Liv. l. 38.)

3726 AM, 4436 JP, 278 BC

2760. Sosthenes, a leader in Macedonia, assembled the youth and brave men of the country and attacked the Gauls that were there. He quelled them after many encounters and defended the country from their further plundering. For this great service he was chosen to be king when many of the nobles strove for the kingdom. He was selected even though he was a man of humble birth and parentage and of no royal blood. When they wanted to make him king, he refused and made them take their oath to him as their captain only. (Justin, l. 24. c. 5.) In that capacity, he governed that country for 2 years. (Polyrie and Euseb.)

2761. When Brennus came into Macedonia he started plundering the country. Sosthenes met him with his army but was hopelessly outnumbered. The Macedonians were quickly defeated and fled to their cities. While they stayed confined to their cities, Brennus with his army overran and plundered all the country. (Justin, l. 24. c. 6.)

2762. Leonorus and Lutarius used trickery to capture Lysimachia and took over the whole area. They came down from there into the Hellespont and saw how short a distance it was across to Asia and planned to go there. They sent their agents to Antipater the governor of Hellespont, to help them make the journey. (Livy l. 38.)

2763. When Zipaetes had reigned in Bithynia for a full 48 years and lived 76 years, he died leaving 4 sons. The oldest was Nicomedes and he succeeded his father in the kingdom. He proved to his brothers that he was not a brother but a butcher. (Memnon, Excerpt. c. 21.) The youngest who was called Zipaetes and whom Livy (l. 38.) calls Zibnaeas, held the sea coast of Bithynia. This was called Thracia Thyniaca or Asiatica. (Livy c. 18.)

2764. After Zipaetes died, Antiochus Soter prepared to make war upon Bithynia. Nicomedes sent and asked help from the city of Heraclea and promised to help them if the need arose. Thereupon they sent him help. By this occasion they later recovered at great expense Cierus, Tius and the land of Thinis. When they went to recover the city and territory of Amestris, (which had also been taken from them) they spared neither for war nor money to recover it. However, Eumenes who held it as governor only, chose for very spite to turn it over gratis to Ariobarzanes the son of Mithridates the king of Pontus. He did this rather than to surrender it to the state of Heraclea on any terms. (Livy c. 17.)

3726b AM, 4436 JP, 278 BC

2765. Brennus and Acichorius with the Illyrians, (as Appianus in Illyricis tells us) whom they call Autarians and Celts, whom they call Cimbrians, left Macedonia. They went into Greece with an army of 152,000 foot soldiers and 20,400 cavalry. Every cavalry man had two footmen attending him. If the cavalry man was killed, one of them could take his place. When they went to plunder the temple at Delphi, they were driven off with thunder and lightening. There were earthquakes and the ground sank from under them in the Mount Olympus. Because it was winter, there were bitter frosts and snow. They were miserably distressed in many ways. The Phocenses killed less than 6000 of them. Panic and fear struck the whole army. A frost that night killed more than 10,000 men and as many more perished from hunger in the place. Brennus their leader, was wounded. Because of this shameful defeat, he drank himself drunk and fell on his own sword and died. When Acichorius saw how the leaders of this war were punished, he hastily left Greece with a company of 10,000 poor maimed soldiers. However, the continual storms of rain and snow, with bitter frosts and famine and which was worst of all perpetual walking, utterly consumed the bodies of this unlikely army. All nations through which they passed on their return journey, attacked them as they went, scattering them and making a prey of them. (Pausan. in Phoc. and Attic. Justin, l. 24. c. 6-8. Eclog. Diod. Sic. l. 22. S. 13. Appian. Illyr. p 758.) Polybius, (l. 2. p. 108.) notes that this disaster happened to them in year 2 of the 125th olympiad and when Anaxicrates was archon of Athens. (Pausan in Phoc. p. 340.)

3726c AM, 4436 JP, 278 BC

2766. When those of Illyrium, called Autarians, who escaped this misfortune came home into their own country, they found themselves plagued with huge numbers of frogs. They killed so many that they polluted the very rivers with their rotting bodies. The foul air rising from their dead bodies, caused a pestilence to spread throughout all the country. They were forced to flee from their native land but carried the plague along with them. No country would receive them and so they were forced to go on a 23 day journey until they came into the country of the Basturnians. There they built cities to live in. The land of the Celts was plagued with earthquakes and whole cites were swallowed up. These plagues still followed them until at last they also were forced to leave their habitation and went wandering until they came to the country of the Illyrians, who were partners with them in their action at Delphi. They easily defeated them since the inhabitants were consumed with the plagues. However, they got the infection by touching their goods. They were forced again to leave and wandered until they came to Pyrene. (Appian. Illyr. p 758.) All these horrid, strange and miraculous plagues and punishments happened to these Gauls and others for their sacrilegious acts committed against their idols. We may truly say that to be most true which the wise man says of them who swore falsely by them:

``That it was not the power of the gods by whom they swore, nor of the gods whom these have robbed but the just vengeance on sinners, from the true God who always punishes the offences of the ungodly," (Wild. c. 14. v. ult.)

2767. The Cordistae were a part of these Gauls who attempted the plundering of Delphi. It is said that Bathanasius their captain, settled them near the bank of the Ister River from whom it is that the way by which they returned was later called Bathanasius' way. (Athenaus, l. 6. c. 4.) These are the same Gauls, whom Strabo calls, the Scordisci. They settled on the bank of the Ister River and they expelled the Autarians or Autoriates from their lands. (l. 7. p. 293, 296, 313, 317, 318.)

2768. Those Gauls, whom as I said before, went from Thrace down to the strait of Hellespont. After a rebellion among them, Leonorias with the most of his men, returned to Byzantium from where he came. Lutarius took 5 ships from the Macedonians, who were sent by Antipater to him as ambassadors but were really spies. He used the ships to transport his men into Asia a few at a time. (Livy, l 38.)

2769. Zipaetes and Bithynians defeated the state of Heraclea. When help came to them from other parts, Zipaetes was forced to flee. The Heraclians gathered the bodies of their slain, burnt them and carried their bones into the city. They laid them up in their sepulchres with the bones of men who with others who had excellently served their country. (Memnons Excerpt. c. 18.)

2770. About the same time, Antiochus Soter and Antigonus Gonatas made elaborate preparations to go to war against each other. Nicomedes, king of Bithynia, sided with Antigonus but others with Antiochus. Therefore, Antiochus set aside the war with Antigonus for the present and marched first against Nicomedes. He was forced to get what help he could from other parts. He sent to his friends the Heracleans and got from them 13 ships of three tiers of oars a piece. With these he went to engage Antiochus at sea. They met and after looking at each other for a while, each side withdrew and nothing happened. (Memnons Excerpt. c. 19.)

2771. The men of Byzantium were worn out with the continual attacks and plundering of the Gauls. They sent their ambassadors to their friends and got from the Heracleans, 1000 crowns, (some say, 4000). Not long after this, Nicomedes came to an agreement with these Gauls. The terms were these:

``Thus they should forever continue firm and fast friends to Nicomedes and his heirs. That without his knowledge and consent, they should lend no helping hand to any that by embassies should implore their aid in their wars. They should be friends to his friends and foes to his foes. ITEM, That they should help them of Byzantium, if occasion arose. ITEM, That they should maintain league and friendship with the Tianians, Heracleans, Chalcedonians, Cierians and some other states which had other nations under their jurisdiction", (Memnons Excerpt. c. 20, 21.)

2772. Leonorius, with the help of Nicomedes, king of Bithynia, crossed from Byzantium into Asia. (Livy l. 38. Strabo l. 12. p. 566.) This crossing of the Gauls into Asia happened in year 3 of olympiad 125. (Pausan. in Phoc. p. 340.)

2773. However, the people of Byzantium were not rid of those plundering Gauls yet. For some

of those who were at Delphi with Brennus and escaped that danger came into Hellespont under their captain, Comontorius. They planned to go no further since they liked the country around Byzantium. They settled there and after they had conquered the Thracians, they made Tyla the capital city of their kingdom. They made Byzantium to fear them as the other Gauls had done before. (Polyb. l. 4. p. 313.)

3727 AM, 4437 JP, 277 BC

2774. Ptolemy Philadelphus was a great patron of learning and all liberal arts and sciences. He built a most famous library at Alexandria, in that quarter of the city which was called Brachium. He committed the care of getting books of all sorts and from all countries to Demetrius Phalereus. Upon his advise, he also sent to have the holy writings of the Jews to be translated from Hebrew into Greek by 72 translators in the 7th year of his reign. (Epiphanius in his book of weights and measures) Concerning this Tertullian, (c. 18. Apologet.) writes:

``The most learned king of all the Ptolemys was surnamed Philadephus and was most interested in all kinds of literature. I think he studied to out do Philistrasus in the matter of libraries. These are but monuments, which either antiquity or curiosity could afford for perpetuating man's fame to posterity. He was guided in this by Demetrius Phalereus, a most excellent scholar and humanitarian in those days whom he had set over that work. He desired of the Jews to have their books also."

2775. This Ptolemy, if there ever was any king, was very zealous in the studies of human learning. This is confirmed by Phylarchus and vouched by Athenaeus. (l. 12. c. 17. Deipnos.) It is given in more detail by Vitruvins, in his preface to his book of Architecture. He shows that when he finished this great library at Alexandria, he instituted certain games in honour of Apollo and the Muses. He invited, all writers in the common arts and sciences, (as others were wont to do, wrestlers and the like) to put in for the prizes. He gave generous prizes to the winners. Vitruvins also relates how Ptolemy entertained Zollus, surnamed Homeromastigem, that is, "the scourge of Homer", when he came to him.

2776. Ptolemy acquired Arsitole's books. When Aristotle died, he left his library to Theophrastus. Theophrastus in his last will and testament, which we find in (Diog. Leortius,) left it to Nileus Scopsins. (Strabo. l. 13. p. 608. Plut in Sylla.) Ptolemy bought them from him besides others which he bought at Athens and Rhodes. He brought them all to Alexandria. (Athenaus l. 1. c. 1.) Although Strabo and Plutarch (Strabo. l. 13. p. 608. Plut in Sylla.) and Atheneus elsewhere in his writings, (l. 5. c. 11.) states that Theophrastus' books and with them all Aristotle's library came to the hands of Neleus and his heirs. A long time after in the days of Sylla, his descendants sold them for a great sum of money to Apellicon the Teian.

2777. Demetrius Phalerus was a great grammarian whom Tertullian commends and was an outstanding philosopher and one who had been previously a great Statesman and an excellent governor in Athens. He was succeeded by Zenodotus of Ephesus who was the first editor of Homer's books, according to Suidas. After him came Aristophanes, who with great diligence and industry read all the books of that great library in order as they were placed. Vitruvius in his previously mentioned preface to his book of Architecture affirms this. This was much later. (Aristraeas in his Treatise of the 70 interpreters, Josephus, l. 12. Antiq. c. 2. & Euseb. l. 8. de Prapar. Evangel.).

2778. When Demetrius Phalereus was asked by king Ptolemy, how many Myriads or ten thousands of books he had gotten, he answered, about 20 Myriads, but hoped ere long to make them 50 Myriads. He accumulated about 200,000 books. We find this from Aristaeas and in those copies which Josephus and Eusebius used. The smaller sum of 54,800 found in Epiphanius, who wrote long after them, is incorrect.

2779. Demtrius Phalereus advised the king, as I said before, to get those sacred writings of the Jews. Aristaeas, who was an attendant about him at that time, advised him to buy them by giving all the Jews who were then slaves in Egypt their freedom and send them home. It is said that the number of them came to 100,000. In our copy of Aristaeas, it is said that everyone of them cost the king, 20 drachmas, or 120, as it is in Josephus. 120 drachmas make 30 shekels or shaoeres in silver. This was the full price of a slave in Ex 21:32 This was the amount that our Saviour was sold by Judas the traitor. The 20 drachmas which we find in our Aristaeas, being multiplied by 100,000 amounts to 2,000,000 drachmas. When divided by 6000 it makes an Attic talent. The total amount was 333 1/3 Attic talents. The price which Ptolemy paid to redeem the Jews from their masters came to more than 400 talents as is affirmed by Josephus and by Aristaeas. There were more than 10,000 slaves freed. In this redemption of the Jewish slaves from their masters, a similar price was paid for every nursing child of them together with the mothers who nursed them. Hence it is that Josephus says that Ptolemy paid about 460 talents instead of which our common editions of Aristaeas have, 660 talents.

2780. Ptolemy selected from these Jews, the younger sort and ablest of them for his army. He employed the rest in his private affairs. This is confirmed in his letters to Eliezer the high priest. For in the one true letter of the king's, Epiphanius gives us two forged ones. They are both different both in style and meaning from that which we find in Aristaeas and Josephus. The last one begins thus:

``For a treasure that is hidden and a fountain sealed up, what profit is there?"

2781. Whereas in the Greek one attributed to the king, who did not know a Hebrew proverb that was taken from /APC Sir 20:30

``wisdom if be hidden, and a treasure unseen, what profit is there of either of them?"

2782. With his letter, he also sent expensive gifts for the use of the temple at Jerusalem. Andraeas and Aristaeas, his two servants, delivered these to Eliezer the high priest. The gifts were a golden table of 2 cubits long, (2.5 cubits according to Josephus) and not less than half a cubit thick. It was solid gold and not gold plate. He sent 20 goblets of solid gold and 30 of solid silver. To make these he used more than 50 talents of gold, 70 talents of silver and 5000 precious stones. The value of these stones was about 250 talents of gold. Besides all this, he sent 100 talents for sacrifices and other uses of the temple.

2783. Eliezer the Priest received these presents. (After the captivity there remained some of the 10 tribes of the twelve. See note on 3468c AM.) From everyone of the twelve tribes, he chose six men who were most eminent above all others. These were mature in age, of noble birth and well educated. These men were to translate God's Law, from Hebrew into Greek. The names of the 72 elders are recorded by Aristaeas. The last one was called Ezekiel. I think he is the same man whom Eusebius (in the 9th book, de Prapart. Evangel.) states to have written a tragedy

about the deliverance of the children of Israel from Egypt. The name of Ezekiel shows that he was Jewish and not a Greek as Clemens Alexandrinus and Eusebius thought he was.

2784. Eliezer also wrote back a letter to the king. Aristaeas gives us the salutation, "God save you". Eusebius, more correctly has: "If you and the Queen Arsinoe your sister are well, then all is well and as we desire it should be". Philadelphus was married to Arsinoe, the daughter of Lysimachus king of Thrace and Macedonia, by whom he had Ptolemy Euergetes and Berenice. After she died he married a second Arsinoe, his own sister. After the death of Lysimachus, her first husband, she was married to Ptolemeus Ceraunus her own brother. But she died before she bare any child to Philadelphus. He loved her so much that he called a province in Egypt, Arsinoitis, after her name. (Pausan. in Attic. p. 7.) He made her a statue of topaz, 6 feet high and consecrated it in a temple which was called the golden temple. (Pliny l. 17. c. 8.) By his orders, Dinoerates the architect, made an arched roof over her all of lodestone. This was so that an image of her made of iron would cling to it and seem to hang there in mid-air. (Pliny. l. 14. c. 14.) Concerning Dinocrates, Ausonius (in his 9 Idyllion), says:

``Who for a monument of incestuous love, By Ptolemy command did make to hang, Arsinoe in the air of an Egyptian temple."

2785. These 72 translators came to Alexandria and gave to the king the things Eliezer had sent to him. These included various parchments on which the law was intricately written with golden letters in the language of the Jews. The parchments so joined together that the seams could not be discerned by the eye of man. It happened that they came there at the time when news came to Ptolemy of a great victory gotten by him at sea against Antigonus. Concerning this naval battle, the writers who wrote say it happened about this time. I can not agree with those who refer it to that time, when Antigonus Gonatas made war on the Athenians and besieged their cities by sea and land. What we find in Justin, (l. 26. and by Pausan, in Laconic.) happened not until after the death of Pyrrhus and before the death of Aretas or Areus, the first king of Lacedemon. This was between the years 4442 and 4450 JP. For although that Areus with his army and Patrocles with Ptolemy's fleet came at that time to the help of the Athenians, Areus returned home without any battle fought. Pausanias shows, that Patrocles did nothing either for their relief. (In Attic. p. 7. and in Laonic. 87.)

2786. Ptolemy entertained and feasted the 72 translators for 7 days, (Josephus has 12 days), in a most sumptuous and magnificent manner. After that, he appointed Dorotheus to take care of them and to supply them with all the needs and not let them lack anything. The king himself would now and then question them concerning affairs of state and of morality. They extemporaneously answered him with very prudent and well thought out answers, according to Arstaeas, who took all that he wrote from the king's diaries. The king gave them each 3 talents and the boy servant.

2787. Three days later, Demetrius walked along the causeway, called the Heptastadium, that is a 7/8 of a mile long with the translators. He led them over the bridge into the Isle of Pharos and there settled them in a good house on the north shore of the island and far from any noise or tumult. They started to work on the translation as exactly as possible from the original manuscripts. Demetrius had each day's work copied exactly. Every day they worked until three o'clock in the afternoon and then went and relaxed. They had all things abundantly provided for them. Their meals were the same lavish kind that was provided for the king's own table. Dorotheus had them fed by the king's orders. Moreover, every morning very early they came to

court and they bid the king good morning and returned to their place. They washed their hands, as their custom was and said their prayers. Then they applied themselves to read and to interpret from point to point. Epiphanius, differs in the account from Aristeas and Josephus. He says that they were put into 36 rooms, 2 to a room. They worked there from the break of day until the that evening. Then they were put into 36 boats, two to a boat, and brought back to the king's palace to eat supper. In the previous part of this narration, he follows I know not whom. In the latter, it seems, is a product of their fables. They imagined that the causeway was not made or at least not finished until Cleopatra's time.

2788. It happened that the work of the 72 translators was finished in 72 days, as if it had been so planned on purpose. When it was completed, Demetrius called all the Jews together in the place where it was done and read it all in the presence of the translators. When they had completed such a good work, they were highly commended and magnified by all the Jews who were there. Demetrius was also highly praised by the Jews. They asked him to deliver a copy of the translated law to their rulers. When it had been all read to them, then the priests and elders of the translators and the officers of the Jews stood up and said:

``Forasmuch as this translation was carefully and accurately done, it is befitting that it should remain as it is and that no changes be made to it."

2789. When all had approved of this with a great acclamation, then Demetrius declared a great curse (as the manner was) on any man that should alter it either by adding anything to it or by taking anything from it.

2790. When the king had read it completely, he greatly admired the wisdom of God. He commanded that all possible care be taken of those books and that they should be carefully stored and kept. He also desired that the translators after they returned home would often come and visit him. He gave each of them 3 good changes of clothes, 2 talents of gold, a cup of one whole talent and the complete furniture for a room.

2791. In addition he gave them for Eleazar the high priest, ten beds with silver feet and expensive furniture belonging to it. He also sent a cup of 30 talents, ten scarlet raiments, an expensive crown, 100 pieces of linen as fine as silk, viols, mazers and two golden goblets to sacrifice with. In his letters, he desired Eleazar that if any of these men had at any time a desire to come and visit him, he would let them come. Ptolemy really wanted to talk with such kind of men and would rather spend his money on them than in any other way.

2792. The Gauls, who were left by Brennus when he went into Greece to keep Macedonia, did not want to be idle while their companions were working. They outfitted 15,000 foot soldiers and 3000 cavalry and attacked the Getes and the Triballi and routed them. (Justin, l. 25. c. 1.)

3728 AM, 4438 JP, 276 BC

2793. When Antigonus Gonatus had lost a battle at sea as was said before to Ptolemy Philadephas, he made a peace with Antiochus Soter. (Justin, l. 25. c.1.) He went into Macedonia where his father Demetrius Poliorceres had reigned at times. Antigonus went there in the 10th year after he first became king of Greece and reigned for 34 years. (Parphyrie, in Grec. Eusebia. p. 229.) His heirs reigned there until Perseus who was defeated by the Romans, thus ending the

kingdom of Macedonia. (Plut. in Demetrius.)

2794. When the Gauls had defeated the Getes and the Triballi, they sent their ambassadors to Antigonus the king of Macedonia to offer him peace for his money. At the same time they want to spy on his army and see his camp. Antigonus entertained and feasted them in a sumptuous manner. However, the Gauls saw and enormous amount of silver and gold brought out for the feast. They were greedy and wanted it. Therefore they returned more his enemies than when they came. Thereupon they all resolved to attack him. Antigonus suspected this and ordered that every man should take with him what he could and hide in a nearby wood. When the Gauls came, they took what they found there and went to the seaside. While they were busy preparing the ships, the sailors and a part of Antigonus' army who had fled there with their wives and children to save themselves, attacked them suddenly. They killed them and made such a havock of them that Antigonus had quite a reputation after this among the Gauls and all the surrounding nations. (Justin l. 25. c. 1. & 2.)

2795. These Gauls were under 17 commanders of whom Leonorius and Lutarius were the main leaders. They passed over several times into Asia. They all came again into one body and offered their assistance to Nicomedes against Aibaeas or Zibetus the younger who held the coast of Bithynia lying by the sea. These forces and others who came from Heraclea in Pontus crushed poor Zibetus to pieces. Hence all Bithynia came into the hands of Nicomedes. When the Gauls had wasted all that country, they shared its spoil among themselves. They divided the kingdom between them and Nicomedes and called their portion, Gallogracia. (Livy l. 38. Justin. l. 25. c. 2. Memnon Excerpt, c. 20.)

2796. Of the 20,000 men the Gauls had, only 10,000 were armed. Even these few troops struck terror into all the countries on this side the Taurus Mountains. Not only the places they went into but the ones they did not go to, submitted to them whether they were far away or close to them. They consisted of three nations of their own, the Tohstobogians or the Tolistoboians, (coming, as was thought from the Gauls who were called the Boii) the Troemi and the Tectosagi. They divided all Asia between them and they settled there. Troemies settled in the Hellespont and all that region. Eolia and Ionia was allotted to the Tosistobogii. The Tectosagi occupied the inland or middle part of Asia. They made headquarters on the bank of the Halys River. (Liv. l. 28, and Suidas in the word, Galata.)

2797. Demetrius Byzantius wrote 13 books concerning this crossing of the Gauls from Europe into Asia. (Laert. in the life of Demetrius Phalerius) Phaennis, who lived a whole age before this happened is said by way of oracle to have foretold this event in these words.

The Gauls shall pass the straits of Hellespont, And ravage all the land of Asia. Yet worse things hath God in store for them, Who on the sea coast of that land do dwell.

3729 AM, 4439 JP, 275 BC

2798. In the 126th Olympiad, Eratosthenes Cyrenaeus, the son of Aglai, or according to others, of Ambrosius, was born. He was a scholar of Aristo Chius the philosopher, of Lysanias of Cyrene the grammarian and of Callismachus of Cyrene a poet. (Suidas, in the word, Eratosthenes.)

2799. This year, Curius Dentatus fought with Pyrrhus in Italy. He killed 23,000 of his men and captured his camp, forcing him to retreat to Tarentum. (Eutrep. l. 2.)

2800. The ambassadors returned who Pyrrhus had sent to the kings of Asia and to Antigonus Gonatas for help with men and money. They returned without either. Pyrrhus called the princes of the Epirotes and Tarentines together and concealed the contents of the letters and told them that supplies would come very speedily. When news of this came to the Roman camp and that there were great supplies coming to him from Macedonia and Asia both, the Romans did not attempt any more actions against him. (Pausan. in Attic. p. 11.) Pyrrhus acted as if he would move with his army from Tarentum. He never said why. Meanwhile, he wanted his confederates to continue the war and committed the keeping of the citadel at Tarentum to his son Helenus and to Milo, one of his friends. (Instin. l. 25. c. 3.) When he had spent 6 whole years in the war in Italy and Sicily, he had lost many of his men. With no hope left of doing any good, he returned to Epirus with the 8000 foot soldiers and 500 cavalry whom he had left. (Plut. in Pyrr.)

2801. Curius when he was consul, held a triumph for the defeat of Pyrrhus. He was the first that brought elephants (4 in total) to Rome. (Eusrop. l. 2.) The people were eager in that triumph to get a look at those beasts with turrets on their backs of them and of which they were very afraid. The very beasts seemed to have sensed their captivity by holding down their heads as they followed the victorious horses in the triumph. (Florus, Rer. Rom. l. 1. c. 18.) This triumph happened in the month of January or February as gathered from the marble fragments of the record of their triumphs.

2802. Pyrrhus with the help of some of the Gauls made some inroads upon Macedonia where Antigonus Gonatas reigned. He captured many cities and 2000 of Antigonus' soldiers revolted from him. This raised Pyrrhus' hopes still more and he marched directly against Antigonus himself to force a battle with all his forces, Macedonians and Gauls. The Gauls who brought up the rear, fought that day very bravely. Many were cut to pieces and died in the place. The captains of the elephants were vexed by the enemy and surrendered with their elephants to Pyrrhus. The Macedonian foot soldiers were shocked at this defeat and heard Pyrrhus calling them all in general, on their captains and on chief officers by name to surrender to him. They left Antigonus and defected to Pyrrhus. Antigonus saved himself by fleeing but Pyrrhus pursued him to the seaside. (Plut. in Pyrrho. Pansan. in Attic. p. 11, 12.)

2803. After this victory, Pyrrhus took the richest and best spoils from Gauls and hung them in the temple of Pallas in Itonia. It is between Phera and Larissa. He subdued all upper Macedonia and Thessalie. (Plut. in Lyrrho. Pansan. in Attic. p. 11, 12.) He figured this made up for the loss of Italy and Sicily. He sent for his son Helenus from the citadel of Tarentum where he had left him. (Justin, l. 25. c. 3.)

2804. Pyrrhus had plundered the city of Egeas, which was the royal seat and burial ground of the previous kings of Macedonia. He left the Gauls to keep it, who had followed him in this war. When some told them that in the tombs of the kings much treasure was stored, they acted according to the custom of the times. They broke into the tombs and took away any treasure that was there. They threw the kings' bones about the streets and trampled them under their feet. When Pyrrhus found that their actions caused the Macedonians to murmur against him, he did

not rebuke them publicly. He knew he needed them for future wars. (Plut. in Pyrrho. Diod. Sic. l. 22. in the Exerpt. by Vales. p. 266.)

2805. Antigonus, with some few cavalry that followed him came to Thessalonica. He waited to see how events would unfold and what would become of Macedonia now that he had lost it. He planned to capture it again with the help of any mercenary Gauls he could hire. Ptolemy, the young son of Pyrrhus utterly defeated him. He escaped with only 7 in his company. He skulked up and down and did not try to recover his kingdom any longer but only to save his own skin. (Justin, l. 25. c. 3.) Pyrrhus reproached him and called him an impudent fellow. In spite of the condition he was in, he would not ware a cloak as other Greeks did, but still wore his scarlet robe. (Plut. in Pyrrho.)

3731 AM, 4441 JP, 273 BC

2806. In the year when Caius Fabius Licinius and Caius Claudius Caninas were consuls of Rome, Ptolemy Philadelphus heard of the great defeat of Pyrrhus by the Romans and how the Roman power began to grow in the world. He sent his ambassadors with presents from Alexandria to Rome, and made a league with them. (Eutrop. l. 2. Livy l. 14. Dio. in Excerpt. Legatio. published at Rome by Fulio Vursino, and Jo. Zonar. Chron. l. 2.) The Romans were glad to see that so great a king as he was, had sought their friendship. Likewise they sent to him their ambassadors, Q. Fabius Gurges, Cn. Fabius Pictor and Quin. Ogulnius. These received expensive presents from the king. As soon as they came home and before they went to relate what happened to the senate, they went and gave all that they had received from him into the treasury. They rightly knew that from a public service for the commonwealth, they should not reap any benefits except for only praise and honour. All was restored to them again by a decree of the senate and by the general vote of the people. The quaesters were commanded to go and return to each of them what the king had given them. So that in this one thing, the bounty and magnificence of Ptolemy, the sincerity of the ambassadors, the equity of the senate and the whole people of Rome, they had the praise and honour due to them. (Diod. Sic. l. 22. Valer. Max. l. 4. c. 3.)

3732 AM, 4442 JP, 272 BC

2807. In the 13th year, according to Dionysius, on the 25th day of Egon or Capricorn, in the 52nd year from the death of Alexander the Great, the 476th from the beginning of Nabonassar's account, on the 20th day of Athyr, (17th of our January) the planet of Mars was observed to be in the morning under the northerly part of the forehead of Scorpio. (Cl. Ptol. l. 10. c. 9.)

2808. When Pyrrhus had subdued the kingdom of Macedonia, he began now to look for the sovereignty of all Greece and Asia. (Justin l. 25. c. 4.) Before he had entirely subdued all Macedonia, he was sent for by Cleonymus of Sparta to come and help him in his wars at Laconia. (Pausan. in Attic. p. 12.) Areus their king was away in Crete helping the men of Gorryna who were then oppressed with a war. Therefore, Pyrrhus went to help him with 25,000 foot soldiers, 2000 cavalry and 24 elephants. With so large an army Pyrrhus thought that instead of recovering Sparta for Cleonymus, he could take over all of Peloponese. (Plutarch in Pyrrho.)

3733 AM, 4443 JP, 271 BC

2809. In the 13th year of Ptolemy Philadelphus (in some copies it is incorrectly written, "and a half") in the 476th year of Nabonassar, in the 17th day of the month Masor, the 11th of our October 12 hours after the setting of the sun, Timochares observed the planet of Venus in the morning to be completely eclipsed. (Cl. Ptolemy. l. 10. c. 4.)

2810. While Pyrrhus besieged Sparta, a company of women led by Archidamia, defended it against him until the return of Areus from Crete. Acrotatus the son of Areus, valiantly drove Ptolemy the son of Pyrrhus back when he made an assault and would have broken into Sparta with 2000 Gauls and some select companies from Chaonia. Thereupon Pyrrhus, despaired of accomplishing anything and withdrew. He took the spoil of the country and planned to winter there.

2811. Now while the war was going on in Laconia, Antigonus recovered the cities of Macedonia and marched down with his army into Peloponese. He wanted to fight again with Pyrrhus for he knew if Pyrrhus succeeded there, he would return to continue the war in Macedonia. (Pausan. in Attic. p. 12.) When Pyrrhus was on his way to Argos, Areus the king attacked him from the rear. He then cut off some of the Gauls and Molossians which brought up the rear. Orasus of Crete, slew Ptolemy the son of Pyrrhus, who fought valiantly for his father. (Plutarch) When Pyrrhus saw his son's dead body, he said that this death happened to him not as soon as he feared it would or for his much rashness in actions deserved. (Justin. l. 25. c. 4.)

2812. In the very night that Pyrrhus entered into Argos, it is said that a screech owl came and sat on the top of his spear. (Elia. de Histo. Animal, l. 10 c. 37.) The next day Pyrrhus was killed with a brick which a poor old woman threw down on his head. His head was cut off by Zophyrus, a soldier of Antigonus, and carried to Aleyoneus, the son of Antignous. He took it and dashed it on the ground at Antigonus' feet where he sat with his friends about him. Antigonus rebuked him very sharply for so greatly insulting so great a person for he did not consider the weakness of the human condition. He took the head and put his hood over it which he then wore for an attire after the manner of the Macedonians. He buried his body very honourably. When Helenus, the son of Pyrrhus was brought prisoner to him, Antigonus wanted him to take on him both the manner and the spirit of a king. He gave him the bones of his father in a golden urn. He wanted him to carry it into Epirus to his brother Alexander. Antigonus treated Pyrrhus' friends who were captured with all the due respect he could.. (Plut. in the end of his Pyrrhus, l. 25. c. 5. Val. Max. l. 5. c. 1.)

2813. When those of Tarentum heard of the death of Pyrrhus, they sent to Carthage to ask for help against the Romans and against Milo, who held the city with a strong garrison of Epirotes. When Milo was besieged on all sides by the Romans on land and Carthaginians at sea, he surrendered the citadel to Papyrius Curso, the Roman consul. They agreed to let Milo and his soldiers with their money and other baggage leave safely for their own country. The city was also surrendered to Papyrius by its townsmen. They gave up their arms, ships and themselves to him. This was the end of the war of Tarentum against the Romans. (Zonaras from Dionoros. l. 4. c. 3. Fontin. Stratag. l. 3.)

3734 AM, 4444 JP, 270 BC

2814. After the death of Strato, who was the master of the school of the Peripaticks for 18 years, Lycon of Troas, the son of Astyanax, succeeded him. He was an eloquent man and very capable

to instruct and bring up youth. (Laert.)

3735 AM, 4445 JP, 269 BC

2815. Attalus the younger, the brother of Philitar had a son born whom he also called Attalus. The son reigned later in Pergamus and lived for 72 years. (Polybius, in Excerpt. Hen. Vales. & Suid. in Attalus, and Livy l. 33.)

3736 AM, 4446 JP, 268 BC

2816. Jubilee 24.

3739 AM, 4449 JP, 265 BC

2817. Mithradates died after reigning in Pontus for 36 years, and his son, Ariobarzanes, succeeded him. (Diod. Sic. l. 30. year 3. Olymp. 119. with Excerpt. Memnon. c. 17, & 25.)

3740 AM, 4450 JP, 264 BC

2818. In the 21st year according to Dionysius on the 22nd and 26th day of the month Scorpion, in the 484th year of Nabonassar, on the 18th and 22nd day of the month Thoth and in the 14th and 18th of November according to the Julian calendar,the planet Mercury was observed in the morning. (Plan. Ptol. l. 9. c. 10, 11.)

3741 AM, 4451 JP, 263 BC

2819. Philetaeus the Teian who was born at Teii in Pontus ruled Pergamus for 20 years and died when he was 80 years old. He was succeeded by Eumenes the First, the son of his older brother. He ruled for 22 years. (Strabo l. 12. p. 543 & l. 13. p. 623, 624. with Lucian, in his Macrobis.)

2820. The first Punic or Sicilian war started this year between the Romans, and the Carthaginians. This was the first time the Romans had left Italy and fought their first naval battle. The Carthaginians had invaded Sicily. This war lasted 24 years without stopping. (Polyb. l. 1.)

2821. In this same year, when Diognetus was archon at Athens, the chronologer of Paros made his canon or order of times. Mr. Selden recently published this in his "Marmora Arundelliana".

3742 AM, 4452 JP, 262 BC

2822. Dionysius the astronomer, observed Mercury 3 times. The first time was in the 23rd year, according to Dionysius, in the 29th (it should be the 19th or 20th according to the point to the sun assigned) of Hydron or Aquarion, in the 486th year of Nabonassar on the 17th of the month Choeac (on the 11th of our February) in the morning. The second time was on the 4th of the month Tauron or 1st of Phamenoth the Egyptian month, (for in Cl. Ptolem. we must here write A for L). This was on the 26th of our April in the first hour of the evening. The third time was in

the same year of Nabonassar but the 24th of the Dionysian account on the 24th of Leonion or 30th of Paynus or the 23rd of our August in the evening. Dionysius' observations are noted by Cl. Ptolemy from the writings of Hipparchus, (l. 9. c. 7.) in his book called his Great Work.

2823. Nicomedes king of Bithynia enlarged the city Astacus and renamed Nicomedia, after himself. (Euseb. Chron. with Pausan. in his Ellac. l. 2. p. 159. Trebel. Pollio. in Gallienis. & Ammia. Marcel. l. 22.) Memnon, (Excerpt. c. 21.) says that he built Nicomedia opposite the city Astacus, as do both Strabo and Pliny. They think they were really two distinct cities.

2824. When Eumenes the First had taken many cities and places around Pergamus, he defeated Antiochus, the son of Seleucus, near Sardis. (Strabo. l. 13. p. 624.)

3743 AM, 4453 JP, 261 BC

2825. Antiochus of Syria died after he had killed one of his sons and declared the other, his successor. (Prolog. of Trog. Pompeius, l. 26.) For his great victory over the Gauls who came over to Asia from Europe, Antiochus was surnamed "Soter", that is "their deliverer". (Appian in Syriac. p. 130.) For more detail of this victory over the Gauls, read Lucian, in his book, "of failing in men's speech", and in his "Zeuxis" or "Antiochus". He was succeeded by his son Antiochus, whom he had by Stratonice, the Milesian. The Milesians were the first, who surnamed him "god", because he ridded them of their tyrant, Timarchus. (Appian in Syriac. p. 130.) Tatianus the Assyrian, in his oration against the Gentiles, infers that Gerosus, who was a priest of Belus in Babylon, dedicated his three books of the Chaldean History to this Antiochus. Gerosus (Pliny l. 17. c. 56.) published the observations of the Celestial Motions among the Babylonians for a period of 480 years. This is the number of years from the beginning of the Epoch of Nabonassar's account as other learned men understand this. We also find this to have ended six years before the start of the reign of this Antiochus. Porphyrie, Eusebius, Severus Sulpitius, Johannes Malela of Antioch and all others agree that he reigned 15 years.

2826. Antiochus gave the Jews living in Ionia, equal rights and privileges with the Gentiles and allowed them to live according to their own religion and customs of their nation. (Josephus l. 12. c. 3.) At various times, he made war on Ptolemy Philadelphus and fought with him with all the forces he could raise from Babylon and all the east. Ptolemy wanted to end this bloody war and gave him his daughter, Bernice for a wife, while his former wife Laodice was still living. Laodice had born him two sons, Seleucus Callinicus and Antiochus Heirax that is "Hawk". Ptolemy accompanied his daughter as far as Pelusium and there gave him an enormous quantity of gold and silver for a dowry with her. Hence Ptolemy was called the dowry giver. (Jerome on Da 11 At great expense, he supplied her with water from the Nile River. This was to be carried to her, so that wherever she was, she would only drink that water. (Atheneus, l. 2. c. 2. reports from of Polybies) Appian is wrong where he says that Bernice and Laodice were both daughters of this Ptolemy. (in Syria. p. 130.)

3745 AM, 4455 JP, 259 BC

2827. Josephus, (l. 12. c. 4.) writes that after Eleazar the son of Onias, his uncle Manasseh, the son of Jaddus, succeeded him in the priesthood at Jerusalem. He was the high priest for 26 years. (Scaliger, in Grac. Eusebia. p. 50.)

3746 AM, 4456 JP, 258 BC

2828. Laodice bore to Antiochus Theos, a son called Antiochus, who, as I said before, was called Hierax. For more of him, see note on 3760 AM.

3747 AM, 4457 JP, 257 BC

2829. In the year 28, according to Dionysius' calendar, the 7th day of the month Didymon, in the 491st of Nabonassar, day 5 of the month Parmuth, the 28th of our July, the planet Mercury was seen near the sign of Gemini in the evening toward its southern head. (Cl. Ptol. l. 9. c. 7.)

3750 AM, 4460 JP, 254 BC

2830. The second Period of Calippus began in this year.

3753 AM, 4463 JP, 251 BC

2831. Aratus of Sicyone, at the age of 20 years, delivered his native country from the tyranny and oppression of Nicocles and joined it to the state of Achaia. (Polyb. l. 2. p. 130.) He sent to Ptolemy Philadelphus in Egypt and got from him 150 talents which he bestowed among his poor country men. This was partly used in redeeming those who had been taken prisoners. Those that had been expelled from their country, were now restored. They would give no rest to those who now possessed their lands and estates. Therefore, Aratus made another journey to Ptolemy and asked for money of him to settle all differences among his country men and settle all legal actions between them. On the journey, he sailed through a violent storm and contrary winds. He finally came to Egypt where he obtained a boon of 150 talents more for his country's good. He took 40 talents along with him and returned into Peloponese. (Plut. in Arata.)

3754 AM, 4464 JP, 250 BC

2832. This year Maulins Vulso and Attilius Regulus were consuls in Rome as noted by Polybius. This was the 14th year of this first Carthagainian war. The Parthians, under their captain Arsaces, broke off the Macedonian rule and revolted from them. (Trog. Pomp. l. 41.) This man Arsaces, the later Persian writers call Aski or Askam. Mircondus Chapur says he began his reign there in the 72nd year after the death of Alexander the Great. This was one year before the consulship of Manlius and Attilius in Rome and 3 years before Olymp. 133. At that time Eusebius in his Chron. notes that this Arsaces and his Parthians defected and rebelled against Antiochus Theos. However, the Parthians observe a holiday when Arsaces defeated Seleucus Callinicus, the son and successor of Antiochus, and took Callinicus himself prisoner. This holiday is kept with a great festival and is observed on the aniversary of their liberty. (Justin relates from Trogas, l. 41. c. 4.) Therefore both (Justin, and Appian, in Syriac. p. 130.) thought that the Parthians began their revolt under Seleucus and not under Antiochus his father. The Parthians moreover honoured Arsaces by calling their dynasty of kings after him, by the name of Arsaces. (Justin, l. 41. c. 5. Strabo, l. 15. p. 702.)

2833. Now that the Parthians together with the Persians revolted from the Persian Empire. Arrian, in Perlicis, shows this as we find him in (Photius, his Bibliotheca, cod. 58.) Later Persian

writers confound and make the two all one people called the Parthians. (Concerning this we may see more in Schikard, Tarick. p. 101, 102. and our 3rd note upon the acts of Ignatius.) Arrian also shows the reason for this revolt from the Persian Empire. It was that this Arsaces and Tyridates, the sons of Phripites or Priapatius, the son of Arsaces had first killed Pherecles. (or Agathocles, as we find him called by Geor. Syncellus) He was the governor of that country and appointed by Antiochus Theos. The governor and 5 others wanted to have homosexual intercourse with Tirdates. They expelled the Macedonians and took over the kingdom. Their successors later fought with the Romans and contended with them for the empire of the world. (Strabo, l. 11. p. 515.)

2834. At the same time, Theodotus, who had under him 1000 cities of the Bactrians, revolted from the Macedonians. The whole east followed their example and revolted. (Justin. l. 41. c. 4. from Trogus.) Others say, that the two kings of Syria and Media, defected. Euthydemus persuaded the Greeks who inhabited Bactria to revolt from the Macedonians. Thereupon when Arsaces saw Diotus or Theodotus, grow so powerful among the Bactrians, he made the Parthians revolt from the Macedonians also. Apollodorus in his books of the Parthian affairs, tells us that those Greeks who dwelt in Bactria, became very strong and invaded India. They went so far that after they crossed the Hypanis River, they went as far as the Isamus, farther then Alexander went in his conquest of India. (Strabo. l. 11. p. 515. & l. 15. p. 686.)

3758 AM, 4468 JP, 246 BC

2835. Seleucus king of Syria was overcome with love for his former wife Laodice and her children and began to court her again. A short time later she began to fear his fickleness and thought that his affections might return again to Bernice, his second wife. She poisoned him. (Jerome on Da 11 Appia. in Syrac. p. 130.) To conceal this wicked deed of hers, she had Arremon, who looked very much like him, lie in his bed and pretend to be sick. By his face and imitation of his speech, he deceived all that came to see and visit him in his sickness. By this means, she concealed the death of the true king, until she had arranged a suitable successor. (Valer. Max. l. 9. c. 14. Pliny, l. 7. c. 11. Solic, c. 1.) Through her, Seleucus, the oldest son of Seleucus by Laodice, succeeded him in the kingdom. He was surnamed Callinicus because of the many victories which he won. (There were none that I know of.) From his large beard he was called Pogon, which means "a beard". (Polyb. l. 2. p. 155.) He ruled for 20 years. (Eusib. Chron.)

2836. In Egypt, Ptolemy Philadelphus died. He lived luxuriously and did not hesitate to say that he would live for ever and that only he had found the way to immortality after the death of Ptolemy the First, his father. Ptolemy, surnamed Euergeres, his son, succeeded him. He was born by Arsinoe, the daughter of Lysimachus, and reigned 25 years. (Cl. Ptolem. in Canone, Clemens Alexand. in l. 1. Strom. & Jerome on Da 9) In his time it is said that there appeared a phoenix, which came to Helopolis, followed by a large flock of other birds. Everone marvelled at the beauty of the phoenix. (Tacit. Annal. l. 6.)

2837. Laodice turned Berenice with her young son, who she had by Ptolemy, over to Icadion and Genneus (or Coeneus.) to have them murdered. They were two important men in Antioch. (Jerome on Da 11 and Appia. in Syriac. p. 130.) When Berenice heard that they were coming to murder her, she shut herself up in Daphne, a citadel or suburb of Antioch of which I spoke before. When the cities of Asia heard that she with her young son were besieged, they remembered and reverenced her high calling and her sons. Out of compassion, they sent her help

from all parts. Also, her brother Ptolemy surnamed Euergetes, feared for the danger his sister was in. He left his kingdom and went as quickly as he could with as many forces as he could gather to help her. (Justin in l. 27. c. 1.) Before any help arrived, the young son was taken by the schemes of Laodice and carried away. When Berenice the mother heard of this, she armed herself and got into a chariot. She pursued Coeneus, the butcher of that cruel act. When she overtook him, she could do nothing against him with her spear. She took a stone and knocked him down. She forced her chariot over the very body of the knave and broke through the middle of the companies. She went directly to the house, where she heard that they had laid the murdered body of her son. (Val. Max. l. 9. c. 10.)

2838. The murderers of the child took another child very like him and brought him out. They showed him to the people, with a royal guard about him, as if it had been the same child. However, they had a strong guard of mercenary Gauls attack Bernice. They turned over to her the strongest part of the place or citadel of Antioch. They gave her their oath to be loyal to her and entered into a covenant with her. She listened to Aristarchus her physician, who persuaded her to make a covenant of friendship with them. However, they used their oath as a stratagem, to get near her. They tried to cut her throat. The women about her, defended her as well as they could and many of them there died in the fight. However 3 of them, Panxriste, Maria and Gethosyne, took her body and laid it in her bed as if she had been wounded only and not quite dead. They let it be known that she might recover and held the people in suspense until the coming of Ptolemy. (Polyanus. Stratag. l. 1.)

2839. All the cities of Asia, which had revolted from Seleucus, sent their ships and joined with Ptolemy. They were either going to defend Berenice if she was still alive or to revenge her murder if she was dead. (Justin l. 27. c. 1.) When Ptolemy came, he killed Laodice and entered Syria marching as far as Babylon. (Appian. in Syriac. pag. 130.) He took over Coelosyria with Seleucia. (Polyg. l. 5. p. 402, 403.) Syria, Cilicia, the upper provinces beyond the Euphrates and almost all Asia became his. (Jerome on Da 11.) Even from the Taurus Mountains to India, he took all without fighting a battle. That is if we can believe Polyenus, in the place cited above with which we may also compare what we find on the monument of Euergetes, called the monument in Aduliteanum, published at Rome in the year 1631 by Leo Allatrus. It says:

``After his father died, Ptolemy became king of Egypt, Libya, Syria Phoenicia, Cyprus, Lycra, Caria, and the Cychadian Isle. He gathered an army of foot soldiers and cavalry with a fleet of ships and elephants from Trogloditica and Ethiopia. Some of the elephants had been taken there by his father and the rest he brought from there into Egypt. He trained these forces in the art of war and they were well equipped. With these forces he sailed into Asia and conquered all the land on this side the Euphrates, Cilicia, Pamphylia, Ionia, Hellespont and Thracia together with all their forces and other elephants from India and all the kings of these countries. He crossed over the Euphrates and conquered Mesopotamia, Babylonia, Susia, Persia, Media and all the country as far as Bactria."

2840. When Euergetes had conquered all Syria, he came down to Jerusalem, and offered many sacrifices of thanksgiving to God. He dedicated to him gifts worthy of such a great victory. (Josephus l. 2. cont. Apion. p. 1064.)

3759 AM, 4469 JP, 245 BC

2841. Euergetes was called back by a rebellion of his own people in Egypt. He held Syria personally and entrusted Antiochus, one of his friends, with Cilicia. He put Xanthippus in control of the provinces beyond the Euphrates. He wasting all the kingdom of Seleucus and carried from there 40,000 talents of silver and all the rich vessels that were there. He took 2500 images of their gods. Among these images were those images which Cambyses had taken previously from Egypt to Persia. By this action the Egyptians surnamed him, "Euergetes" when they saw their gods come home. (Jerome on Da 11.) Concerning him in that monument mentioned earlier, called Monumentum Adulitanum, we find written:

``Ptolemy had returned those gods which the Persians had taken and carried from Egypt previously along with other treasures stored there. He sent his army to let in the water in ditches recently dug for that purpose."

2842. After the departure of Ptolemy from Syria, Seleucus outfitted a huge fleet to attack the cities that had revolted from him. A sudden storm sank the whole fleet. Thereupon the cities and countries which had defected to Ptolemy because they hated Seleucus, all returned to him because of this great disaster at sea. (Justin, l. 27. c. 2.)

3760 AM, 4470 JP, 244 BC

2843. In the year 67 according to the Chaldeans, on the 5th day of the month Apelleus, and in the year 504 of Nabonassar, 27th of the month Thoth, the 18th day of our November, the planet Mercury was observed in the morning to have been to the northward of the uppermost star in the head of Scorpio. (Cl. Ptol. l. 9. c. 7.)

2844. Seleucus Callinicus began to make war on Ptolemy Euergetes and was utterly routed and fled to Antioch. From there he wrote to his brother Antiochus and begged his help. He offered him for his trouble, all Asia on this side the Taurus Mountains. Antiochus, at this time was not more than 14 years old and was very greedy for a kingdom. He seized on the occasion but not out of brotherly love. He acted like a robber ("laron", Ussher cited in Oxford English Dictionary as using this term) and sought to strip his brother of all that he had in his time of need. Although he was a child, yet he behaved more like a man with this impious resolve. From this, he was surnamed "Hierax", that is "greedy hawk". He was more like a harpy eagle because he was always ready to fall upon every man's estate. (Justin, l. 17. c. 2. with Strabo, l. 16. p. 754.)

3761 AM, 4471 JP, 243 BC

2845. At this time, the people of Smyrna and Magnesia, in the month Lenaeon, entered a league between themselves to maintain the honour and greatness of Seleucus. This league we find preserved to this very day and is transcribed from those Marmora Arundeliana; i.e. those marble stones which the Earl of Arundel brought from those parts and published by Mr. J. Selden, as noted before.

2846. When Ptolemy saw that this young Antiochus sided with Seleucus, he made a 10 year truce with Seleucus lest he should be forced to fight both of them. (Justin, l. 27. c. 2.) In this long time of peace, he sent for Eratosthenes Cyrenaeus from Athens and made him keeper of his library at Alexandria. (Suidas, in Eratosthenes, and in the word, Apollonius.) Ptolemy Euergetes followed after his father Philadelphus in promoting the magnificence of this library and with it,

all kinds of learning. He was a scholar of Aristarchus the philosopher and wrote certain historical commentaries himself. (Athena. l. 2. c. 33.) Concerning his diligence in getting works into his library from the ancient writers, Galen, on the 3rd book of Hippocrates, (of Epidemical diseases,) says:

``He ordered all the books of them which came into Egypt to be brought to him. He had copies made of them and gave the copies back to the owners who brought them. The originals were placed in his own library with this inscription, "from out of ships" so that it might appear that they came from such ships as had arrived there."

2847. He left 15 talents in Athens as a security deposit so he could borrow the works of Sophocles, Eurypides and Escylus to transcribe them. When he resturned them, he would get his money back. He had them written out most exquisitely in excellent parchment and then kept the originals. He sent those copies back to them again and wished that they would keep his deposit of 15 talents and to allow the originals to remain with him.

3762a AM, 4471 JP, 243 BC

2848. Antigonus Gonatas died after he had reigned in Macedonia 34 years and in Greece for 44 years. He lived 80 years, according to Medius and other writers. Porphyry says he lived 83 years. (Lucian, in Macrobius, Porphyr. in Grec. Eusebanus, Scalig. p. 220.)

2849. Antigonus Gonatas was succeeded by his son Demetrius who reigned 10 years. (Porphyr. in Grec., Polyb. l. 2. p. 131.) During this time he subdued all of Cyrene and Libya. (Porphyr. in Grec.) After the death of her husband and brother, Alexander, Olympias, the daughter of Pyrrhus, king of Epirus gave her daughter Pthias to Demetrius, who was already married to the sister of Antiochus, king of Syria. When Demetrius turned her out, she went to her brother Antiochus and stirred him up to make war on her husband because of the wrong he did to her. (Justin, l. 28. c. 1.) In all this time there was no other man named Antiochus who was a king, except Antiochus Hierax. He wanted to take the whole kingdom from Seleucus his older brother. Justin from Trogus, (l. 441. c. 4.) calls both these brothers, by the name of kings. These writers. (Trogus, l. 27. in the Prologue to it, & Polya. l. Stratag. 4. in Antio. Hierax) show, that Antiochus went into Mesopotamia where Seleucus had built a city called Callimicopolis according to the Fasti Seculi. At that time, neither Antiochus nor Seleucus controlled Syria for Ptolemy Euergetes king of Egypt governed it.

3762 AM, 4472 JP, 242 BC

2850. At this time, Antiochus tried to take over all Asia proper, from his brother Seleucus. He raised a mercenary army of the Gauls to fight against him. They fought near the city Ancyra, Seleucus was defeated by the extraordinary prowess of those Gauls. Thereupon, these Gauls supposing that Seleucus had been slain in the battle, turned on Antiochus who had hired them. When he knew what was happening, he bought their loyalty and was forced to make a league with these mercenaries. However, Eumenes with a fresh army of his own, attacked and routed Antiochus and his Gauls. They were all tired out and many were wounded from the recent battle with Seleucus. By this he got most of Asia under his control. (Justin, l. 27. c. 2. & 3 with the Prologue of Trogus, l. 27.)

3763 AM, 4473 JP, 241 BC

2851. Eumenes, the son of Eumenes the older, who was the son of Philetaerus, drank himself drunk and died. (Athenaus, l. 12. c. 16. from Ctesicles, l. 3. de Temporibus,) Attalus, his son, succeeded him. He was the younger brother to Philetairus, and born by Antiochis, the daughter of Achaeus. Attalus used his great wealth cautiously and magnificently. He thought that he should be called a king and then convinced other men too that he deserved to be a king. Therefore, after he had defeated the Gauls, he assumed the title of a king. He ruled wisely and his house continued to the 3rd generation. (Polyb. l. 18. in the Excerpt. of him, published by Vales. p. 102.) Suidas reports an oracle which was given to him by the prophetess at Delphi: It said:

Go on Taurocerus, thou a crown shall wear, And thy sons and there an end shall be.

2852. Now it is thought that this Eumenes was surnamed Taurocerus because there were a pair of bull's horns added to a statue of him. Also in that oracle by Poaennes, is mentioned the slaughter which he would one day make of the Gauls. He is called, "Tauri Silius", i.e. the "son of a Bull". (Pausan. in Phocicis, p. 334.) It said this:

For Jove shall quickly send them a saviour. Son of a Bull and by Jove nurtured, Which on the Gauls shall bring a dismal day.

2853. Concerning this battle fought between Attalus and the Gauls, Livy says: (l. 38.)

``Attalus was the first in Asia who refused to pay tribute to the Gauls. Fortune here, beyond all expectation of men, favoured this bold attempt of his and in a battle he fought and defeated them."

2854. However, Polyanus, (l. 4. Stratag. in Attalo) told of a scheme which Sudines, a Chaldaean soothsayer, used to enliven his soldiers for this fight when they were quite dispirited. Sudines was that Babylonian mathematician whom we find mentioned by Strabo. (l. 16. p. 739.) Vettius Valens of Antioch says he used his astronomical tables to determine the motions of the moon.

2855. In the 45th year according to Dionysius' calendar, on the 10th day of the month Parthenion or Virginion, 83 years after the death of Alexander, on the 17th day of the month Epiphus, (September 3rd) the planet Jupiter eclipsed the southern star of the constellation of the Asellus, that is, "the little Ass. (Cl. Ptolem. lib. 11. cap. 3.) (Aselli is two stars in the constellation of Cancer, Pliny Nat. l. 18. s. 353.)

3764 AM, 4474 JP, 240 BC

2856. Lacides Cyrenaeus, the rector of the new academy, succeeded Arcesilaus of Pitane in Eolia. He kept his academy in a certain garden which Attalus the king had provided there for that purpose. He began to read in year 4 of the 134th Olympiad. (Laert. in Laces.)

3768 AM, 4478 JP, 236 BC

2857. In the 25th year according to the Chaldeans, on the 14th day of the month Dios in the 512th year of Nabonassar, the 9th of the month Thoth, (July 29th) the planet of Mercury, in the morning, was seen near to the beam star in the sign of Libra. (Cl. Ptol. l. 9. c. 7.)

3771 AM, 4481 JP, 233 BC

2858. Onias the Second became high priest. He was the son of Simon the just. After Simon, Eleasarus had executed the office of the high priest at Jerusalem, because Onias was still quite young. After Eleasarus, Manasses became high priest until Onias came of age. Josephus says he was a dim witted man and in his old age finally came to be prince and high priest among the Jews. In this office, he behaved most unworthily and basely and was only concerned about money. (Josephus Antiq. l. 12. c. 3. in Grac. Euseb. p. 50.) It is said that he was the high priest for 14 years.

2859. In his days, the Samaritans grievously vexed the Jews. They plundered the country and carried away the people captives. Onias refused to pay the 20 talents of silver imposed by the kings upon the land. He was very covetous of money. This sum was paid by his predecessors from their own wealth to relieve the people. In a rage, Ptolemy Euergetes sent a messenger to Jerusalem and threatened Onias that if he did not quickly send in his arrears of tribute, he would immediately distribute the land among his soldiers and settle new colonies of his own there. There was at that time a man named Gasifies, the son of Tibias. Although a young man, yet he was in high regard among all men for his prudence, justice and other virtues. He lived in the country at a place called Phicola, where he was born. He was told by his mother, who was the daughter of Simon the Just and sister to this Onias the priest, of the arrival of these ambassadors to Jerusalem. Thereupon he came to Jerusalem and undertook to be part of an embassy to Euergetes concerning this matter. He so ingratiated himself to King Ptolemy and his queen Cleopatra that he appeased his wrath. He also obtained a company of 2000 soldiers to collect the tributes and other profits to the king from Coelosyria, Phoenicia, Samaria and Judaea. He held that office for 22 years and in that time doubled the king's revenues. He increased the revenue from 8000 to 16,000 talents a year. He brought this into the king's treasury all the goods of thieves and confiscated goods which the tax collectors had kept and divided among themselves. (Gasifies 16. c. 3. & 4.)

3772 AM, 4482 JP, 232 BC

2860. In Macedonia, Demetrius died leaving his very young son Philip as king. Antigonus was made his guardian. He was known for his great and extraordinary promises which he made to all sorts of men. He was nicknamed, "Doson", i.e. one that was ever full of promises and of no action. He married the mother of Philip and took over the kingdom. (Justin l. 28. c. 3.) He ruled for 12 years. (Dexippus, Porphy. & Euseb.)

3774 AM, 4484 JP, 230 BC

2861. Lycon of Troas died. He was head of the school of the Peripateticks for 42 years. Strato Lapsacenus was the previous head of the school until his death. Lycon lived 74 years.

3775 AM, 4485 JP, 229 BC

2862. In the 82nd year according to the Chaldean account, the 5th day of the month Xanthicus, in the 519th year of Nabonassar, the 14th day of the month Tybi, (March 1) in the evening, Saturn was observed to be two fingers width below the southern shoulder of Virgo. (Cl. Ptol. l. 11. c. 7.)

3778 AM, 4488 JP, 226 BC

2863. When Antiochus Hierax was in trouble, he fled to Ptolemy Euergetes in Egypt. He threw him into prison. He escaped, by the means of a certain harlot, who used to come to him. On his escape, he fell into the hands of certain thieves who killed him. (Justin l. 17. c. 3.)

2864. About the same time, Seleucus Callinicus, the older brother of Antiochus, fell off his horse, broke his neck and died. (Justin l. 17. c. 3.) He left two sons. The oldest one was Seleucus Ceraunus was physically weak and poor. He could not keep order in his army. The younger was called Antiochus and surnamed later the Great. After the death of his father, he went into the upper Asia. (Polyb, l. 4. p. 315 & l. 5. p. 386 with Appian. in Syriac. p. 86, 131.) Seleucus Ceraunus reigned only 3 years. (Porphy. Euseb. Severus Sulpitius.)

3781 AM, 4491 JP, 223 BC

2865. Seleucus Ceraunus marched against Attalus, who had controlled all of Asia on this side the Taurus Mountains. He left his kingdom to the care of Hermias, a Carian, and crossed over the Taurus Mountains with a large army. (Polyb. l. 4. p. 315. & l. 5. p. 386.)

2866. Seleucus was poisoned in Phrygia by his two friends, Apatarias, and Nicanor. (Polyb. ib. Appianus, in Syriac. p. 131. Jerome, upon Da 11, Justin, l. 29. c. 1.) At that time in his army, Achaeus, the son of Andronicus, brother to Laodice, Seleucus' wife, was in exile with Ptolemy in Egypt. Achaeus, as a kinsman to Seleucus, avenged his death and killed the two men who murdered Seleucus. He managed all matters in the army with a extraordinary dexterity, wisdom and magnanimity. Even though he could now crown himself king and all men wanted him to, he would not do it. He kept it for Antiochus, the young son of Seleucus Callinicus. He marched with the army from place to place throughout Asia and recovered all that his father had lost on this side of the Taurus Mountains. (Polyb. l. 4. p. 315, 317.)

2867. The army that was in Syria sent to Antiochus who was in Babylon. They wanted him to come and assume the kingdom. (Jerome, on Da 11) This he did when he was less than 14 years old. (Justin, l. 29. c. 1.) Polyb. (l. 4. p. 271.) says he reigned 36 years. We find the same in Porphyrie & Eusebius.

2868. Antiochus committed the whole rule and government of all Asia, on this side of the Taurus Mountains to Achaeus. He made Molon governor of Media, and Alexander, Molon's brother, president of Persia. In court, Hermias the Carian, controlled all. He was a man of a fierce and cruel nature. He punished very severely even small offences and made them seem all the greater by the aggravating words he said. He made false charges on various people and was a merciless and inexorable judge against them. (Polyb. l. 5. p. 386.)

2869. Cleomenes, the king of Lacedemon, was defeated by Antigonus Doson, king of

Macedonia near Sellasia. He was kicked out of his kingdom and sailed from Gythium in a ship he had prepared beforehand in case it was needed. He took some of his friends along with him and he sailed into Egypt to Ptolemy Euergetes. (He had previously sent to Ptolemy as pledges, his children and his mother Cratesiclea when Ptolemy had first promised him help.) When he came, Ptolemy honourably entertained him. (Polyb. l. 2. p. 154. Justin, l. 28. c. 4. Pausan. in Corinth. p. 52. Plut. in Cleome.)

3782 AM, 4492 JP, 222 BC

2870. The two brothers, Molon, the governor of Media and Alexander, the president of Persia, despised the youth of Antiochus their king. (They thought that Achaeus would easily be persuaded to join with them since all feared the power of Hermias in the court and his malice and cruelty.) They conspired together with their provinces to revolt from Antiochus, (Polyb. l. 5. p. 386.)

2871. In the parts of Caria and the isle of Rhodes, there was a very strong earthquake which destroyed their houses. The huge colossus or image of Jupiter at Rhodes was destroyed also. (Euseb. Chron. Oros. l. 4. c. 13.)

2872. Ptolemy Euergetes gave Cleomenes some hopes that he would send him back into Greece with a well furnished navy and restore him again to his kingdom. Ptolemy by his loving behaviour grew each day more intimate with him than any other man. Meanwhile he gave him 24 talents yearly for his entertainment. With this he lived frugally and maintained himself and those with him. (Plut. in Cleom.)

3783 AM, 4493 JP, 221 BC

2873. Ptolemy died before he could help Cleomenes. (Plut. in Cleom.) He either died of a natural sickness, (Polybius, l. 2. p. 155.) or through the wicked practise of his own son, called Philopater. That name means "a lover of his father" and is said to have been given to him in a sarcastic manner. Justin (l. 29. c. 1.) says this:

``When Ptolemy had murdered his father and his mother, (whom Strabo calls Agathoclea) he took Egypt into his hands. Because of his vile deed of murdering his parents, he was surnamed "Philopater" by the country."

2874. We read in Pliny, (l. 7. c. 56.) that this Ptolemy was by another nickname, called Triphon, from his effeminate and luxurious fashion of living. In the Fasti Siculi, we find this:

``Ptolemy Philopator, who was also called Gallus, son of Ptolemy Euergetes, was surnamed also Triphon, &c."

2875. An incorrect copy in the prologue of (Trog. Pompei. 27, 30.) wrongly attributed the surname of "Tirphon" to his father Euergetes. The collector of the great Etymology concurs with him that the other name of "Gallus" was given to Philopator. He notes, that Philopater was called Gallus because he was wont to go with an ivy bush about his head and other parts of his body as was the custom of the Gauls, who were priests of Cybele. He did this when he observed

the holy days of Bacchus. He was so effeminate and debauched with homosexuality and drinking that when he was in his best state and extraordinarily sober, he would even then run about the streets with the dancers and bells gangling about him. (Plut. in Cleom.) Polybius notes that he spent the whole time of his reign in revellings. He gave himself over to all sensual and filthy lusts of the flesh and to daily drinking and carousing. (Polyb. l. 5. p. 380, 381.) Strabo adds, (l. 17. p. 796.) that he and all the Ptolemy's came after him grew rich and never managed that state well. This Philopater reigned for 17 years. (Cl. Ptol. in Reg. Canone, Clem. Alexan. Porphy. Euseb.)

2876. Philopator feared his brother, Magas who by the means of his mother Berenice, had ingratiated himself with the army. He consulted with Sosibius, who was his right hand man and with others how to get rid of both of them. This business worried these men quite a lot. They feared lest the great courage of Berenice prevailed and all this matter would come to nothing. Therefore they were forced to flatter all the court and gave them their agreement in great matters in case the business went on and succeeded as they planned. However, Sosibius went further. He talked to Cleomenes, the king of Sparta, who at that time greatly needed the king's help. He was a very wise and politicly astute man and had much experience in matters of the world. When he told Cleomenes of the plot, Cleomenes disuaded him from it. He said that the king had more need of sons and brothers for the security and preservation of his kingdom than to destroy those who he already had. Sosibius had told him that the king could never be sure of the mercenary soldiers as long as Magas was alive. Cleomenes told him not to worry about that for among his mercenaries he had 3000 Greeks from Peloponesus and 1000 from Crete who would follow him if he gave the word. Thereupon Sosibius was encouraged and murdered Berenice and her son Magas, and all their relatives. (Polyb. l. 5. p. 380, 382. & l. 15, in Excerpt. p. 65. and Plut. in Cleom.)

2877. Philopator had first murdered his father then his mother and now had killed his brother too. As if all had been well with him, he gave himself over to wanton living more than ever. All the court followed him in this life style including his friends at court and his main commanders in the army. The whole body of the army from the highest to the lowest eschewed martial discipline and indulged themselves in taverns and brothels. (Justin l. 13. p. 1.)

2878. Antiochus was advised by his counsel, how to put down that rebellion of the two brothers, Molon and Alexander in Media and Persia. Epigenes was the man that secured for Antiochus the loyalty of the army who were gathered together for Seleucus. He and was of great credit and reputation in the army. He advised that Antiochus personally with his army should march against them. However, Hermias, advised the king to go himself into Coelosyria and recover that. He should send Xenon and Theodorus Hemiolius, to subdue the two brothers. (Polyb. l. 5. p. 387.)

2879. During this rebellion and while Antiochus besieged Zeugma in Seleucia, Diognetus his admiral came to him from Cappadocia escorting Laodice the daughter of Mithridates king of Pontus. As soon as she came, Antiochus married her. When he came from the upper regions unto Antioch, he had her proclaimed queen. After this he prepared for the war. (Polyb. l. 5. p. 388.)

2880. At the same time Molon, who had his brother Alexander as his helper in all his affairs, marched with a large army against Xenon and Theodorus, the king's commanders. They were sent into those parts and scared Molon so much that he dared not stay in the fields but secured

themselves in walled cities. In this case, Molon had the country of Apollonia behind him and had plenty of provisions. (Polyb. l. 5. p. 388.)

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2881. Meanwhile, Philip the son of Demetrius in Macedonia became king after the death of Antiogonus, his guardian and father-in-law. He was 14 years old (Justin l. 28. c. ult. & l. 29. c. 1.) and reigned 42 years. Dexip. Porphy. Euseb. and Polybius (l. 2. p. 155.) note that these three, Philip of Macedonia, Ptolemy Philopator of Egypt and Antiochus Magnus of Syria came to their kingdom within the time of the 139th Olympiad. Antiochus became king in the first year of it. Ptolemy Philapator succeeded his father in the 3rd year. Philip of Macedonia became king in the 4th year. Polybius, (l. 4. p. 271.) notes further that about that time almost all the kingdoms of the world had new kings. Justin (l. 29. c. 1.) and Polybius also note that Ariarathes, about the same time, became king of Cappadocia.

2882. After the death of Antigonus, the Etolians united with the Lacedonians and fought with the Acaeans and Macedonians. Cleomenes asked Philopator of Egypt if he would furnish him with means and some soldiers and allow him to return to his own country. When he knew that Philopator was not going to do this, he then began asking the king more often to allow him and his small company to leave. The king cared little for the business of the state or what would be the result of his actions and paid no attention to Cleomenes. However, Sosibius, who was the chief man of all the rest about the king in the matters of the kingdom, advised along with the rest of the council, to keep Cleomenes. (Polyb. l. 5. p. 381.)

2883. Molon tried to cross the Tigris River to besiege Seleucia. He was prevented by Zeuxis, who had taken all the boats of the river. Molon changed his plans and went to Ctesiphon and made his winter quarters. (Polyb. l. 5. p. 389.)

2884. Antiochus was told that Molon was coming and that his men yielded ground to him. He resolved to abandon going against Ptolemy in Coelosyria, and to march in person against Molon. However, Hermias, did not change his original plans and sent Xonaetas, an Achaean, against Molon with a well outfitted army. Xonaetas had absolute power to use the army to accomplish his ends. Hermias brought the young king back again to Apamaea and there assembled an army for him. (Polyb. l. 5. p. 390.)

2885. Xenaetas came with his army to Seleucia and sent for Diogenes, the king's governor of the province of Susa and for Pythiades the admiral of the Red Sea. (Indian Ocean, ed.) With their forces he marched with the Tigris River at his back. He camped with his army in the very face of the enemy. The next day, he seized Molon's camp which Molon had left that night. The invading army started drinking and rioting in the camp. When Molon saw his opportunity, he came back the following night and in the dead of night, attacked and recovered his camp. He captured the enemy camp also. Xonaetas was killed while fighting in the darkness by an unknown soldier. Molon came with his army before Seleucia and took it with the first assault because Zeuxis had fled from it along with Diomedon, the governor of the place. He then subdued the whole province of Babylonia, with that which bordered the Red Sea (Indian Ocean, ed.) and he took the city of Susa. He left some troops there to besiege the citadel into which Diogenes, their commander had fled. He then returned to Seleucia on the Tigris River and refreshed his army. Of the country that bordered that river, he took it all over as far as Europus,

a city in those parts. In Mesopotamia, he controlled all as far as Dura. (Polyb. l. 5. p. 391-393.)

2886. After that meeting held by Sosibius, Cloemens was committed to custody. He waited for the time when Philopator with his court had gone to Canopus. He let the keepers believe that the king would let him go free soon. While they grew careless about him and lay fast asleep by their heavy drinking, he with his friends, broke out of prison at noon day. He wanted to instigate a rebellion among the people but could not do it. Therefore when he had no hope of escape left, he and his followers killed themselves. (Polyb. l. 5 p. 385.) This was 3 years after his defeat in Laconia. (Polyb. l. 4. p. 304.) When Philopator heard of this, he commanded Cleomenes' body to be hung on a cross and executed his mother Cratesiclea and her sons with all the women that attended her. (Plut. in Cleome.)

2887. Antiochus set out with his whole army from Laodicea and when he crossed the desert, he came to the Dale of Marsyas, which lies between the Lebanus and Antilebanus. He spent many days in marching through this dale and captured those places that were on his way or close to it. He finally came to Gerra and Brochos which are two citadels built on the narrow pass which leads into this dale. These were held by Theodotus who was an Etolian and governor of Coelosyria for Philopator. When Antiochus saw these citadels, he planned to attack them. However, when he knew this was a very strong fortification and that Theodotus was very courageous, he abandoned the place and left. (Polyb. l. 5. p. 390.) Theodotus was not rewarded by Philopator for this. On the contrary, when he was summoned to Alexandria, he barely escaped with his life. (Polyb. p. 385, 405.)

2888. Antiochus heard of the utter destruction and slaughter of his men with their general Xenoetas and of Molon's victory. By this all the upper provinces were lost and controlled by Molon. He abandoned his intended journey and thought about how to regain this lost territory. (Polyb. l. 5. p. 390.) Hermias could not oppose the general vote of all the rest in the council who persuaded the king to go. Yet Hermias had his way in one thing. He forged certain letters as written from Molon to Epigenes and put them in a packet with other letters to him. By that means, he had Epigenes put to death, as an informer for Molon. The king marched against Molon. When he came to the Euphrates River, he added to his army the rest of his forces that were there and came to Antioch which is in Mygdonia. This was about the beginning of winter and he stayed there until the next spring. (Polyb. p. 393-395.)

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2889. He left there on the 40th day after he came to Lybia. He followed the advice of Zeuxis and not of Hermaias and crossed over the Tigris River with all his army. He marched toward Dura. At the news of his approach, the captains of Molon raised the siege of Dura. He went from there and never camped two days in one place. After 8 days, he passed Oricus and came to Apollonia. (Polyb. p. 395, 396.)

2890. Although Molon was quite afraid lest his army would abandon him, he still attacked the king. He made two wings. He put his brother Neolaus in charge of the left wing and led the other himself. When the battle started, his right wing remained loyal to him and fought very stoutly against their kinsmen. However, the left defected to the king. When Molon knew this and saw that he was about to be wholly surrounded by the enemy, he fell upon his own sword. The rest of his friends who had been part of this conspiracy against the king, escaped to their

homes and killed themselves. When the wing which Neolaus led surrendered to the king, Neolaus escaped to Persia to Alexander, Molon's brother. When he had killed Molon's mother and his children, he advised Alexander to kill himself and then he committed suicide. The king commanded Molon's body to be hung on a cross in a high place and he castigated his rebel army with bitter words for their foul and disloyal actions toward him. Finally he gave them his hand and received them into his favour and service again. He appointed some to escort them back into Media from where they came and to settle in that province again. Meanwhile, he went down from those upper parts to Seleucia, where Hermias used the inhabitants very harshly. He planned to extract a 1000 talent fine from them. The king reduced the fine to 150 talents and left Diogenes to govern Media. He made Apollodorus to be president of the province of Susiana. He sent Tychon, the master of the scribes and general of the army into the regions lying upon the Red Sea (Indian Ocean, ed.) to govern them. (Polyb. l. 5. p. 396-399.)

2891. At the time when Antiochus made this war on Molon, Theodotus, the Etolian who was governor under Philopator of Coelosyria, returned from Alexandria. He though that Philopator was a useless fellow and he would have no good thing from his princes. With the troops he had with him, he seized on Ptolemais and Tyre. Through Pamuetolus, he resolved to come to some agreement with Antiochus to place all Coelosyria under his control. This he did a little later. (Polyb. l. 5. p. 385, 405.)

2892. Attalus king of Pergamus had a son born by Apollinis of Cyzicum called Attalus Philadephus who lived 82 years according to Lucian. (in his Macrobiis) About the same time, Antiochus had a son born to him, called Seleucus and surnamed (as it seems) Philopator.

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2893. Jubilee 25

2894. After Antiochus' son was born, he planned at attack Ariobarzanes, who had obtained the kingdom of the Atropatians and the other counties in that area. Ariobarzanes feared the coming of the king. He was now old and decrepit and made peace with the king on the best terms he could get. (Polyb. l. 5. p. 399, 400.)

2895. While the war went on between Antiochus and Ariobarzanes, Achaeus besieged Attalus in his capital city of Pergamus and took all the places around there. He made a league with Ptolemy Philopator of Egypt and planned to capture Syria before Antiochus could return to defend it. With the help of the Cyrrhestians, who had revolted from Antiochus, he planned to take over that kingdom. Therefore with his whole army, he left Lydia and marched toward there. When he came to Laodicea in Phrygia, he there placed a crown on his head and began to assume the title of a king. He did this when he received ambassadors from other princes. When he had the opportunity of writing to them, he entertained Siveris, who was banished from his own country. Siveris was the main one who urged him on to be a king. He continued his journey toward Syria. When he came near Lycaonia, his army began to rebel complaining that they were fighting against Antiochus who was their natural king. Thereupon when Achaeus saw that his plans incited such a response, he abandoned them and went no farther. Moreover he told the army that he never planned to lead them into Syria against Antiochus but only to waste the country of Pisidia where he was leading them. That they did and when they enriched themselves with its spoil they returned home again as loyal as ever to him. (Polyb. l. 4. p. 271, 314, 315. &

5. p. 401, 402.)

2896. After the war between Antiochus and Ariobarzanes was over, Apollophanes a physician of Seleucia greatly feared Hermias. He figured out a way to bring him into disfavour with the king. Thereupon, the king feigned to be sick and had Hermias taken from his house and murdered by some men he had assigned the task to. It happened at the same time, the wives of Apamea took Hermias' wife and children from her house and stoned them all to death. (Polyb. l. 5. p. 400, 401.)

2897. When Antiochus returned home and sent his soldiers to their winter quarters, he sent messages to Achaeus that contained many threatening words. (Polyb. l. 5. p. 401, 402.)

2898. The Jewish high priest Onias the 2nd died and was succeeded by his son Simon the 2nd. (Joseph. l. 12. c. 4.) He is said by Scal. (In Grac. Euseb.) to have been high priest for 20 years.

2899. At the beginning of spring, Antiochus called all his army to Apameas. Apollophanes his physician persuaded him to go to Seleucia which is called Pieria. He sent Diognetus his admiral there with his fleet. He sent Theodotus Hermiolius with a suitable company of troops to take over the passes into Coelosyria. He had information from some informers of the Seleucians in the town whom he had won over to him by large amounts of money and greater promises. He captured one of the suburbs and then the city opened their gates to him. When he was inside, he treated the inhabitants very kindly but put garrisons into their citadel and port. (Polyb. l. 5. p. 402-405.)

2900. While the king was busy in settling matters there, he received letters from Theodotus the Eolian, to ask him to go into Coelosyria. He was now ready to turn it over to the king. Thereupon the king marched toward there. Nicolaus, a captain of Philopator's, discovered this plot and besieged Theodotus in Ptolemais. He was unable to get out to carry out his plans. He sent Lagoras, a Cretian, with Dorymon of Etolia, with troops to hold the pass that entered to Coelosyria near Berytus. Antiochus easily defeated these troops. When Theodotus and Panaetolus saw the siege raised from before Ptolemais where they and their friends were confined, they went and met Antiochus on the way. They turned over Tyre and Ptolemais and all that was in them to Antiochus. They found in both ports, 40 ships which were turned over to Diognetus the admiral. (Polyb. l. 5. p. 405, 406. with l. 4. p. 305.)

2901. Antiochus was told that Philopator had gone to Memphis, all Ptolemy's forces were met at Peleusium and the sluices of the Nile were all opened to let the sea in to spoil all the fresh water there. He changed his plans of marching to Peleusium and went into Coelosyria. He went from one place to another and sought to subdue them all. Some he took by force and others surrendered based on the reasonable conditions he offered them. The weaker places mainly yielded to him the first time he asked. The rest remained loyal to Philopator their king and Antiochus spent much time besieging them. (Polyb. l. 5. p. 405.)

2902. Meanwhile, Philopator took no care for anything. However Agathocles and Cosibius, who managed everything under him, prepared for war. They kept everything as secret as they could so Antiochus would not know what was happening. They secretly solicited help from the states of Cyzieum, Byzantium, Rhodes, Etolia and others to mediate for a peace between the two kings. In the interim, they made all provisions for the war they could. They trained and

exercised their men in all kind of feats of chivalry and martial discipline to the best of their ability. (Polyb. l. 5. p. 405, 407. l. 4. p. 305.)

2903. There was at this time a new war between the Byzantines and the Rhodians. The cause of the war was that the Byzantines were forced to pay a heavy tribute to the Gauls. Hence they charged a toll on every ship that passed by them into the Pontus Sea. (Polyb. l. 1. p. 158. & l. 4. p. 305, 306, 314.)

2904. Thereupon the Rhodians sent to Prusias, king of Bithynia. (That is Prusia who in Excerpt. Memnon. c. 29. is surnamed the Lame.) They made an alliance with him. Previously, he was normally their enemy. The Byzantines where trying to form an alliance with Attalus and Achaeus who were hostile to Prusias. Therefore he came to this agreement with the Rhodians. They would take the charge of the war at sea and he would conduct the war on land. He immediately seized Hieron which was a port of theirs on the Asian side. This place was previously owned by the merchants who traded into the Pontus but the Byzantines had recently bought them out. They used it for themselves together with all that portion of Mysia in Asia which they had controlled many ages before. (Polyb. l. 4. p. 314-316.)

2905. When the Byzantines saw what the Rhodians had done with Prusias, they tried to get help from Attalus and Achaeus. Attalus wanted to help but Achaeus was pressing so heavily on him, he could offer very little help. Achaeus, whose dominions stretched far and near on this side the Taurus Mountains and who had recently assumed the title of king, promised them all the help that he could give. (Polyb. l. 4. p. 314.) They also sent for Tibites from Macedonia to be their general in this war against Prusias. It was thought that the whole kingdom of Bithynia, belonged as well to Tibites as to Prusias the nephew of Tibites. (Polyb. l. 4. p. 316.)

2906. Prusias feared the coming of his uncle Tibites and pulled down all citadels and places of any strength that were in the kingdom. (Polyb. l. 4. p. 318.)

2907. The Rhodians tried to draw away Achaeus from helping the Byzantines. They sent to Ptolemy and desired him to give them Andromachus, who was at that time a prisoner in Alexandria. They wanted to present him as a gift of their own to his son Achaeus. When this was done along with some other deeds of honour done to him by the Rhodians, the Byzantines lost their main supporter in the war. When Tibites was being escorted from Macedonia, he died in the way. This greatly thwarted their purposes. Cavarus was a petty king of those Gauls who were in Thrace, (according to Polybius, in Excerpt. Balesii p. 26. and Athenaus l. 6. c. 6.) He came at that time to Byzantium and mediated a peace between them, Prusias and the Rhodians. The Byzantines agreed to stop charging any more tolls on their ships and Prusias was to restore what he had taken from Byzantium. (Polyb. l. 4. p. 317, 318.)

2908. At the same time, Mithridates king of Pontus made war on the people of Sinope, who borrowed 140,000 drachmas from the Rhodians. They used the money to fortify their city and all that peninsula on which their city was located. (Polyb. l. 4. p. 323.)

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2909. Antiochus besieged Dura in Phoenicia, a city which Cl. Ptolemey calls Dora. Because the place was naturally well fortified, he could not take it. Nicloaus, a captain of Philopater's sent

them relief. Because winter was coming, he was contented to make a truce with them for 4 months. Some ambassadors sent by Philopator persuaded him to do this. He would not grant a longer truce, nor spend more time there than necessary away from his own dominions. It was obvious that Achaeus intended to invade his kingdom and there was no doubt that Philopator was helping Achaeus. Therefore he sent away the ambassadors and put garrisons in suitable places. He left the care of all things there to Theodotus and he returned to Seleucia. He sent his army to their winter quarters but took no care of keeping them in military condition. He thought that the rest of the cities would submit to him without any great deal of fighting because he had already gotten a part of Coelosyria and Phoenicia. He thought he could win the war with words rather than by fighting. (Polyb. l. 4. p. 409.)

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2910. However in the spring, events did not unfold as he planned. He took his army from their winter quarters and planned to attack his enemies by sea and land and by force to subdue the remainder of Coelosyria that withstood him. (Polyb. l. 4. p. 411.)

2911. Pilopator committed the charge of all his wars to Nicolaus the Etolian. He made Gaza the storehouse for the war effort and place all his provisions for the war there. He sent his armies by sea and land. He appointed Perigemes the admiral of his naval forces. He had only 30 fighting ships but had 400 cargo ships. (Polyb. l. 4. p. 411.)

2912. Antiochus marched as far as Marathos when ambassadors came to him from the isle of Aradus. They desired his friendship. He agreed to this and also settled the differences between them and their neighbours who dwelt on the continent and made them good friends after that. Antiochus entered by the way of Theu-prosopon into Phoenicia and came to Berytus. On his way he attacked the Botrys and took it. He burned Treres and Calamus to the ground. (Polyb. l. 4. p. 411.)

2913. Before the main battle, he divided his army into 3 parts. He gave one part to Theodotus, the other to Menedemus and the 3rd he reserved for the sea under the command of Diocles. He had made Diocles the governor of Parapotamia that bordered on the Euphrates River. He had his bodyguards around him for protection. He went to see how the battle was going and to help if needed. Diognetus prepared the naval forces for Antiochus and Perimenes did the same for Philopator. Each kept as close to the land as they possibly could. At last when a general signal was given, the battle was joined on land and sea. At sea neither side won and parted on even terms. On land after a strong fight, Theodotus routed Nicolaus. In the chase, 2000 of his men were killed and at least that many taken prisoner. The rest fled into Sidon. When Perigines saw that the land battle was lost, he retreated at sea and came to Sidon. Without delay, Antiochus came there with his whole army and besieged it. He did not attack it because there were many men inside it and they had many provisions to keep them alive. (Polyb. l. 4. 412, 413.)

2914. When P. Cornel. Scipio and T. Sempronius Longus were consuls at Rome, Hannibal made a difficult crossing of the Alps and came down into Italy in the summer of this year. (Livy l. 21.) This was in the latter end of the 2nd year of Olymp. 140 and from that time we indicate the start of the second Carthaginian war or the war of Hannibal. This is described in detail by Polybius and Livy. Silius Italicus describes it in poetry and Appianus Alexandrinus, in his Hannibalica. This war enhanced the fame of the Carthagenians and Romans all over the world. The effect was

first felt in Greece, then in Asia, properly so called, and its islands. All men began to look to them and not to Philip, Antiochus or Ptolemy any longer. (Polyg. l. 4. p. 443.)

2915. In the same summer that Hannibal came into Italy, Antiochus attacked Palistine. He ordered Diognetus his admiral to take his foot soldiers to Tyre. Antiochus marched with his army to Philoteria, a city seated upon the Lake of Tiberias into which the Jordon River flows. From there the river runs through the country adjoining the city of Scythopolis, which Josephus calls Bethshan in the tribe of Manasseh. When he had captured both of these cities and left garrisons to hold them, he crossed the mountains and came to Atabyrium. This is the city called Tabor and is located on a hill whose top is almost 2 miles in circumference. Antiochus drew them out in small skirmishes. He had his vanguard go close to the walls and then feign to flee. This they did. When the townsmen came out and pursued them, they were attacked by those who lay in ambush. Many were killed. With the rest of the army, Antiochus attacked and captured the city. (Polyb. l. 4. p. 413.)

2916. At the same time, Keraeas, a commander of Ptolemy Philopator, defected from him to Antiochus. Antiochus received him so graciously that Hippolochus a Thessalian with his 400 cavalry all defected. Antiochus left a strong garrison in Atabysium. He went and subdued Pella, Camus and Gephrus which surrendered to him. After this great success, the Arabians who bordered on those parts, unanimously joined their forces with those of Antiochus. Antiochus was encouraged by these events and trusted in the resources of Arabia. He marched into the country of Galatis and subdued the area and took the city Abyla. All those, who were under the command of Nicias, came to help them. There remained only Gadara to be taken and was reputed to be by far the strongest city in all that region. Therefore Antiochus came and showed himself before it. He began to cast up his works against them. The very sight of this terrified the inhabitants and they surrendered to him. (Polyb. l. 4. p. 414.)

2917. In the same summer in Pamphylia, the Pednelissenses were besieged by the Slegenses and were in danger of being taken. They sent and asked for help from Achaeus. He immediately sent 6000 foot soldiers and 500 cavalry under the command of Garsieres. He planned to enter the town by the way of Mylias but found that the passes were controlled by the Selgenses. Thereupon, he feigned as if he would leave. When the Selgenses saw him go, they went their way too. Some went to the camp and others to their harvest which was ready to be gathered. When Gasieres knew this, he turned back quickly and crossed the pass of Mylias near Climax without any opposition. He left a strong guard there and then committed the whole war and defence of Pednelissa to Phaylus. He was going to Perga and stirred up all the people of Pamphylia and Pisidia to come and help the distressed. Thereupon the people of Aspendus sent them 4000 foot soldiers, those of Etenna sent 8000 men. The Slegenses by there rash actions were badly defeated and lost 10,000 men. They fled home to Selga. Phaylus closely persuaded them. They were so afraid that they immediately sent Logbasis to sue for peace. Instead, he betrayed them. When a truce was declared, the enemy soldiers came freely into Selga. The town's people sent secretly to Achaeus and put themselves at his mercy to deal with them as he thought best. Meanwhile, Logbasis plotted to betray the town to their enemies. When things were now ripe to do this, his plot was discovered. They executed him, his fellow conspirators and all the enemies in the area. Then, Achaeus seriously began to negotiate a peace between them. The men of Selga were agreeable to this. Thereupon they were to pay 400 talents of current money and 300 more later. The Pednelissens were to restore to them all their prisoners without ransom. When Achaeus had gotten Mylias and the greater part of Pamphylia into his hands, he immediately marched to Sardis. After constantly harassing Attalus in war, he began to

threaten Prusias. (Polyb. l. 4. p. 415-420.)

2918. While Achaeus was busy in making war against the men of Selga, Attalus was not idle. He enlisted the Gauls, called the Tectosagi of Europe. He sent for them from Europe to fight against Achaeus because of their reputation for valour. He marched through the cities of Eolis and other nearby cities. They had all submitted to Achaeus out of fear. All Cuma, Smyrna and Phocaea voluntarily yielded to Attalus. Those of Egea and Lemnos yielded to him from fear at his first approach. Ambassadors came to him from the Teians and Colophonians. When they had given hostages, he controlled them subject to the conditions they had before. He continued on and crossed the Lycus River. He came into the country inhabited by the Mysians. He went through that and came to the borders of the Carsenses. He so frightened these people and those who kept Didyma-tiche and Themistocles whom Achaeus had left to hold them for him, surrendered them to Attalus. He left there and ravaged all the region of Asia. He passed the hill of Pellicante and camped on the bank of the Megistus River. While he was there, the moon was totally eclipsed. The Gauls were weary of so long an expedition with their wives and children in their company. They pretended that this eclipse was a bad omen and would go no further. (Polyb. l. 4. p. 240.) On September 1st, near the beginning of the of the night, the moon was eclipsed for more than an hour.

2919. Attalus feared lest his Gauls would defect to Achaeus and would attack his countries. They would not do this because of his word that they came from Europe to Asia. He escorted them all back safely to the Hellespont where they first landed. He gave them lands to live on and promised that if at any time later they needed his help he would be ready to aid them. He summoned those of Lampsacus, Alexandria and Ilium to him. He commended them for remaining loyal to him. After this he returned with his army to Pergamos. (Polyb. l. 4. p. 421.)

3787a AM, 4496 JP, 218 BC

2920. Antiochus was told that a large enemy army was assembled in the Arabian city of Rabatamana or Rabbath-Ben-Ammon. After Antiochus had plundered all the country around there, he marched toward the city. He came near to the little hills where the city stood and went and viewed the enemy. He learned that there were only two ways to get into the city. Therefore he located his batteries against those two places to break down the wall. Nacarchus was in charge of the one site and Theodotus the other. When they breached the wall, much to their surprise the inhabitants quickly repaired the breaches. Antiochus' men laboured day and night without stopping with all the might they possibly could to get into the city. They were unable to because the damage was repaired as fast as they could inflict it. At last, one of the prisoners in the camp showed them an underground way the inhabitants used to get their water. He quickly sealed it up and the city was forced to surrender for lack of water. When the king had captured the place, he left Nicarchus with a sufficient garrison to hold it. He sent Hippolochus and Kiras who had defected from Ptolemy, with 5000 foot soldiers to the country adjoining Samaria to govern that province. They were to protect his friends in those parts. He went with his army to Ptolemais to winter there. (Polyb. l. 4. p. 414, 415.)

3787b AM, 4497 JP, 217 BC

2921. Cn. Servilius started his consulship at Rome on the ides, or 7th day of March. Among the omens that happened when the senate did this was, that in Sardinia, the sun was dimmer than it

normally is. In Arpi the sun and the moon seemed to fight with each other. Ca. Flamminius the other consul, who was with the army in the spring of this year was disastrously defeated by Hannibal at Lake Trasimene in Etruria. He and 15,000 of his men were killed. (Livy l. 22.) On Feburary 11 there was an eclipse of the sun in Sardinia.

3787c AM, 4497 JP, 217 BC

2922. Polybius (Polyb. l. 5. p. 442.) states that as well as that great battle at Trasimene another battle was fought in the east between Antiochus and Philopator over Coelosyria. This was fought toward the later end of the 3rd year of the 150th Olymp. at a place called Raphia. He describes it thus:

``In the beginning of this spring, Antiochus and Ptolemy had made final preparations for war. The fate of Coelosyria was to be decided in the next battle. Therefore, Ptolemy with 70,000 foot soldiers, 5000 cavalry and 73 elephants, left Alexandria. (Polyb. l. 5. p. 421.) First, he camped at Pelusium, where he stayed until the rest of his army came to him. When he had given every man his allowance of grain, he marched on through a desert country near the Casius Mountains and the Barathra and came to Gaza. After a five day march, he came to his planned destination and camped within 6 miles of Raphia. This is the first city of Syria, except for Rhinocorura, which a man meets when he leaves Egypt for Coelosyria." (Polyb. l. 5. p. 422.)

2923. At the same time Antiochus came there with his army of 72,000 foot soldiers, 6000 cavalry and 102 elephants. After he passed the walls of Raphia, he camped the first night about 1 1/4 miles and the next day came within 5/8 of a mile of Ptolemy's camp, (Polyb. l. 5. p. 422.)

2924. At that time, Theodotus the Etolian, who was previously well known in Ptolemy's court and knew well his daily routine tried to kill Ptolemy. He and two others about break of day, came inside his trenches. The next night they got into the king's pavilion, hoping to kill him alone. However, Dositheus, who was a Jew by birth but no longer observed the Jewish religion, had moved the king to another tent. He had common men occupy the king's bed that night. When Theodotus broke into the kings tent that night, he wounded two of the guards and killed Andraeas, the king's chief physician. So the king returned untouched to his own tent again. (Polyb. l. 5. p. 422. & /RAPC 3Ma 1:2,3)

2925. After the armies had camped there for 5 days, the battle was joined. (Polyb. l. 5. p. 422.) When Antiochus appeared to be winning, Arsinoe, Ptolemy's sister, went among the soldiers with her hair hanging about her ears and cried to them that they should fight bravely and defend their own wives and children. She promised them that if they won, they would each be given two pounds in gold. This revitalized the army and they killed many of the enemy and took many prisoners. (Polyb. l. 5. 424, 425 & /RAPC 3Ma 1:4,5)

2926. In that fight, Antiochus lost almost 10,000 foot soldiers and more than 300 cavalry. 4000 were taken prisoner. 3 elephants were killed in the fight and 2 died later from their wounds. Ptolemy lost 1500 foot soldiers and 700 cavalry. 16 of his elephants were killed and the rest were captured. (Polyb. l. 5. p. 427.)

2927. When Antiochus had buried his dead he returned home with the rest of his army. Ptolemy went back again to Raphia and the rest of the places which had been taken from him. They

voluntarily surrendered to him and strove to see who would be the first at recognising his kingship. This was particularly true of the Coelosyrians because they were always inclined to serve the Ptolemys. On this occasion, they exceeded all others in honouring him with crowns, sacrifices, altars and other such expressions of their affection. (Polyb. l. 5. p. 427, 428.) Ptolemy visited the cities adjoining that place and bestowed gifts on their temples. By this he encouraged the people to remain loyal to him. (/RAPC 3Ma 1:6,7)

2928. The Jews sent some of their sanhedrin and elders to offer him their service and to present him with gifts. They congratulated him after so great a victory. It happened that he was more anxious to visit and honour their city with his presence. When he came, he greatly admired the beauty of their temple and would have gone into the Holy of Holies. Only the high priest could enter there and that once a year. When the Jews refused that request, the king wanted all the more to enter it. He went into the temple and all the temple was filled with crying and howling and the city in a tumult. Then Simon the high priest knelt down in the temple, that is between the temple and the altar and prayed to God for help in this time of trouble. Thereupon, the king fell into such a horror of mind and body that he was unable to speak and was carried half dead from the temple. (/RAPC 3Ma 1:8-2:33)

2929. As soon as Antiochus was returned to Antioch, he sent Antipater, his brother's son, and Theodotus Hemiolius as his ambassadors to Ptolemy to sue for peace between them. Ptolemy was content with this surprise victory and with the recovery of Coelosyria. After a few sharp words with the ambassadors and complaining about the unjust dealings of Antiochus, he granted a truce for a year. He sent Sosibius to ratify it with Antiochus. (Polyb. l. 5. p. 428, with Justin l. 30. c. 1.)

3787d AM, 4497 JP, 217 BC

2930. When Ptolemy had spent three months in Syria and Phoenicia in settling matters there, he left Andromachus from Aspendus in Asia, to govern all that country. He with his sister Arsinoe and his friends returned to Alexandria. His subjects knowing how he lived, marvelled at how he had ended this war against Antiochus. Antiochus ratified the truce in the pretence of Sosibius. Antiochus began a war on Achaeus as he formerly planned to do. (Polyb. l. 5. p. 428.)

3788 AM, 4498 JP, 216 BC

2931. Antiochus spent the winter in making his provisions with all possible care. The next spring he crossed the Taurus Mountains and made a league with Attalus. He started his war on Achaeus. (Polyb. l. 5. p. 444-446.) He besieged Achaeus in Sardis. Daily there were skirmishes between the two sides as each side tried to get the upper hand by any means they could. (Polyb. l. 7. p. 506.)

2932. When the Gauls, whom Attalus had settled in Hellespont, besieged the city of Ilium, the Alexandrenser, who dwelt in Troas sent their captain Themistas with 4000 men. He expelled them from all the territories of Troas. He kept all the provisions from them and attacked them everywhere. When the Gauls could no longer stay there, they went and took over the city of Arisba and the territories of Abidus. They used that as a base to take over the rest of the surrounding country. Thereupon Prusias, king of Bithynia, went out and attacked them. After he had defeated them, he attacked their camp and slaughtered their wives and children and all the

rest of them. He gave their spoil to the soldiers for their reward. (Polyb. l. 5. p. 447.)

2933. When Ptolemy returned to Egypt, he resumed his old lifestyle and wallowed in all manner of gluttony and luxury. (Polyb. l. 14. in Excerpt. Hen. Vales p. 62.) He grew more and more mad by this kind of living. He indulged himself with uncleanness and lechery. He also vexed the Jews of Alexandria with infamous and false reports spread against them. He tried by all means to turn them away from the true worship of the living God. Those that refused, he commanded to be slain. He expelled them from all offices of dignity. He branded them with hot irons in the face with the sign of an ivy leaf because that was the sign of Bacchus. Those that abandoned their religion, he allowed to enjoy equal rights and privileges with the native Macedonians in Alexandria.

2934. Many abandoned their religion and others bought their peace with money. They saved their lives and escaped having their faces branded. Those who continued in the religion of there forefathers, remained loyal to the king but excommunicated and had no dealings those who had apostatized from their religion. By this action, their enemy assumed that they really opposed the king and tried to make his subjects defect. Philopator became very angry with the Jews in Alexandria and throughout all Egypt. He ordered that they be gathered into one place so he could destroy them all. The king's officers were allowed 40 days to do this, from the 25th day of the month Pachon to the 4th day of the month Epiphi, according to the fixed year of Alexandria. Some later historians assume without any basis that this calendar was never used until after the naval battle at Actium between Augustus and Anthony. This period was from May 20th to July 29th. Three days were allotted for the massacre. That is from the 5th to the 7th of Epiphus, inclusively.

2935. Upon the appointed time, the Jews of Alexandria were all brought into the hippodrome. They were first reviled and set at naught by all that passed by. Then the king called for Hermon, the master of the elephants. He ordered him before the next day to make his 500 elephants to drink with wine mingled with myrrh or frankincense. This would make them grow more fierce and stark mad. He would let them go and drive them on the Jews to tear and trample them all to pieces. The next day, the king fell into a dead sleep and did not awake until dinner time. By that time all the people that came there to see the event had gone home again. On the 3rd day, when the elephants were all prepared and ready to attack them, 2 angels appeared who were very terrible to look at. They came down from heaven and so amazed all the people who were there that they stood still and did not move. The king fell into a trance and relented of his fury toward those poor prisoners. Most interestingly, the elephants did not attack the Jews. They turned around and attacked and trampled the soldiers behind them.

2936. Then the king commended the Jews for their loyalty and released their fetters. He acknowledged that their God had delivered them. For 7 days long, from the 7th to the 14th of Epiphus (July 2-9th) he feasted them. After this the Jews obtained permission from the king to execute those Jews who had apostatized from their religion. They said that those who, for their belly's sake, had forsaken the laws and commandments of their God would never prove loyal to their king. They killed 300 on the way as they went and came at last to Ptolemias on the Nile River in Arsinoise Nomo. It is called Rhodophorus from the abundance of roses that grew there. Their fleet attended them for 7 days. There they altogether made a feast of thanksgiving. The king himself gave every man a generous allowance for his homeward expenses. Thereupon they returned home joyfully. Some went by land, others by sea and some by the river. This is described in detail in /RAPC 3Ma 1:1 - 7:23. Phlostorgius in the beginning of his Ecclesiastical

History, calls it the "Librum portentosum", that is "A book of miracles".

2937. The Egyptians grew insolent and proud with their success at the battle of Raphia against Antiochus. They never liked Philopator after that. They sought a captain of their own with enough power to quell the like of him. This they did shortly after. (Polyb. l. 5. c. 444.)

3789 AM, 4499 JP, 215 BC

2938. Philopator was now forced to make a war upon his rebelling subjects. (Polyb. l. 5. c. 444) His recent actions ensured the loyalty of the Jews. From Eusebius and Jornandes his Chron. that about this time there were about 60,000 Jews killed in a battle. Such a large slaughter has caused Demetrius, who wrote a book of the Kings of the Jews, to think it reasonable to record the years from the captivity of Babylon or the carrying away of the Jews into Assyria down to the reign of this Philopator as recorded by Clemens Alexandrinus. (l. 1. Stromat.) From there we gather that this Demetrius the historian, wrote after the days of Philopator but before that vast desolation brought upon the Jews by Antiochus Epiphanes. If he knew of the latter he would have described it in the same terms he did of the former calamities of the Jews.

2939. The city of Sardis except the citadel, through the work of Lagoras the Cretian, was taken by Antiochus in the 2nd year after he besieged it. (Polyb. l. 7, p. 506-510.)

2940. Sosibius managed all matters in Egypt under Philopator. He confirmed with Bolis, a Cretian, how to deliver Achaeus, who was besieged in the citadel at Sardis from this danger. Bolis arranged with Cambylus, the captain of the Cretians, who served under Antiochus and got Achaeus out of the citadel but delivered him alive into Antiochus' hands. Antiochus first had his hands and his feet cut off. Then he had his head chopped off and sown in an asses belly. His body was hung on a cross. In the citadel, some held with Ariobazus the governor of Sardis, others with Laodice, the widow of Achaeus and daughter of Mithridates king of Pontus. They were at odds with each other but quickly resolved to surrender themselves and the citadel to Antiochus. (Polyb. l. 8. p. 522, 529.)

3790 AM, 4500 JP, 214 BC

2941. Lacydes of Cyrenia, was the master of the new academy for 26 years. He was the only man who resigned the position while he was alive. He turned it over to Telecles and Evander both of Phocaea. (Laert. in Lacyde.)

3792 AM, 4502 JP, 212 BC

2942. Antiochus attacked Media and Parthia and other provinces which had revolted from his ancestors. (Appian. in Syriac. in Mitio.) He made an expedition against Arsaces, who was the main founder of the Parthian Empire. This is described in detail in the 10th book of Polybius. (Polyb. l. 10. p. 597-602.)

3793 AM, 4503 JP, 211 BC

2943. When P. Sulpitius and Cu. Fulvius, were consuls of Rome, the praetor, Laevius made a

league with the Etolians in Greece and Attalus king of Pergamus in Asia. (Livy l. 27. Justin, l. 29. c. 4. Eutrop. l. 3.) Attalus kept the agreement with the Romans until he died. (Polyb. p. 820.)

3794 AM, 4504 JP, 210 BC

2944. M. Attalus and Manius Acilius were sent as ambassadors from Rome to Ptolemy and Cleopatra in Egypt at Alexandria to remind them of the league and to renew it. They gave him a gown and a robe of scarlet with a throne all made of ivory. She received an embroidered gown and a scarlet fur coat. (Justin l. 30. c. 1.& 4.)

3795 AM, 4505 JP, 209 BC

2945. Ptolemy Epiphanes was born to Ptolemy Philopator by Euridice, his wife who was also his sister. When he was 5 years old, he succeeded his father in the kingdom of Egypt. (Justin l. 30 c. 1, 2.) His birthday was first solemnly celebrated by all the great men and others of Syria and the country in his dominion. Every man made a journey to Alexandria to congratulate him on the birth of his son. Among these was Joseph the Jew, the son of Tobias and of the daughter of Simon the Just, the high priest. Joseph was the collector of his tributes throughout Syria, Phoenicia, and Palestine. He sent his youngest son Hyrcanus who was born by the daughter of Solymius, his older brother, to kiss the king's hand. He sent letters to his agent Arion, who had the managing of all his money at Alexandria. He had over 3000 talents there. Arion was to supply him with money to buy the most expensive present for the king that the place had. The most expensive present the king had received was not worth more than 20 talents. Hyrcanus brought with him 100 beautiful boys and as many maidens. He gave them 1000 talents to offer to the king. The boys were a gift for the king and the girls a gift for Cleopatra the queen. The king greatly admired this so great and unexpected a present. He royally entertained the young man with all honour and royal gifts. He wrote royal letters of commendation to his father and brethren and to all his commanders and chief officers in those parts. The king dismissed him in a most honourable fashion. However, his brethren (who were 7 in number but begotten by another wife) were jealous of the great honour the king had given him. They met him on the way and planned to murder him. His father knew of this and did not care because he was angry with him for the extravagant cost of the gift he gave to the king. When his brothers attacked him, he killed two of them and various others in their company. When he came to Jerusalem, no man there would look upon him. He feared the worst, and exiled himself to the regions beyond Jordan. (Joseph. l. 12. c. 4.)

3796 AM, 4506 JP, 208 BC

2946. Philippus, king of Macedonia, fought two battles against the Etolians. Although they were helped by Rome, from Attalus the king, and ships from Prusius, king of Bithynia, they were defeated both times. Attalus and P. Sulpitius the proconsul in those parts, wintered that year in the isle of Egina, (Livy l. 27. & Polyb. l. 10. p. 612, 613, 851.)

2947. In the beginning of the spring, Sulpitius and Attalus joined together and sailed to Lemnos. From there they came into Eubaea and captured Oreum and Opus. When Attalus heard Prusias had invaded his kingdom, he left the Romans and the war in Etolia and sailed into Asia. Philippus came to Etolia, where he had arranged for the ambassadors from Ptolemy and from the Rhodians to meet him. While they tried to end the war in Etolia, news arrived that

Niachanidas the tyrant of Lacedemon, was ready to attack the Eleans while they were busy about their solemn games at Olympus. (Livy. l. 28.) This summer began the 143rd. Olympiad.

3797 AM, 4507 JP, 207 BC

2948. Polybius (l. 15. p. 719.) states that Arsinoe the queen and sister of Ptolemy was murdered by Philammon as arranged for by Sosibius. See also (Hen. Vales. Excerpt. p. 65.) In Justin, (l. 30. c. 1.) we find that Philopator slew Eurydice who was his wife and sister. It seems that Polybius' Arsinoe, Justin's Eurydice and Livy's and Josephus' Cleopatra were all the same person. (See notes on 3794 AM & 3795 AM.)

2949. When she was dead, whatever her name was, Philopator fell in love with Agathoclia, a female musician and with her brother Agathocles in a homosexual way. To everyone's amazement, he put Agathocles in charge of his kingdom. He did not know the ways of the court or the state affairs. These two arranged to have their mother Oenauthe taken care of too. She endeared herself into the king's affection also. Agathocles always stayed near the king and ruled the whole state. The women gave all the offices and military positions of the state to whomever they pleased. The king himself, who was now in their hands, could do the least of any man in his own kingdom. (Polyb. l. 15. p. 720. & in Excerpt. Vales. p. 65. Justin, l. 30. c. 1, 2, Plut. in Erotico & in Cleom. Athena. l. 6. c. 6. l. 13. c. 13. Hieronym. on Da 11.)

2950. The people wanted a man to execute their anger on Agathocles and Agathoclia. They were forced to bide their time for the present and placed their hopes on Tlepolemus. (Polyb. p. 66. Excerpt. Vales.) This young man behaved himself well and had done military exploits. At that time, he was managing the king's treasure. He used the funds not as an officer but rather like a young heir. He soon disliked and hated the court. Ptolemy the son of Sosibius, (of whom I spoke earlier) returned from Philippus in Macedonia with the other ambassadors. It seems they had been sent there the previous year. He began to speak his mind rather freely about Tlepolemus. He found that every man at court agreed with him. (Polyb. l. 16. p. 82, 85. & Excerpt. Vales.)

3798 AM, 4508 JP, 206 BC

2951. This discontent was fanned when the courtiers in an public assembly complained about Tlepolemus. Tlepolemus on the other side planned to accuse them all to the king. Sosibius heard this. He had both the keeping of the king's seal and custody of his person. He gave the seal to Tlepolemus who did all things after this in the state as he wished. (Polyb. l. 16. p. 85, 86.)

3799 AM, 4509 JP, 205 BC

2952. During the consulship of P. Cornel. Scipio and P. Licimus Crassus, the college of the Decemviri found this written in the books of the Sibylla which they kept. It said:

``Whenever a foreign enemy should make war on Italy, he might be driven out again and overcome if the image of the mother of the gods at Ida, which fell from heaven, were sent for and brought to Rome."

2953. Thereupon, 5 ambassadors were sent to king Attalus to desire the image from him and to

bring her by sea to them. These 5, each had a ship of five tiers of oars for the journey. To obtain a favourable reply, as soon as they arrived they were to ingratiate themselves and to promote a good opinion of the Roman name and majesty of their state. Attalus received and entertained these ambassadors at Pergamus very kindly. He led them to Pessinuntis in Phrygia and turned over to them that sacred stone which the people who lived there said was the mother of the gods. He asked them to carry it to Rome as they desired. (Livy l. 29.)

2954. In the prologue to the 30th of Trogus, it is noted that Antiochus' expedition subdued all the upper provinces of Asia as far as Bactria. There he spent a long time trying unsuccessfully to expel Euthydemus from that province. He was finally forced to come to an agreement and make a league with him. To ratify this, Euthydemus sent his own son, Demetrius, to Antiochus. Antiochus saw his behaviour and judged him a man worthy to be a king. First he promised to give him one of his daughters to marry. Then he gave his father permission to assume the title of king. Lastly, they subscribed to the other articles of the league between them. He took his oath for the true observance of them. Antiochus distributed provisions generously among his soldiers and moved his camp. Euthydemus had given him all the elephants which he had with him. (Polyb. l. 11. p. 651.)

2955. Antiochus crossed the Caucasus Mountains and re-entered India. He renewed the league and friendship he had made previously with King Sophagasenus. He gave Antiochus more elephants. He distributed more grain among his army and so returned. He left Androsthenes of Cyzucum, to bring him later the treasure which Spophagasenus had promised him. (Polyb. l. 11. p. 652,)

3800 AM, 4510 JP, 204 BC

2956. He then came to Arachosia. He crossed the river Erymanthus and went through the country of Drangia and came into Carmania. Since winter was coming, he placed his troops about the country. Polyb. l. 11. p. 652.)

2957. The Romans made a peace with Philippus king of Macedonia. The parties to the league were Philippus, Prusias the king of Bithynia, the Romans, the state of Ilium and Attalus the king of Pergam. (Polyb. l. 11. p. 652,)

2958. Philopator died at Alexandria. Ptolemy surnamed Epiphanes, that is the "noble" succeeded him. Appianus in his Syriac, surnames him also Philopator, after his father's surname. He assumed the throne when 4 years old according to Hieronym. on Da 11. Justin says he was 5 years old. He reigned 24 years. (Cl. Ptolem. in Reg. Can. Clemens Alexandr. Porphys. Euseb. and Jerome)

2959. Philopator's death was concealed for a long time, while Agathoclia and Oenanthe her mother, rifled the king's treasury. They got all his money and put the affairs of state under the control of their lewd companions. (Justin l. 40. c. 3.) Finally, Agathocles assembled the leaders of the Macedonians. He came with his sister Agathoclia and the young king. He told them that when the king was dying he committed the care of the child to his sister. He produced the testimony of Critolaus, who said that Tlepolemus was about to invade the kingdom and become the next king of Egypt. He said the same things wherever he went. The people scorned him. To make his disagreement with Tlepolemus more obvious to everyone, he took Danae, Tlepolemus'

mother-in-law, from the temple of Ceres. He dragged her through the open streets and put her in prison. He laid hands on Moeragenes, one of the guard, because he gave information of all these things to Tlepolemus and favoured him. (He could do no less, in regard of that friendship that was between him and Adaeus, the governor of Bubastis.) Agathocles turned him over to his secretary Nicostratus to be tortured. However, he mysteriously escaped the rack and got away stark naked. He fled to the Macedonians and stirred them up against Agathocles. (Polyb. l. 15. p. 712-714.)

2960. When all the people came flocking to the court in a tumultuous manner, Agathocles took the king with him and went and hid himself in a place called Syringes. This was a gallery or walkway which had on all sides 3 walls and gates to go through before one could come to it. The Macedonians forced him to deliver the king to them. When they had received him, they brought him out to the people and put him on a royal throne. This was a great joy and comfort to all who saw him. Shortly after this, they brought out Agathocles who was well fettered. The first person that met him, cut his throat. Then Nico was brought and then Agathoclia with her sisters and all that generation of them. Finally Oenanthe was hauled from the temple. They were all stark naked and placed on a jade and were brought into the Piatsoe. They were all turned over to the people to do with as they liked. Some started tearing them with their teeth, some lanced them with their knives and others pulled out their eyes. Any who were killed were pulled to pieces until there wqs nothing left. At the same time also, the maidens who attended Arsinoe while she lived, heard that Philammon was come from Cyrene to Alexandria. He was mainly responsible for her murder. They broke into his house and slew him with staves and stones. They found and strangled his little child. They dragged his wife stark naked into the street and cut her throat. (Polyb. l. 15. p. 716, 718, 719.) When the fury of the people was spent, the management of the affairs of the kingdom was committed to Aristomenes, who was born in Acarnania. (Polyb. l. 15. p. 717, & l. 17. p. 771, 772.) He was made governor of the king and kingdom and administered its affairs with a great deal of moderation and wisdom. (Diod. Sic. in Excerpt. Vales. p. 294.)

2961. When Antiochus the king of Syria and Philippus the king of Macedonia, heard of the death of Philopator, they plotted how to get and divide his kingdom between them. They encouraged one another and planned to murder the young king. (Polyb. l. 15. p. 705, Livy, l. 31. Justin, l. 30. c. 3.) Polybius (l. 3. p. 159.) says this:

``When Ptolemy the king was died, Antiochus and Philippus agreed together to share the estate of the young king between them. Philip started this wicked deed by capturing Egypt and Caria and Antiochus took over Coelosyria and Phoenicia."

2962. Jerome on Da 11 says:

``Philippus, king of Macedonia and Antiochus the Great, conspired together and made war on Agathocles, (he should have said, Aristomenes) and the young king Ptolemy Epiphanes. The condition was that each would take his dominions which bordered his own kingdom."

2963. Josephus (l. 18. Antiq. c. 3.) gives us more information where he says:

``When Antiochus Magnus reigned in Asia, both Judea and Coelosyria lived in a continual state of trouble. There was a constant war going on. First Antiochus fought with Philopator and later

with Epiphanes his son. Whether he won or lost these countries were blighted by him and were tossed and tumbled between his prosperous and adverse fortunes like a ship in the sea between contrary waves. Finally Antiochus had the upper hand and added Judea to his dominions. When Philopator was dead, Epiphanes sent a large army into Coelosyria under his general Scopas. He recovered both Coelosyria and our country for him again, &c."

2964. He basically said that Antiochus after a long war with Philopator and Epiphanes over of the land of Judea took it finally from Epiphanes. Epiphanes by his general Scopas, recovered it from him again. However he lost it a second time to Antiochus. Eusebius missed this and says that in the 10th year of Philopater:

``Antiochus had overcome Philopater and added Judea to the rest of his dominions."

2965. In the first year of Epiphanes, Eusebius in his Chron. says:

``Ptolemy Epiphanes, by his General Scopas, took Judea."

2966. However after Antiochus' defeat at Raphia, we do not find anywhere that he made war on Philopater again. The league, which was made after that battle, was first broken by Antiochus in the very first year of Epiphanes. Scopas was not in charge of that war as appears later. This is shown by Jerome on Da 11 where he says:

``When Ptolemy Philopator was dead, Antiochus broke the league he made with him. He led an army against Ptolemy' son, who was then only 4 years old and was surnamed Epiphanes."

3801 AM, 4511 JP, 203 BC

2967. When Cn. Servilius Caepio and Cn. Servilius Geminus were consuls in Rome, at Frusino the sun seemed to be surrounded with a little circle and then that circle again was surrounded by a greater body of the sun, (Livy l. 30.) This seems to have been the total eclipse of the sun that happened on May 6th according to the Julian Calender.

2968. The Carthaginians were worn down with the continual victories of P. Scipio and gave up hope of defeating him. They recalled Hannibal from Italy to help them. After Hannibal was 16 years in Italy, he left and returned to Africa. (Livy l. 30.)

2969. Philippus, king of Macedonia, sent Heraclides a Tarentine, and a most vicious fellow to Rhodes to destroy their fleet. He then sent ambassadors to Crete to stir them up to a war against the Rhodians. (Polyb. l. 13. p. 672, 673.)

2970. There was a naval battle between Philippus king of Macedonia and the Rhodians near the Isle of Lada. He captured 2 of their ships of 5 tiers of oars a piece. The rest of their fleet fled into the open sea. They were beset by a bad storm and driven ashore, first on Myndia and the next day on Cos. The Macedonians followed the ships which they had taken at their sterns and went into Lada which is opposite Miletus. They refreshed themselves in the Rhodian camp which they had left. When the Milesians knew of this, they gave Philippus and Heraclides crowns when they entered Miletus. (Polyb. l. 13. p. 672, 673., in Excerpt. Vales. p. 70, 73. from

Zeno and Antisthenes, two Rhodian historians.)

3802 AM, 4512 JP, 202 BC

2971. Philippus needed grain and continued to waste all Attalus' country, even to the very walls of Pergamus. He could not take any one of his cities because they were so well fortified. Neither could he get grain or other spoil from the country because Attalus had anticipated his actions. Then he attacked the temple and altars and destroyed them. He broke the very stones of them in pieces so that they might never be put together again. He utterly destroyed the Nicephorian Grove planted near the city of Pergamus and levelled to the ground many temples and shrines in the area. Phillipus left there and went first towards Thyatira but then turned back again. He went to a field called Thebes and hoped to get some booty there. He was unsuccessful and went to a place called Hiera-Come. He sent messengers to Zeuxis, the governor of Lydia under Antiochus and asked him for provisions for his army according to the peace treaty between Antiochus and Philippus. At first Zeuxis acted as if he would honour the treaty. However he resolved to do nothing to help Philippus. (Polyb. l. 16. in Excerpt. Vales. p 66, 69. with Diod. Sic. ib., p 294.)

2972. Philippus had another naval battle against Attalus and the Rhodians near the isle of Chios. 60 Rhodians and 70 men of Attalus were killed. Philippus lost 1200 of his Macedonians and 6000 of his confederates. 2000 Macedonians and 700 Egyptians were taken prisoner. Even though Philippus was defeated, he maintained his honour in two ways. He forced Attalus to flee to Erythrae. He had captured his admiral and chased the ships to their port. (??) Secondly, when he landed on the shore at Argenaum, a cape in Ionia, he made his stand to recover what he could of his navy. (Polyb. l. 16. 723-730.)

2973. When Philippus besieged Prinassa, a city of Caria, he was unable to take it by force. However, he captured it finally by a stratagem. (Polyb. l. 16. p. 730, 731) He put garrisons into Iaslus, Bargyllis and the city of Euromenses. (Polyb. l. 16. p. 731 & l. 17. p. 744.)

3803 AM, 4513 JP, 201 BC

2974. P. Cornelius Scipio utterly defeated Hannibal in Africa in the last battle of the second Carthaginian war. We read in Zonaras that the Carthaginians were amazed by a total eclipse of the sun which happened at this time. However, there was no total eclipse. Livy, (l. 30.) says that indeed the body of the sun at Zama seemed to be somewhat darkened. By the astronomical tables we know that there was a very small eclipse of the sun this year upon the 19th of our October. Some say that Hannibal fled from the battle and came to the sea side where he found a ship ready for him. He sailed directly into Asia to king Antiochus. When Scipio demanded Hannibal from the Carthaginians, they replied that he was no longer in Africa. (Livy l. 30.) Others more correctly say that Scipio never demanded him at all from them. (Plutarch in T. Q. Flamonino.)

2975. When Philippus came toward Abydus, they shut their gates against him. They would not even let his messengers in whom he sent to them. He besieged the place for a long time. So they could be delivered from him, they wanted Attalus and the Rhodians to hurry to help them. Attalus sent them only 300 men and the Rhodians who with their whole fleet anchored at Tenedus, sent them only one ship of four tiers of oars to help. The walls of the city were surrounded with engines of war. At first the men in Abydus kept Philippus' men off very

manfully. They were unable to get in by land or sea. Later a breach was made in the main wall and they had cast up another within it. The Macedonians went to undermine that wall also. Then they were forced to send to Philip, to conditionally surrender. They wanted safe conduct for the Rhodian ship with the soldiers and mariners and for Attalus' men that were in the town. Lastly that they might leave with only their clothes on their backs. They could get no answer from him, unless they surrendered themselves wholly and absolutely to his mercy. Therefore in indignation and despair they became very angry. They made 50 of their leaders swear publicly that if they saw the inner wall taken by the enemy, they would go and kill every man's wife and children and throw his silver, gold and jewels into the sea. When that was done, the soldiers agreed that either they would vanquish their enemies or die fighting for their country. (Livy l. 31. Polyb. l. 16. p. 736, 737, 738.)

2976. About the same time Attalus and the Rhodians sent ambassadors to Rome. They complained of the wrongs done to them by Philippus and his Macedonians. They were told that the senate would take care of the affairs of Asia. (Livy, l. 32. with Justin l. 30. c. 3.)

2977. Three ambassadors were sent from Rome to Ptolemy and Antiochus to put an end to all differences between them. The ambassadors were, C. Clau. Nero. Mar, Emil. Lepidus and P. Sempronius Tuditanus. They came to Rhodes and heard of the siege of Abydus. They wanted to talk with Philippus. However, they followed their orders and continued on their journey to Ptolemy and Antiochus for the present time. They sent Emilius the youngest of the three, to Philippus. He met with him at Abydus and told him that the senate of Rome wanted him to stop making war on any Greek city. He was not to lay hands on anything that belonged to Ptolemy king of Egypt. If he did, he might live in peace. If he did not, he should know that the Romans were resolved and ready to make war on him. Philippus returned this reply:

``Thy age, good appearance and above all the name of a Roman makes thee speak thus boldly. However, I would tell you to remember the league and to keep peace with me. If not, I am also resolved to do my best and to make you know and feel that the power and name of a Macedonian is in no way inferior to or less noble than that of a Roman." (Livy l. 32. with Polyb. p. 738, 739, 787, 788.)

2978. Justin, (l. 30. c. 3.) states that M. Emil. Lepidus also was sent by the Romans into Egypt to govern the kingdom of Egypt on behalf of this young Ptolemy Epiphanes. There may be one of two reasons why this happened. They may have received an embassy sent to them from Alexandria to take over the guardianship of the young king and to defend the kingdom of Egypt. Antiochus and Philippus were said to have already divided the kingdom between them. (Justin l. 30. c. 2.) Another possibility is that the father on his death bed committed to them this charge. (Justin l. 31. c. 1.) Concerning this Valer. Max. (l. 6. c. 6.) says this:

``The king Ptolemy had left the people of Rome as the guardian of his son while he was under age. Therefore the senate sent M. Emil. Lepidus, the High Pontiff and one that had been then twice consul to Alexandria. He was to take care of the child's estate. He was a very honest and a most upright man. He was well versed in their own affairs and exercised his duty for the benefit of Egypt, not himself."

2979. For he thought that this man had executed the office of a guardian in Egypt while he was High Pontiff and when he had been already twice consul in Rome. However Epiphanes died

before that happened. The reason for the error is this. He had seen some coins containing both the titles of Lepidus' position and his office as a guardian in Egypt. For to this day, there are still some silver coins to be found with this inscription. On the one side it says, "Alexandrea". On the other it has, "S. C. M. Lepidus Pont. Max. Tutor Reg." On the image side is a picture of a man putting a crown on a young man's head who is standing on his right with a sceptre in his hand.

2980. When the Athenians saw their territory wasted by Philippus, they sent and asked aid from all parts, from the Romans, from the Rhodians, from Attalus and from Ptolemy. (Livy l. 31.)

2981. Thereupon the ambassadors of the Romans and Rhodians met with Attalus in Athens. By common consent they agreed to help them. For this the Athenians presently decreed excessive honours, first to Attalus and then to the Rhodians. They went so far as to call one of their own tribes after his name and added it to their ten that they had before. (Livy l. 30. Polyb. Legat. 3. p. 786, 787.)

2982. While the Romans were busy preparing for war against Philippus, ambassadors from Ptolemy or rather from his guardians arrived in Rome. They were informed that the Athenians had needed help from the king against Philippus. Although they were confederates both of the kings and the Romans yet Ptolemy would not send any military support without the consent and authority of the people of Rome. They said that if the Romans would help the Athenians, Egypt would keep out of it. If the Romans did not want to get involved, he could easily supply the Athenians enough forces to overcome Philippus. The senate decreed that the king should be thanked for his kindness and to tell him that the Romans planned to defend and maintain their own friends and confederates themselves. If they needed anything for the war, they would tell him. They knew very well that the king's military forces were very great and were needed for the defence of his own state. The senate ordered presents to be sent to the king's ambassadors. Each received 5000 pieces of brass money. (Livy l. 30.)

2983. In the year 54 for so it is in the Greek manuscript at Lambeth, (not 52, as in the common edition of the second period of Calippus,) 547. of Nabonassar, the 16th day of the month Mesor, the 22nd of our September, 7 hours after noon, the sun was eclipsed at Alexandria. (Cl. Ptol. l. 4. c. 11.)

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3804 AM, 4514 JP, 200 BC

2984. Toward the later end of autumn, Consul P. Sulpitius Galba, crossed over with an army into Macedonia against Philippus. He was met by ambassadors from Athens who desired that he would raise the seige. Thereupon he sent C. Claudius Cento with a certain number of ships full of soldiers to relieve Athens. Philippus himself did not besiege it but was engaged with the siege of Abydus. (Livy l. 31.)

2985. The men of Abydus recalled their oath and fought so hard that when the night should have ended the fight between them, Philippus was amazed at their courage or rather at their rage in fighting. He was forced to withdraw and to sound a retreat. Glaucides and Theognetus conferred with some of the elders of the town. These had the hardest part to play in this tragedy. They saw that after the fight, there were but few of their men left and these were wearied with wounds and blood which they had lost. As soon as it was day, they sent their priests, in their robes to surrender the town to Philippus. When the town people knew of this, they immediately were so desperate with rage that each man ran to kill his wife and children. They then killed each other. The king was amazed at their fury and ordered his soldiers to stay away. He said that he would give the Abydenians 3 days to die. In that time they did more barbarous acts of cruelty on themselves than they would have expected from an enraged enemy. None was taken alive by the enemy that was not in prison and who was free to kill himself. The king seized their wealth which they had brought all into one place to destroy it. He left a garrison in the place and departed. (Livy l. 31. Polyb. l. 16. p. 738. 739.)

2986. When he came to Bargyllii, he was very troubled to see the Romans, Rhodians and Attalus allied to make war against him. When his army was almost famished, Zeuxis the governor of Lydia and the cities of Mylassa, Alabanda and Milesia sent him some small provisions to relieve them. Against his nature, he flattered any that brought him supplies. When they stopped, he plotted against them. Philocles advised a plan to take Mylassa. When it failed through his own folly, Philippus went and wasted the territory of the Alabandi. These were his good benefactors but he treated them like public enemies. The only reason he gave was that his soldiers needed food. (Polyb. l. 16, in Excerpt. Vales. p. 86, 89.)

2987. In the 55th year of the second period of Calippus, in the 548th year of Nabonassar, on the 9th of the month Machir about midnight, in the beginning of March 20th, there was a total eclipse of the moon at Alexandria. (Cl. Ptol. l. 4. c. 11.)

2988. The next summer the Romans, with the help of Attalus and the Rhodians made war on Philippus and his associates in Macedonia. (Livy l. 31.)

2989. Scopas, the head man of all Etolia, was sent from Alexandria by Ptolemy, with a great quantity of money. He hired 6000 foot soldiers in addition to cavalry and shipped them away to Egypt. He would have left no one who could serve in the military if he had his way. However, Damocritus reminded them of the war which they were ready to engage in and of the weakness of the country if they all went. For this reason a large number of the men that were going changed their minds and stayed home. It is uncertain whether he did this out of a true zeal for his country or if Scopas did not bribe him as he did with others. (Livy l. 31.)

2990. About this time Josephus, the son of Tobias, died. The people of Jerusalem were thrown into an uproar by the quarrel of his sons. The older brothers tried to make war on their youngest brother Hyrcanus, of whom I spoke before. Many of the Jews favoured the older brothers including, Simon the high priest because of his family ties. (Josephus l. 12. c. 5.)

2991. In the 55th year of the second period of Calippus, in the 548th year of Nabonassar, on the 5th of the month Mesor, at three o'clock after midnight, on September the 12th there was a total eclipse of the moon at Alexandria. (Cl. Ptol. l. 4. c. 11.)

2992. Before the autumnal equinox, Oreum surrendered to Attalus. He was present at the feast of Eueusis in Athens. When he had sent home Agesimbrotus and the Rhodians, he returned into Asia. (Livy l. 31.)

3805 AM, 4515 JP, 199 BC

2993. After Simon the 2nd died, his son Onius the 3rd succeeded him in the high priesthood of the Jews. (Josephus l. 12. c. 4, 5.) He was a good man. He was gracious, well respected, meek and very cautious in his speech. From his youth he behaved in a very virtuous manner. /APC 2Ma 15:12 In the Fasti Siculi (for here Scaliger's Greek Eusebian Fragments fail us,) he is said to have been high priest for 24 years.

3806a AM, 4515 JP, 199 BC

2994. Ptol. Epiphanes sent a large army under the command of Scopas into Coelosyria. By force, he recovered many cities for Ptolemy including Jerusalem. (Josephus Antiquit. l. 12, c. 3.) Polybius adds: (l. 16.)

``Scopas, the general of Ptolemy's army, marched into the upper regions and subdued the country of the Jews in the winter season:"

2995. Jerome on Da 11 says this:

``When Antiocus held Judea, Scopas the Etolian was sent as general of Ptolemy's forces. He fought valiantly against Antiochus and captured Judea and returned into Egypt."

2996. Meanwhile Antiochus invaded Attalus' kingdom which at that time was undefended because its forces were employed for the Romans in the Macedonian war. (Livy l. 32.)

3806b AM, 4516 JP, 198 BC

2997. When the senate of Rome had entertained complaints made by Attalus, they sent their ambassadors to Antiochus. They told him that the Romans at that time made use of Attalus' military forces against the Macedonians, a common enemy to both of them. The Romans would be pleased if he did not meddle with the kingdom of Attalus. It was befitting that the kings that

were in league and friendship with the people of Rome should also live in peace among themselves. When Antiochus heard this, he withdrew and ceased from any further war against Attalus. Attalus sent his ambassadors to the senate of Rome to thank them for this great favour they did for him. He gave them a crown of gold of 246 pounds for the capitol. (Livy l. 32.)

3806c AM, 4516 JP, 198 BC

2998. At this time, two fleets from Asia, the one under Attalus the king, consisting of 24 ships of 5 tiers of oars a piece and the other from Rhodes of 20 fighting ships commanded by Agesimbrotus joined the Roman fleet. They pursued Philippus as fast as they could. (Livy l. 32.)

3806d AM, 4516 JP, 198 BC

2999. That summer, Antiochus took in all the cities of Coelosyria which Ptolemy controlled. (Livy l. 33.) When Antiochus defeated Scopas in a battle, he recovered all the cities of Syria and grew friendly and favourable to the Jewish nation. (Chron. Euseb.)

3000. Antiochus met Scopas at the head of the river Jordan, where the city Paneas was later built and defeated him. When he had recovered the cities which Scopas had taken from him along with Samaria, the Jews voluntarily submitted to him. They received his whole army with his elephants into their city and supported and helped them, in the siege of the citadel where Scopas had put a garrison. Josephus (Antiqu. l. 12. c. 3.) confirms this from a letter which Antiochus wrote to Ptolemy, the captain of the garrison. He states from Polybius (l. 16.) that after the defeat of Scopas, Antiochus took in Batanea, Samaria, Abila and Gadara. The Jews who lived at Jerusalem where the famous temple was, surrendered to him. Antiochus took and destroyed Gaza which withstood him and sided with Ptolemy. All this is written also in the same book of Polybius. See Vales. Excerpt. (p. 77. & 86.)

3001. Zeno Rhodius, in his Local History, mentioned by Laertius (l. 7.) has described in detail this battle between Antiochus and Scopas at Panias near the source of the Jordan River. This with other excerpts of his from Polybius, the most learned Henry Valesius has given us. (p. 77, 78, 81.) Antiochus routed Scopas and pursued him to Sidon. He besieged him with 10,000 troops. Ptolemy sent to rescue him, 3 famous captains, Eropus, Menocles and Damozenus. They were unable to raise the siege. Finally Scopas surrendered from hunger and he and his troops were allowed to leave the place, stark naked. (Jerome on Da 11)

3807a AM, 4516 JP, 198 BC

3002. By that victory at Panias, Antiochus recovered all Phoenicia, Coelosyria and the other cities of the country. Although Syria belonged rightfully to the kings of Egypt, (Justin. l. 31. c. 1.) he left them to be held after this by the kings of Syria. (Polyb. Legat. 72. p. 893.) Antiochus returned to winter in Antioch. (Livy l. 33.)

3003. In the 551st year of Nabonassar and the 3 years proceeding, the 17th day of the month Athyr, which is unmoveable, to the 21st, as Plutarch in his book, De Iside & Osyride, tells us, the Egyptians celebrated the feast of Isis. This was on December 28th as we have shown in the 7th chapter of our book, "De Macedonum & Asianorum, anno Solari." Eudoxus placed the

winter solstice at this time. When Dositheus notes this in his Octaeris, (which, Censorinus tells us was attributed to Eudoxus) or in his Parapegma annexed to it which he published at Coloniae near Athens, (or rather at Coloni in Eolia). Hence it came to pass that the Greeks were of the opinion mentioned by Geminus (c. 6. of his astronomical work), that the feast of Isis was always kept on the winter solstice. This was the shortest day of the year. He there also shows this error was formerly noted in Eratosthenes, in his commentary De Octtaeride.

3004. In this winter season, Philippus came to talk with the Roman consul, Ti. Quinctius Flaminius. He wanted to know the conditions of peace. Among the conditions that Flaminius mentioned was that Philippus should restore to Ptolemy, king of Egypt, all the cities which he had taken since the death of Ptolemy Philopator, his father. (Polyb. l. 17. p. 43, Livy l. 32.)

3807b AM, 4517 JP, 197 BC

3005. In the same year there was an earthquake between the two islands of Theramene (or Thera) and Therasia, in the middle of the sea between them. This created a new island with hot springs. The same day in Asia an earthquake shook Rhodes and many other cities and destroyed many houses there. Some cities were completely swallowed up whole. Thereupon their priests and soothsayers predicted that the rising Roman Empire would swallow up and devour the kingdoms both of Macedonia and Asia. (Justin, l. 30. c. 4.)

3807c AM, 4517 JP, 197 BC

3006. In the beginning of spring, Flaminius sent for Attalus to come to him to Elatia. He went with him to Thebes to try to persuade the Boeotians to join the league with the Romans. Attalus made a speech to them and spoke with more force than his voice could endure. He was now grown old and he suddenly became speechless and fell down. He was sick in Thebes and one side of his body was paralysed. Quintius saw that he was in no danger of dying but needed time to recover from the weakness of his body. He left him there and returned to Elatia from where he came. (Livy in the beginning of 33rd book, printed at Rome, from the manuscript of Bamberg and at Paris 1616 AD with Plutarch in the life of Quinc. Flamin.)

3007. At the same time, Antiochus sent his two sons, Ardues and Mithridates, ahead of him by land and wanted them to wait for him at Sardis. He set sail with 100 fighting ships and other smaller vessels and planned to try to do what he could with the cities of Caria and Cilicia which were controlled by Ptolemy. He hoped to assist Philippus by sea and land. He first took over Zephyrium, Soli and Aphrodisias. He rounded the cape of Anemurium, a foreland of Cilicia. Selinus and other towns, cities and citadels all along that coast surrendered without resistance to him either from fear or to court his favour. At last he came to Coracesium, which much to his surprise, shut their gates to him. (Livy, l. 33.)

3008. While Antiochus besieged Coracesium, Rhodes sent him ambassadors to him. They told him that if he did not stay on the other side of Nephelis, a cape of Cilicia, they would oppose him. This was not for any grudge they had against him but to keep him from joining with Philippus and that he might not interfere with the Romans who had now undertaken to procure and maintain the liberty of Greece. When he heard this, he controlled his anger. He told them only that he would send his ambassadors to Rhodes to deal with this matter. They had instructions to renew the leagues formerly made between them and him and his forefathers.

They were to tell them not to fear his coming to them for he would do no harm to them or any of their friends. He would not infringe on his friendship with the Romans. His reply satisfied them. (Livy l. 33.)

3009. The Rhodians laid claim to Peraea, opposite Rhodes on the continent of Asia. It had been always in the possession of their ancestors but was now invaded and occupied by Philippus. At this time Pausistratus, the Rhodian general had routed Dinocrates and the Macedonians. Had he followed up on the victory and marched straight to Stratonicea, it was his for the asking. However, they returned to their camp and this gave Dinocrates with the rest of his army time to get into the city. The Rhodians were unable to take it. This story is described in more detail by Livy. (l. 33.)

3010. Attalus was carried sick from Thebes to his city Pergamus by sea and died there. (Livy l. 33. Polyb. p. 820. Plut. in Quin. Flamin.) He lived 72 years and was king for 44 years. (Livy l. 33. Polyb. in Excerpt. Vales. p. 102. and in Suidas, in the word Attalus:) Strabo says he reigned only for 43 years. (l. 13. p. 624.) He was survived by his wife Apollonius of the city of Cyzicum and 4 children, Eumenes, Attalus, Philetaetes and Athenaeus. (Livy l. 33.) Eumenes, who was the oldest, succeeded him in the kingdom. (Strabo, l. 13. p. 624. & Plut. in his book of brotherly love) Plutarch states that the two younger brothers though both brave and lusty spirits, yet lived in deep respect of Eumenes. They were like guards about him for the preservation of his crown and dignity. (Polyb. in Excerpt. Vales. p. 169. and Suidas, in the word Attalus.) Thereupon it was that their mother would often say that she was a happy woman not because of her wealth or that she was a queen but because she saw her 2 younger sons to be excellent guards of the oldest son. The two sons always had their swords with them, yet Eumenes lived in the midst of them without the least dread or fear of them. (Plut. in his book of brotherly love) The filial duty and respect which they all bore to Apollonis or Apollonias, his mother is described in more detail in Polybius (in Excerpt. Vales. p. 113, 114.) and in Suidas. (in the word Apollonias.)

3807d AM, 4517 JP, 197 BC

3011. Philippus' army of foot soldiers and cavalry were defeated in the battle fought at Cynoscephalas, in the country of Thessalia as mentioned in /APC 1Ma 8:5,6 Flaminius offered him a truce because he understood that Antiochus was marching from Syria with an army to come into Europe. Thereupon he made a truce with him for 4 months that in that time Flaminius might send to Rome and submit all to the will and pleasure of the senate. (Polyb. in Legat. 6. p. 792. Livy, l. 33. editio. Roman. & Paris.)

3012. When the Rhodians heard of the defeat of Philippus, they still defended the cities that were allied with Ptolemy and were in danger of being invaded by Antiochus. To some they sent help and to others a letter telling them they would defend them from the aggression of Antiochus. Letters were sent to the Caunians, Myndians, Halicarnassions, and Samians. (Livy l. 33.) However this was not sufficient. Antiochus, in spite of them, surprised Coracesium, Coricos, Andriace, Limyra, Patara, and Xanthus which belonged to Ptolemy. Lastly, he took the city of Ephesus. (Jerome on Daniel, c. 11.)

3808a AM, 4517 JP, 197 BC

3013. Antiochus spent his winter at Ephesus and tried to subdue all of Asia into the empire his

forefathers once had. He knew that the rest of Lampsacus in Hellespont planned to fight. He advised them to surrender like the rest. He threatened them in case they would not, fearing lest the rest would follow their example in opposing his plans. When this did not work, he sent some companies from Ephesus to besiege Smyrna and others from Abydus to besiege Lampsacus. (Livy l. 33.) Thereupon both cities as well as others that joined with them, sent their commissioners to Flaminius to ask for help against Antiochus. (Appian. in Syriac. p. 87.)

3014. When Cl. Marcellus assumed his office of consul, ambassadors arrived at Rome to ask for a league to be made with Philippus. Thereupon the senate passed this decree:

``Everywhere the Greeks in both Europe and Asia should be free and live after their own laws. Those that were under Philippus' dominion or had any garrisons of his in them, should before the celebration of the next Isthimian games, turn them over into the hands of the Romans. Those that were in Asia, as Euronius, Pedasa, Burgylia, Iassus, Abydus, Thasus, Myrrina and Perinthus, Philippus should withdraw his garrisons and leave them free. He should not renew his war with the new king, Eumenes, (for Valerius Antias observes, that special notice was taken of him) who was the son of Attalus. Concerning the enfranchising of the Cyani, Ti. Quin. Flaminius should write letters to Prusias that the will and pleasure of the senate was, &c."

3015. To ensure the execution of this decree, the senate sent 10 commissioners into Greece. (Polyb. Legat. 7. p. 793. & Legat. 9. p. 792. Livy, l. 33.)

3808b AM, 4518 JP, 196 BC

3016. After the Isthmian games were over, the general liberty of Greece was proclaimed by the public crier. Ti. Flaminius and the ten commissioners who came from Rome, listened to Hegesianactes and Lysias who were ambassadors from Antiochus to Flaminius. They were told to tell Antiochus that he must not meddle with any free city in Asia, much less make war upon them. He must get out of such places as he now controlled which were formerly belonged either to Ptolemy or Philippus. He was ordered not to personally enter Europe and not to send any of his forces there. They added that they would soon journey to Antiochus. (Polyb. Legat. 9. p. 798. 799. Livy l. 33.)

3017. When the assembly was dismissed, the 10 commissioners divided the work they had to do among them. Every man went to see his assigned region to be liberated according to the decree. P. Lentulus went by sea to Bargylia in Asia and freed that city to live according to their own laws. L. Stentinius did the same at Hephaestia, Thalus and the cities of Thracia and wherever he went. P. Villius and Lu. Terentius journeyed to Antiochus and Cn. Cornelius went to king Philippus. (Polyb. Legat. 9. p. 977. Livy l. 33. Plut. in Flamin.)

3808c AM, 4518 JP, 196 BC

3018. At the beginning of spring, Antiochus went by sea from Ephesus and came to Hellespont. He crossed with his land army from Abydus and joined them with his naval forces. He landed in Chersonese. He took over any cities that surrendered to him from fear. From there he went to Lysimachia, which was utterly destroyed a short time earlier by the Thracians. He began to rebuild it and to make it the capital of his son Seleucus' kingdom in those regions. (Livy l. 33. Appian. in Syria. p. 86, 87.)

3019. Everything was going as well as Antiochus could imagine. However, L. Cornelius, who was sent by the senate of Rome to make peace between Antiochus and Ptolemy, came to Selymbria. P. Lentulus from Bargylia, L. Terentius and P. Villius from Thasus were three of the commissioners who went to Lysimachia. P. Cornelius came from Selymbria and met them there at Lysimachia. A few days later Antiochus came there from Thracia and met them. Hegesianax and Lysias, who had previously been sent as ambassadors from Antiochus to Flaminius, happened to be there at the same time. In the conference, P. Cornelius said that he thought it reasonable that Antiochus should restore to Ptolemy all the cities and places of Ptolemy's kingdom that he had recently taken from him. Further, he should withdraw his garrisons from all the places which belonged to Philippus because the Romans had now defeated him. They warned him not to meddle with any free state. Antiochus replied that he wondered first, by what right the Romans quarrelled with him about the cities in Asia any more then he questioned them what they did in Italy. He was content that the cities in Asia should enjoy their liberty but should thank him and not the Romans for it. Concerning Ptolemy, they were good friends already and that he was about to make an alliance with him. (Polyb. p. 800. 769, 770. Livy l. 3. Appian. in Syriac. p. 87, 88.)

3020. P. Cornelius continued and told him that it was reasonable that the ambassadors of Lampsacus and Smyrna should be called and allowed to speak for themselves. They were summoned. Parmenion and Pythodorus represented the city of Lampsacus and Coeramus spoke for Smyrna. They spoke boldly and freely for their own cause. Antiochus stormed to see that he was being called to account for what he had done in Asia to the Romans as if they were his judges. He ordered Parmenion to hold his peace and said that he moved that the controversy be decided before the Rhodian judges and not the Romans. So that conference broke up and nothing was done. (Polyb. l. 17. p. 770.)

3021. Polycrates, who was governor of Cyprus, was in charge of collecting the the king's revenue. He handed the government over to his successor, Ptolemy of Megalopolis and returned to Alexandria. He turned over to the king Epiphanes, a great sum of money. Epiphanes was glad to receive this and Polycrates was thought highly of by all. (Polyb. l. 17. p. 773.)

3022. Shortly after this, the Etolians revolted under their captain Scopas who had a large company of soldiers under him. Since the king was but a child, he could do what he liked. While he dawdled his time away, his plans were cut short. When Aristomenes knew that his friends went to him in his own house and used to sit in council together, he sent a company of the guards and summoned him before the king's council. Scopas was surprised and grew so wild and void of reason that he did not carry out his plans neither did he obey the summons of the king as he should have done. Aristomenes knew what state he was in and sent a company of soldiers and surrounded the house. Ptolemy the son of Eumenes brought him before the king. (Polyb. l. 17. 771.)

3023. He was brought before the council. First the king charged him and then Polycrates and Aristomenes did. He was quickly found guilty and condemned by the king's council and by all the ambassadors of foreign nations who were there. For Aristomenes intended to accuse him and had purposely brought there various illustrious personages of the Greeks and the Etolian ambassadors. They were at that time sent there to work out a peace between the king and them. Dorymachus, the son of Nicostratus was one of the ambassadors. After these all spoke, Scopas with his cohorts were all cast in prison. The next night Aristomenes had him and all his family

poisoned. He had Dicaearchus who was a most impious wretch, racked to death. Dicaearchus was the admiral of Philippus' navy and harassed the Cycladian Isles. He erected two altars in a certain port there, the one to Impiety and the other to Iniquity. He sacrificed to them both as to two gods. The rest of the Etolians who wanted to return, the king gave them permission to do so and take what belonged to them with them. (Polyb. l. 17. p. 772.)

3024. When this business of the Etolians was settled and all was quiet, then the whole court started their solemn revels which they used to have when anyone is made king. This event is called Anaclateria. The king was not then old enough to run the government. However, the court thought, that if it known abroad that the king was come now to rule in his own person, things would go better and be more peaceful in the kingdom. Therefore they made all provisions they could do to perform this solemnity for the honour of the kingdom. (Polyb. l. 17. p. 773.)

3025. While the conference at Lysimachia was going on between Antiochus and the commissioners from Rome, it was reported by an unconfirmed source what had happened to Scopas at Alexandria and that Ptolemy was dead. Hence that conference came to naught for neither party would act until they knew exactly what happened. L. Cornelius, whose proper errand was to make peace with both the kings, desired some time to talk directly with Ptolemy. He wanted to get there as soon as possible before anything could be resolved there after the king's supposed death to help establish the state. Antiochus made no doubt of his intentions. If the king were indeed dead, Egypt would be his. Therefore, he sent away the commissioners and left his son, Seleucus with his army to continue rebuilding Lysimachia. He with his whole fleet sailed to Ephesus and from there sent ambassadors to Flaminius to desire him to continue the league and friendship between them. He sailed again and stayed close to coast of Asia until he came to Lycia. At Patara he was told for certain that Ptolemy was living and thereupon he abandoned his journey for Egypt. (Livy l. 33. Appian. in Syria. p. 88.)

3809a AM, 4518 JP, 196 BC

3026. Antiochus hurried toward Cyprus which he certainly hoped to get. When he had rounded the cape of the Chelidonian foreland, his sailors mutinied and he was forced to stay for a while in Pamphylia at the mouth of the Eurymedon River. From there he sailed to a place called the head of the Saris River. A severe storm almost drowned him and all his fleet. Many of his ships were driven on shore and many sank in the sea with all hands. A number of sailors, common soldiers and his nobles and leaders died in that storm. He salvaged what he could from the wreck. Since he was in no position to go on to Cyprus, he sailed to Seleucia in Syria and there started to rebuild his navy. He married his two children, Antiochus and Laodice to each other. He set to sea again for Antioch because winter was approaching. (Livy l. 33. Appian. in Syria. p. 88.)

3809b AM, 4519 JP, 195 BC

3027. The Decemviri or 10 commissioners returned to Rome and told the senate about Antiochus and his return into Syria. (Livy l. 33.) Hannibal's enemies at Carthage, informed the senate of Rome that he and Antiochus daily sent letters to each other. Although this was false, those who fear these men believed the false report. Thereupon they sent ambassadors to the council at Carthage and complained to them that Hannibal was working with Antiochus and told them to get rid of Hannibal by any means. (Livy l. 33. Justin, l. 31. c. 1, 2.)

3028. Flaminius' reply to Antiochus' ambassadors when they asked for a league was that he could do nothing now that the 10 commissioners were gone. The ambassadors would do well to go after them and make their address to the senate at Rome. (Livy l. 34.)

3029. Thereupon Hannibal stole away from Carthage and came safely to Tyre. He was there received by the founders of Carthage as in a second country of his own. After he rested there for a few days, he sailed to Antioch. When he found that Antiochus had left, he there spoke with his son who was celebrating a solemn festival in Daphne. When he had been courteously entertained by him, he sailed again and followed Antiochus overtaking him at Ephesus. Antiochus was trying to decide if he should make war on the Romans or not. He was completely taken by surprise when Hannibal came to him. From now on he thought not as much of the war itself as of what great things he should get by conquering the Romans. (Livy in the end of his 33rd book, Justin, l. 31. c. 1, 2. and Emil. Prob. in Hannib.)

3030. Phormio, a philosopher of the Peripatetic text, had disputed a long time in his school concerning the duty and office of a commander of an army and of the military art and the ordering of a battle. Hannibal could contain himself no longer and cried out that he had heard many a doting fool in his days but a bigger fool than this Phormio was, he had never heard. (Cicer. de Oratore, lib. 2.)

3809c AM, 4519 JP, 195 BC

3031. T. Quinctius Flaminius joined with Eumenes and the Rhodians and fought very successfully against Nabis the tyrant of Lacedemon. (Liv. l. 34.)

3032. When M. Porcius (Cato) was consul, the city of Smyrna began and built a temple to the city of Rome. (Tacit. Annal. l. 4.) By their example, the Alabandenses, not only built another temple to her but instituted some anniversary plays and games in honour of her as a proper goddess. (Livy. l. 34.)

3810 AM, 4520 JP, 194 BC

3033. Eratosthenes of Cyrene, the son of Aglaus, died. He was not only a grammarian, though that were his chief profession, but also a poet, a philosopher and a geometrician, for he excelled in all these areas. (Lucia. in Macrobiss) Apollonius Alexandrinus succeeded him in managing the library at Alexandria. He was a scholar of Callimachus who wrote the Argonautica. Since he lived many years at Rhodes, he was surnamed Rhodius. (Swidas in Apollonius.)

3034. Antiochus knew of the loyalty of the Jews for him. He conferred great favours on them again and by his letters he highly commended them. (Eusib. Chron.) His letters are preserved in Josephus. (l. 14. Antiq. c. 3.) In an address to Ptolemy's government, he mentioned many gifts of his and immunities granted both to the city and also the temple at Jerusalem. In another letter to Zeuxis, he ordered 2000 families of the Jews, who lived in the provinces of Babylonia and Mesopotamia, to be settled in of Phrygia and Lydia. He hoped their presence would keep order there.

3811 AM, 4521 JP, 193 BC

3035. Antiochus prepared to make a war in Greece and to begin his war against the Romans there. He told Hannibal what he purposed who told him that the Romans could only be conquered in Italy. Hannibal asked for 100 of his warships with 16,000 cavalry. With that fleet he first would sail into Africa so that he knew he could instigate a fresh rebellion among the Carthaginians. If that failed, he would land in some part of Italy and there begin the war anew against them. When he had persuaded the king to let him do this, he did not personally go to Africa (as Emil. Probus, in the life of Hannibal thinks) but sent Aristo, a Tyrian born at Ephesus under the guise of a merchant to trade at Carthage. He was to prepare their minds for a revolt against the Romans. Hannibal's enemies laid hold of Aristo at Carthage. They spent many days in consultation trying to determine what to do with him and if they should send him to Rome to justify their innocence in this matter. However, Aristo escaped and sailed back to Hannibal again. Thereupon they sent ambassadors to the consuls and senate at Rome to tell them what had happened. (Livy l. 34. Justin, l. 31. c. 3, 4. Appian. in Syriac. p. 89, 90.)

3036. Meanwhile Antiochus sent Lysias, Hegesianactes and Menippus as his ambassadors to Rome to determine the feelings of the senate. They went under the pretence of trying to arrange a league and friendship between him and them. They told the senate that the king wondered why they should bid him to get out of the cities of Eloia and Ionia, to forego his tributes due to him from other places and not to meddle with matters in Asia and countries of his ancient inheritance in Thracia. These were not commands to be given to friends of theirs as he was, but to conquered enemies. They were told that they should go and ask Flaminius and the 10 commissioners who were formerly sent into Greece. When they came, the commissioners pressed that Antiochus should either stay out of Europe or allow the Romans to take care of what they had already in Asia and acquire more there if they could. The ambassadors told them plainly that they could neither negotiate a deal by which the king's rights and dominions might in any way be impaired. So that matter was left unsettled and the ambassadors were sent away. (Livy l. 34. Appian. in Syriac. p. 89.)

3037. Scarcely had the ambassadors left, when news came from Carthage that Antiochus was busy preparing for war against the Romans and that Hannibal was his general. They were afraid lest a fresh war would start from Carthage. (Livy l. 34.)

3812a AM, 4521 JP, 193 BC

3038. Antiochus gave his daughter in marriage to Ptolemy at Raphia, in Phoenicia or rather in Palestina and returned to Antioch. (Livy l. 35.) He was now fully resolved to make war against the Romans and thought it best to league himself by marriages and alliances with as many kings and princes in the area as he could. Therefore he sent his daughter, Cleopatra, surnamed Syra, to Egypt to marry Ptolemy. He gave him a dowrie with her of all Coelosyria which he had formerly taken from him. He did this to pacify Ptolemy and to keep him from joining with the Romans in this war. (Appian. in Syriac. p. 88.) Jerome on Da 11 says, that Antiochus, planned to get Egypt for his dominion and espoused his daughter Cleopatra, in the 7th year of the young Ptolemy's reign according to Eucles of Rhodes. However Jerome follows Eusebius' Chronicle which said it was the 13th year. According to our calculations it was in the 12th year that he sent her to him. Ptolemy received a dowry of all Coelosyria and Judaea. Antiochus did not get Egypt. Ptolemy and his council perceived his plans and were more cautious in their affairs. Cleopatra took her husband's side rather than her father's. Josephus, (Antiq. l. 12. c. 3.) writes that Antiochus gave his daughter Cleopatra to wife to Ptolemy along with her dowry of Coelosyria,

all Phoenicia, Judaea and Samaria. The tribute was equally divided between them from these places. The head men in each of these countries gathered the tribute for them and paid it to them.

3039. He offered Antiochis, another daughter, in marriage to Ariarathes, the king of Cappadocia. He sent his 3rd daughter to Eumenes, the king of Pergamus. When Eumenes saw that he planned to make war against the Romans and that this was the reason for the marriage, he refused the offer. When his two brothers, Attalus and Philetaetus wondered why he should refuse such an offer made to him by so great a neighbouring king as Antiochus, Eumenes told them how great a war was now at hand. He said that if the Romans win as he truly thought they would, he would be able to hold his own by them. If Antiochus won then his fortune would be either to be turned out of his kingdom by a powerful neighbouring prince or be forced to live under him. Concerning this, see Eumenes, his own Oration. (in Polyb. Legat. 25. & Livy l. 37.)

3812b AM, 4522 JP, 192 BC

3040. Antiochus crossed the Taurus Mountains and marched through Cilicia. At the very end of winter, he came to Ephesus. (Livy l. 35.)

3041. From there at the beginning of spring, he sent back his son Antiochus into Syria. He was to take care of matters there and in the remote parts of his eastern dominions while he was busy in the west. Antiochus with all his army went to invade the Pisidians who lived around Selga. (Livy. l. 35.)

3042. At that time, ambassadors from Rome arrived at Elaea to see Antiochus. They came under the pretence of an embassy, but were there to see first hand what preparations he had made. They spoke often with Hannibal to try to cool Hannibal's anger toward them. If that failed they hoped to make Antiochus jealous of Hannibal because he spoke frequently with the Romans. The names of the ambassadors were, P. Sulpitius and P., Villius, who among others had met with Antiochus at Lysimachia. (Livy l. 34, 35. Justin, l. 31. c. 4. Fronti. Stratag. l. 1. c. 8. Appia. in Syriac. p. 90, 91.)

3043. The ambassadors went up from Elaea to Pergamus where Eumenes' palace was. Their instructions were first to confer with Eumenes before they went to Antiochus. Eumenes did the best he could to have them make war on Antiochus. Sulpitius remained sick at Pergamus but when P. Villius heard that Antiochus warred against Pisidia, he went to Ephesus. During those few days he stayed there, he made it a point to speak to Hannibal as often as he could. He wanted to know his intentions and to mitigate his anger toward the Romans by assuring him that they intended him no further harm. (Livy l. 35.)

3044. Claudius Quadrigarius who followed the account of the Greek History of Acilius, states that P. Scipio Africanus was in this embassy and that he was the one that spoke with Hannibal at Ephesus. He mentions one talk of theirs in particular. Africanus asked Hannibal whom he thought to have been the greatest general in the world? Hannibal replied that Alexander the Great was. When asked whom he thought was second?, he answered Pyrrhus. When asked who was then third?, he replied, myself. At that, Scipio burst out laughing and said what would you have done if you had defeated me? Hannibal replied that he would have counted himself before both Pyrrhus and Alexander and all others that ever were. His perplexing and intricate answer

was but a trick of Punic wit. Scipio was taken in by it as with a pretty kind of flattery. He was not counted better than all the generals yet he had vanquished a better man than Alexander. (Livy l. 35. with Plutarch in T. C. Flaminino, and Appian. in Syriac. p. 91, 92.)

3812c AM, 4522 JP, 192 BC

3045. Villius went from Ephesus to Apamea and there Antiochus heard of the coming of the Roman ambassadors to meet them. They discussed almost the same points which were discussed between Flaminius and the other commissioners on one side and his ambassadors on the other at Rome. When news came of the death of his son Antiochus, who was recently sent into Syria, the conference was suspended. Villius did not want to be there at this sad time and went to Pergamus, when the king and court were all in mourning. The king stopped all preparations for the war and went to Ephesus. (Livy l. 35.)

3046. The Roman ambassadors were told to come to Ephesus. They met in conference with Minio, a principal counsellor and favourite of the king. In his discourse Minio blamed the Romans that under a pretence of setting Greece at liberty, they intended to make war against Antiochus. The Romans held so many famous countries in their subjection and made them pay tribute to Rome. These formerly lived free and according to their own laws. Sulpitius replied for the Romans for he was now recovered from sickness. He called the ambassadors of the other states present there as witnesses for the Romans as they had been instructed to do by Eumenes. Then the conference degenerated into a brawl. (Livy l. 35.)

3047. When Antiochus had heard the embassy of the Rhodians, he told them that if he and the Romans came to an agreement and a league, all they, as well as those of Byzatium, Cyzicum and other Greeks living in Asia would be free. The Eolians and Ionians would still be under the control of the kings of Asia. Therefore the Roman ambassadors returned to Rome when they could get nowhere with the king. For indeed that was the least part of the errand since they came primarily to spy on him. (Appian. in Syriac. p. 92.)

3813a AM, 4522 JP, 192 BC

3048. After this, the Etolian ambassadors came to the king. They offered to make him commander of all the forces which they raised and persuaded him by all means to go over to Greece. They said it was ready to receive him. He should not stay until his armies came down to him from the remote and inner parts of Asia. This made Antiochus all the more eager to go into Greece as soon as possible. (Appian. in Syriac. p. 92, 93. with Polyb. l. 3. p. 159. & Justin, l. 30. c. 4 & l. 32. c. 1.)

3049. Before he sailed, he went up to Ilium and sacrificed to Minerva. He returned to his fleet and sailed with 40 fighting ships, 60 barges and 200 cargo ships. These were loaded with all kinds of provisions and sailed in the rear of the fleet. His whole army consisted of 10,000 foot soldiers and 500 cavalry with 6 elephants. This was barely enough to take over Greece if no one was there to fight with him. How inadequate were these forces to stand up against the Roman military might. (Livy l. 35.)

3050. Eumenes sent his brother Attalus to Rome to let them know that Antiochus had crossed over the Hellespont with his army. The Etolians were ready to rise up in arms as soon as he

landed. The senate thanked Attalus and his absent brother, Eumenes. Attalus was housed at the public expense and given presents. (Livy. l. 35.)

3813b AM, 4523 JP, 191 BC

3051. About the middle of winter, Antiochus consulted with Demetrias how to carry on the war. Hannibal gave sound advice if it had been followed. It was not except that Polyxenidas was sent to bring the rest of the fleet and army from Asia. (Livy l. 36. Justin, l. 31. c. 5, 6. Appian. p. 93, 94.)

3052. Antiochus fell in love with a young maiden of Chaleis, the daughter of Cleoptolemus, his host. Even though Antiochus was almost 50, he set aside the matters of the war and thought only of marrying her. He called her by the name of Eubaea and spent all the next winter in banqueting and revels. Likewise his army spent all that season in luxury and pleasure. (Polyb. l. 20. in Athenaus, l. 10. c. 12. Diodor. Sic. & Dio. in Excerpt, Vales. p. 296. and 609. Liv. l. 36. Appian. p. 96, 98.)

3053. M. Acilius Glabrio, the consul, left Rome in a rich coat of armour to go against Antiochus. This was on the 5th day before the Nones that is May 3rd. We deduce this year by an eclipse that happened the following January. (Livy l. 36.)

3054. About the same time, ambassadors came to Rome from two kings, Philippus of Macedonia and Ptolemy of Egypt. Both offered their help against Antiochus with money and grain. Ptolemy brought in ready money, 1000 pounds in gold and 20,000 pounds in silver. Nothing was taken and the senate thanked them for their good will. When both of them offered to come in person with their armies into Etolia, the senate answered that they would not trouble Ptolemy. The senate and people of Rome would be happy if Philippus would assist M. Acilius, their consul, in whatever he needed. (Livy l. 36.)

3813c AM, 4523 JP, 191 BC

3055. Antiochus was defeated at Thermopylae in a battle against M. Acilius the consul and Cato a general in that army. (This battle is described by Livy, l. 36. by Plut. in Cato, Major, by Appia. in Syriac. & Fron. l. 2. Stratag.) He was forced to flee back to Asia and came to Ephesus with his new wife. (Livy, Justin, Appian, and Polyb. in Athenaus l. 10. c. 12.) In Tully's book "De Senect. Cato", Cato speaking of himself, said that he fought at Thermopylae under M. Acilius Glabrio in the 4th year after he had been consul. Plutarch in his life and Livy (l. 36.) affirm this that he was sent by the consul Acilius to Rome with the news of that victory. Antisthenes the historian reports to have followed this account and been written by Buplagus the Syrian. That Publius a Roman captain after this battle at Thermopylae, is gathered from Phlegon of Tralles, in his book De Mirabilibus. (c. 3.)

3056. When Antiochus was at Ephesus, he became careless and not afraid of the Romans. He thought that they would never cross over into Asia. When Hannibal had roused him from those idle thoughts, he sent for his forces from the inland countries to come down quickly to the seaside. He prepared his navy and made Polyxenidas, an exile of Rhodes his admiral. He crossed over again into Chersonesus and fortified it. He put garrisons into Sestus and Abydus where he thought the Romans would try to cross over into Asia. (Livy. l. 36. & Appia. p. 99.)

3814a AM, 4523 JP, 191 BC

3057. C. Livius Salinator was sent to succeed Attalus in the navy. On his way to Asia, Eumenes routed Polyxenidas, Antiochus' admiral. He sank 10 of his ships and captured 30 more losing only one ship and that one was from Carthage! They pursued Polyxenidas as far as Ephesus. Then they sent back the Rhodian fleet of 25 ships which arrived after the battle. Eumenes with his ships, came to Canas, a town of Lycia. Because the winter was coming, they drew their ships to land and fortified the place where they stayed with works for their defence. (Livy l. 63. Appian. p. 99, 100.)

3058. When this naval battle was fought at Coricus, Antiochus was gone to Magnesia near the mountain of Sipylus to gather his land forces together. When he heard of his naval defeat, he began to prepare a new navy so that he might not appear to be vanquished from the sea. He sent Hannibal into Syria to get ships from the Phoenicians. He ordered Polyxenidas to repair his ships that were damaged in the battle and to build new ones to make up his fleet again. Meanwhile, he made his winter quarters in Phrygia. He sent for help from all parts, even from Gallograecia. (Livy l. 36, 37 Appian. p. 100.) Using fear and his money, he convinced them also to join in arms with him. He thought their height and courage would terrify the Romans. (Appian. p. 89.)

3059. Ambassadors arrived at Rome from Ptolemy and Cleopatra to congratulate them for driving Antiochus out of Europe. He persuaded them to cross into Asia even as far as Syria. He showed that they were ready to do, whatever the Romans would request. The senate sent thanks to the king and queen for their good will and gave each of the ambassadors, 4000 pieces of brass money. (Livy. l. 37.)

3060. Antiochus left his son Seleucus with the army in Eolia, to hold the sea coast there in order. The Romans on the one side and Eumenes on the other were meddling with them everywhere. Seleucus spent all that winter partly in helping his friends and partly in plundering those whom he could not draw over to his side. (Livy l. 37.)

3814b AM, 4524 JP, 190 BC

3061. About the middle of winter, Eumenes with a company of 2000 foot soldiers and 100 cavalry came to Canas where the Roman fleet wintered. There he told them that if they wanted to, they could get much spoil from the country around Thyatira. He did not leave until he had persuaded Livius the admiral, to let him have 5000 men. He went with these and in a short time brought them back again loaded with an enormous amount of booty. (Livy l. 37.)

3062. In the interim, a rebellion happened in Phocaea. There were some who tried to draw the common people to Antiochus. The wintering of the Roman navy there had taxed them very heavily. They were required to furnish them with 500 sea clothes and coats. Grain became scarce so that the ships and garrison were forced to move from there and quarter elsewhere. The faction who sided with Antiochus were no longer afraid after this. However, the elders and chief men of the city stood firmly for the Romans. The leaders of the faction for Antiochus prevailed with the common people. (Livy l. 37.)

3063. Therefore, the magistrates of Phocaea, feared the opinion of the common people. They wisely sent their agents to Seleucus to ask him not to come near their city because they were resolved to do nothing until they saw the outcome of the war. When Seleucus was told that the common people were wholly for his father and that they were short of grain, he did not reply. He immediately marched toward them with his army. (Polyb. Legat. 18.)

3064. At Rome, both the new consuls, Lu. Scipio and Ca. Laelius Nepos, were ambitious to go into Greece. P. Scipio, on the behalf of his brother Lusius said that if they wished to send his brother there, he would go with him as his lieutenant. His words carried the day. They said who was more befitting to fight against Hannibal, as Scipio Africanus who had already vanquished him? (Cic. Philip. 11. Livy l. 37. Valer. Max. l. 5. c. 5. Justin l. 31. c. 7.)

3065. In those days, when Lu. Scipio was on his way against Antiochus and while the anniversary games in honour of Apollo were being celebrated, on the 5th of the Ides or the 9th of June, an eclipse occurred. On a very clear day it grew suddenly dark by an eclipse of the sun. (Livy l. 37.) This eclipse of the sun at Rome is confirmed by the astronomical account. To which if 95. Idus Quintiles, that is the 9th of our July corresponds then it follows that the 1st of January of the next year started on the 29th day of our August. So great was the confusion of the Roman calendar in those days.

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3066. About the beginning of spring, Pausistratus with 36 Rhodian ships, Livius with 30 Roman ships and Eumenes with 7 of his, sailed to the Hellespont. Livius first sailed into the port which was called, Portus Achaorum. From there they went up to Ilium and sacrificed to Minerva. They made a good impression and speech to the ambassadors of some the neighbouring cities, Eleus, Dardanus and Rhetteus. These all came and voluntarily surrendered themselves to him. He left 10 ships to blockade Abydus and went with the rest to the other side to besiege Sestos. After they surrendered, he prepared to return to the Asian side to besiege Abydus. (Livy l. 37. Appian. p. 101.)

3067. While these things happened in the Hellespont, Polyxenidas, the admiral of king Antiochus, told Pausistatus, the admiral of Rhodes, that he would betray the entire of Antiochus' fleet or most of it into his hands. He believed him and went to Samos. He did not keep a proper watch as he should have done. He was killed and lost the 29 ships which he had under his command. There escaped of all his fleet, 5 ships of Rhodes and 2 of the Isle of Cos. (Livy l. 37. Appian. p. 101.)

3068. At the same time Seleucus recovered Phocaea after a gate of the city opened to him. He and his army got in that way. While these things were happening in Eolia, Abydus had endured the siege for a number of days and by the valour of the king's garrison continued to hold out. Finally all grew weary of the business and the chief magistrates of the city with the good consent of the captain of the garrison sent to Livius to ask for conditions of surrender. At that very time, Livius heard of the destruction of the Rhodian navy. Livius would no longer stay to take in Abydus and to keep Hellespont. He with all his fleet set sail for Phocaea. When he found it held by a strong garrison of the king and that Seleucus was not far off with his army, he started wasting the sea coast. He took what spoil he could find in the area. He stayed only until Eumenes could overtake him with his fleet. Then he planned to go to Samos. He finally arrived

badly weather beaten. He joined his fleet with the Rhodians which consisted now of 20 ships under the command of Eudamus. (Livy l. 37.)

3069. After Livius had added the Rhodian ships to his fleet, he sailed immediately to Ephesus. He arranged his ships in order of battle before the very mouth of the port. When none came out against him, he divided his fleet into two parts. One part anchored in the very haven of the enemy and the other landed their men. They had ranged there far and near and gotten exceedingly much spoil. As they were returning with it to their ship, Andronicus a Macedonian, (Appian. calls him Nicander) captain of the garrison in Ephesus, sallied out against them and forced them to their ships. They abandoned most of their booty and returned immediately to Samos. L. Emilius Regillus the Praetor met them there. He was to succeed Livius in the charge of the navy. As Regillus was coming there from the Isle of Chios, Livius sent to meet him, 2 good ships of Rhodes of 4 tiers of oars a piece along with Eumenes himself in person with 2 more ships of 5 tiers of oars a piece. (Livy l. 37. & Appian. p. 102.)

3070. After sitting at Samos in council about naval matters, Emilius sailed with all his fleet to the very mouth of the port of Ephesus to terrify the enemy. Livius went to Patara in Lycia. Emilius was driven from Ephesus by a storm and so returned to Samos. The cities which Livius passed by Miletus, Myndus, Halicarnassus, Cnidus and Cos readily accepted him. Lycia did not welcomed him for he encountered both a storm at sea and the enemy at land. Therefore he returned to Greece again. After this, he spoke with the two Scipios who were at that time in Thessaly that he might then return to Italy. (Livy l. 37.)

3071. At Samos, Emilius the Praetor and Eumenes received letters from the Scipios. There was a truce with the Etolians and they were to march towards Hellespont. Also the Etolians said the same to Antiochus and his son Seleucus. (Polyb. Legat. 19.)

3072. Eumenes sent his agents into Achaia to make an association with them which the commons in a general assembly had ratified and sent to him a company of tall young men to assist him. (Polyb. Legat. 20.)

3073. L. Emilius with all his fleet passed by Miletus and the other cities of that coast and landed in the Bay of Bargillia. They went to Iassus, the city was held by a garrison of Antiochus' men. They sent to the magistrates and other chief men of the city to persuade them to surrender. They were told that they would do nothing. Therefore he drew up to the walls in order to besiege it. However, the exiles of Iassus who were among the Rhodians, prevailed with them and through Eumenes' mediation, they drew off and left the siege. (Livy l. 37.)

3074. Those of Heraclea in Pontus sent ambassadors to Emelius. He sent them a very kind and favourable answer in writing purporting that the senate of Rome would be their good friends. Further, neither their counsel nor concerns would be ignored whenever they should have an occasion to use them. (Memnon Excerpt. c. 28.)

3075. While Eumenes was away helping the Romans and Rhodians attack the sea towns of Lycia, Seleucus and his army invaded his country. They first came in an hostile manner to Elaea. When they were unable to take the city, they wasted all the country around it. From there he marched with all his forces to Pergamus itself, the capital city of this kingdom. Attalus, Eumenes' brother drew out and pitched his camp before the city walls. He had many skirmishes

with the enemy. He was too weak to fight them so he stayed within the walls and the city was besieged. (Memnon Excerpt. c. 28.)

3076. About the same time, Antiochus went from Apamea and camped first at Sardis, not far from his son Seleucus near the head of the Caicus River. He had with him a huge army made up of various nations. In it, the strongest most frightening squadron was the Gallograecians who had 4000 soldiers. With these and a few others, he went to ravage and waste all the country about Pergamus from one end to the other. (Memnon Excerpt. c. 28.)

3077. At Samos, Eumenes heard this and he was called away to take care of his own affairs at home. He sailed ship and with all his men and came to Elaea. From there he went to Pergamus before the enemy heard of his arrival. He sailed out from there often and made some small skirmishes with the enemy. A few days later both the Roman and the Rhodian fleet came from Samos to Elaea to help him. (Memnon Excerpt. c. 28.)

3078. Antiochus heard that there were so many fleets come together into the same port. A consul with his army was all ready in Macedonia and making provisions at Hellespont for his crossing into Asia. Antiochus thought it a good time to try for a peace with the Romans, Eumenes and the Rhodians all at once. Therefore he moved his camp and came to Elaea. After taking a little hill opposite the city, he left all his foot soldiers and with his cavalry (who were about 6000 men) and went down into a plain close to the walls of the city. He sent some commissioners into the city to ask for peace. Thereupon L. Emilius sent for Eumenes from Pergamus to come there to him. He advised what was the best course of action. Eudamus and Pamphilidas, the commanders of the Rhodian fleet, were also there giving advice. They said the Rhodians were not against a peace. Eumenes said that it was not for their honour to make a peace treaty. However they could not settle the matter at that time. Therefore Emelius sent Antiochus word that before the coming of the consul no peace could be made. When he had this reply, Antiochus started wasting the country all about Elaea. He leaf Seleucus to continue the siege before Pergamus and marched away in a rage with the rest of his army. He did not stop until he came into that rich country which was called Thebe's Campus, that is, the plain of Thebes. He made all manner of havock there and greatly enriched all his army for that present time. (Polyb. Legat. 21. Livy l. 37.)

3079. At the same time, the Acheans sent Diophanes of Megalopolis with 1000 foot soldiers and 100 cavalry came to Elaea for Eumenes. (Livy l. 37. with Polyb. Legat. 20.) These were old veterans and their captain was trained under Philopoen, the most famous commander of all the Greeks in his time. (Livy l. 37. Appian. p. 201. with Polyb. Legat. 20. p. 810. & in Excerpt. Vales. p. 110.)

3080. As soon as they were landed, Attalus sent some to show them the way and brought them to Pergamus. As soon as these Achaeans arrived, they made continual sallies against Seleucus to make him withdraw and leave that country. (Livy l. 37. and Appian. p. 102, 103.) However, Seleucus stayed in the area and annoyed his foes and helped his friends in those parts. (Livy l. 37.)

3081. While Antiochus marched in an hostile manner to Adramyteum, Emilius and Eumenes came by sea to rescue it. Thereupon Antiochus did not attack the town, but started plundering the country around it. He captured Peraea, a colony of the Mitylenians. Likewise he took Cottos,

Corylenus, Aphrodysians and Crene on the first assault. He then returned by Thyatira to Sardis. (Livy l. 37.)

3082. The Roman fleet with the Rhodians and Eumenes went first to Mitylene and from there returned to Elaea. They sailed to Phocaea and anchored at Baccius, an island very close to the city of Phocaea. They plundered their temples and monuments which they had spared before. When they came to the city, they found a company of 3000 of Antiochus' foot soldiers who had gotten in their before they came. Hence they did not besiege the place and returned again to the island where they were before. After they first ravaged the country around there, the Roman fleet returned to Elaea and Eumenes and the Rhodians to Samos. (Livy l. 37.)

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3083. About midsummer, the Rhodian fleet fought with Antiochus' navy. The Rhodian fleet had 32 ships of 4 tiers of oars and 4 others of 3 tiers of oars. Hannibal brought this fleet of 37 ships from Syria. Some were of an extraordinary size. The battle happened at Sida, a cape of Pamphylia. The Rhodians routed Hannibal but could not pursue him because their sailors were weak and sickly. However, to prevent him from joining with the old fleet, they sent Chariclitus with 20 ships to Patara and the port Megistus. A little after this, they sent Pamphyulidas with 4 more ships. (Livy. l. 37.) So Hannibal was blockaded in Pamphylia. (Appian. p. 104. see Emil. Prob. in Hannibal)

3084. When Antiochus came to Sardis, he sent ambassadors with letters to Prusias king of Bithynia who was surnamed Cynegus, that is the Hunter. He wanted Prusias to join with him against the Romans. This worried Prusias for the present. However, other letters came to him from the two brothers, Lu. and Pub. Scipio. These told him not to fear the Romans. This was especially true, when shortly after this, an embassy was sent to him from Rome. The leader of it was C. Livius, who recently commanded their fleet. When he spoke with them, he resolved to side with the Romans and to break off entirely with Antiochus. (Polyb. Legat, 22. p. 811, 812. Livy l. 37. Appian. p. 101.)

3085. When Antiochus saw no further hope of getting Prusias on his side, he moved from Sardis to Ephesus. There he viewed his fleet, which had been in preparation for a long time. He saw no other way to prevent the Romans from moving their land army into Asia. He had to make himself absolute master of the sea. He resolved to do what he could and to risk a naval battle. (Polyb. and Livy l. 37.)

3086. Therefore he immediately went to see whether he could take Notium, which was a town of the Cloephonians not far from Ephesus where he was. He hoped then when the Romans came to relieve their confederate town by land, admiral Polyxenidas would have an opportunity for a major naval victory. Polyxenidus had at that time under his command 89 or 90 good ships. Emilius and the Rhodians fought with him at Myonesus. Livy says that Emilius had 58 ships and the Rhodians, 22. Appianus says the Rhodians had 25. Polyxenidas was defeated and having a good wind on his back fled quickly back to Ephesus. He lost 42 ships (not 29 only, as Appian has it) of which 13 came quickly into the enemy hands with all the men in them. The Romans had only two leaking ships and a few others damaged. Polyxenidas captured a Rhodian ship and took it with him to Ephesus. This fight was made in December, (as the year went then at Rome). This appears by Macrobius, (l. 1. Saturnalium,) has written:

``that 11 Calend. January, &c. upon the 21st of December, was a feast dedicated to their Lares (i. e. their household gods). At this time, L. Emilius Regillus, praetor, in the war against Antiochus, vowed to build a temple in Campo Martio."

3087. Livy (Livy l. 40.) tells us his vow was performed 11 years later. There is also a copy, (but most falsely written) of a table, containing the manner of this victory, hung up by him on the doors not only of his new temple but also in that of Jupiter's in the capitol.

3088. Antiochus was disturbed by the news of this defeat. He was poorly advised to withdraw his garrison from Lysimachia lest they should fall into Roman hands. He raised his siege from Colophos and retired to Sardis. He sent letters to Ariarathes, his son-in-law in Cappadocia, to bring him troops from there and everywhere else that he could find men. (Livy l. 40.) Meanwhile he lay idly at Sardis wasting his time which might have been better spent in ordering his affairs elsewhere. (Polyb. Legat. 23.)

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3089. After this naval victory, Emilius sailed straight to Ephesus and arranged his ships in battle formation before the very mouth of the port. This publicly showed that Antiochus had lost the mastery of the sea. Emilius sailed to Chios and repaired his ships damaged in the battle. He sailed to Phocaea which had recently revolted from the Romans. He tried first to take it directly, but it later surrendered to him. He could not prevent his soldiers from plundering it. He returned to them their city, lands and their laws. With the approach of winter, he stayed there because the place had two ports. (Livy l. 37.)

3090. About the same time Lysimachia, which was well supplied with all kinds of provisions, welcomed the Roman generals and the two Scipios when they came. The Romans continued through the Chersonde to the Hellespont. They found everything already prepared by Eumenes for their crossing. They crossed over as if into a friend's country. No man hindered their journey. (Livy l. 37.)

3091. Antiochus was at his wits end and did not know what to do. He sent Heraclides of Byzantium to sue for peace with the Romans. He had instructions both in general to the council of war there and in particular to P. Scipio Africanus. The council replied to him that he must pay the cost of this war and surrender all Asia on this side the Taurus Mountains to the Romans. Antiochus could not imagine anything worse than if he were utterly defeated. He abandoned any attempts for peace and prepared for war. (Polyb. Legat. 23. Diod. Sic. Legat. 6, 7. published by Fulvi. Ursinus, Livy l. 37. Appian. p. 105.)

3092. L. Scipio the consul, journeyed to the Hellespont or Dardanus and Rhetaeus. All the people of both places came joyfully from their cities to greet them. He went from there to Ilium and pitched his camp in the plain which lay beside the walls there. He went up into the city and the citadel. He sacrificed to Minerva as the president and protectrix of that place. There was much joy and mutual congratulations between the men of Ilium and the Romans. They recounted how Aeneas and his captains that went from Troy to eventually found Rome, were

their country men. The Romans were just as proud that they were descended from them. They were like parents and children who had been separated by a long absence and now were joyfully reunited. (Livy l. 37. & Justin, l. 31. c. 8.) Demetrius Scepsius says of himself, that when he was a boy and came to Ilium, that he saw their houses lying in such a poor state that they had not so much as roof tiles to cover them with. (Strabo. l. 3. p. 594.)

3093. Scipio left there and after a 6 day march came to the head of the Caicus River. Eumenes met him with his forces. They made provision for food to carry with them for many days. They planned to attack Antiochus and settle the business before winter came. (Strabo. l. 3. p. 594.)

3094. P. Scipio Africanus became sick and was carried to Eleaea. He left his substitute, Cn. Domitius to take over his responsibilities. Antiochus intercepted Scipio in a plain near Thyatira not far from the enemy. He sent the young P. Scipio home to his father without a ransom. This was to ease his mind and to help him get well again. (See Polyb. Legat. 23. Livy l. 37. Justin, l. 31. c. 7. Appian. p. 105, 106. Aurel. Vict. de Vir. Illustr. p. 609.)

3095. The senate and people of Heraclea in Pontus sent an embassy to the Scipioes and desired that they would ratify and confirm that league which Emilius had previously made with them. This was done. They also prayed that Antiochus might be taken into the favour and friendship of the people of Rome. They drew up a general decree of the people at Heraclea and sent it to Antiochus. They advised him to abandon the war against the Romans. (Memnon, Excerpt. c. 28.)

3096. Florus, (Histor. Roman. l. 2. c. 8.) tells us that Antiochus had equipped his army with very large elephants all clad and glittering with gold, silver, scarlet and ivory from elephants. In / APC 1Ma 8:6 we read that he had 120 elephants. This is likely correct for he had 102 when he fought with Ptolemy and 150 later. (see notes on 3787 AM & 3799 AM from Polyb.) Livy says he had only 54 elephants, 70,000 foot soldiers and almost 12,000 cavalry. Appian tells us that he only had 70,000 troops in all. However, Florus greatly exaggerates when he says:

``He had 300,000 foot soldiers and as many cavalry and iron chariots in the field that day."

3097. Appian affirms that the Romans had only 30,000 foot soldiers. Livy says that of these, about 2000 Macedonians and Thracians were left to defend the camp.

3098. This battle was fought near to Magnesia at the foot of the Sipylus Hill. Hannibal was not there since he was still bottled up in Pamphylia with his fleet which he brought from Syria. P. Scipio Africanus was not there either because he was sick and in the city of Elaea. The day of the battle was misty. Antiochus, with so large an army, could not see both wings of his army at once. The dampness ruined the strings of the bows and thongs which they threw their darts with. Nevertheless they forced the right wing of the Roman army to run and flee to the camp. When Emilius who was on the left wing, saw them coming, he sent out his men to meet them. They threatened to kill them with their swords unless they returned into the battle. Thereupon, they found themselves hemmed in with their friends ahead of them and the enemies behind. Emilius also offered himself and 2000 of his men to go with them. They turned around and ran desperately into the throng of the enemy and made a vast slaughter of them. This was the turning point in the battle. Antiochus lost 50,000 foot soldiers and 4000 cavalry. (Livy l. 37. Eutrop.) Livy says 1400 were taken prisoner, Justin says 11,000. A few of the elephants were

killed and 15 were taken with their masters. A few of the Romans were wounded. They lost not more than 300 foot soldiers and 24 cavalry. Eumenes lost 25 men.

3099. Antiochus escaped with a few in his company. More joined him as he went and he came to Sardis with a reasonably sized army about next midnight. He heard that his son Seleucus and various of his friends fled to Celaenae near which there was a new city of Apamea built. Before day, he went by horse with his wife and daughter and came there to him. He left Zeno to hold Sardis. He made Timon the governor of the province of Lydia. The next day he went to Syria. He left some of his captains there to salvage what they could from this disaster. (Livy l. 37. Appian. p. 110. & Zonaras, from Dion.)

3100. When Polyxenidas, Antiochus' admiral, heard of this defeat he left Ephesus and sailed as far as Patara in Lycia. For fear of the Rhodian fleet which lay not far from Megistle, he went ashore with a few in his company and came by land to Syria. (Livy l. 37.)

3101. After this victory, ambassadors flocked in from all parts to Scipio. They firts came from Thyatira and Megnesia. then they came from Sardis, Trales, Magnesia upon the Maeander and Ephesus. They all surrendered themselves to him. After this all the cities of Asia did likewise. They submitted themselves wholly to his mercy and the sovereignty of the people of Rome. (Livy l. 37.)

3102. The consul then went to Sardis and his brother P. Scipio came from Elaea to meet him as soon as he was able to travel. About the same time Musaeus was sent as an herald from Antiochus. Through the mediation of P. Scipio, he obtained permission for him to send ambassadors to the consul to sue of peace. Shortly after this Antiochus sent ambassadors from Zeuxis the governor of Lydia and Antipater's brother's son came to him. They first talked with Eumenes who was not friendly toward them because of former quarrels between Antiochus and Eumenes. The ambassadors worked through P. Scipio to address the consul directly. The consul called a full council and listened to them. Thereupon, he offered the king the same conditions as he sent him from Hellespont before the battle at Magnesia. P. Scipio publicly proclaimed that the Roman custom was not to be humiliated by defeat nor become haughty in victory. Therefore, Antiochus must leave Europe and part with all Asia on this side of the Taurus Mountains. He must pay the cost of this war. He must pay 15,000 Euboic talents, 500 now 2500 when the senate and people of Rome had ratified the peace and 1000 talents a year in 12 instalments over 12 years. He must pay 400 talents to Eumenes for his damages and the surplus of grain which was owing to his father. He must surrender to the consul, Hannibal the Carthaginian and Thoas the Etolian and some others who had been the first instigators of this war. Lastly he must deliver 20 hostages to ensure compliance with these conditions. When Antipater and Zeuxis had accepted these conditions, it was unanimously agreed to send ambassadors to Rome for the ratification of this. The meeting adjourned. (Polyb. Legat. 24. Diod. Sic. Legat. 9. Livy l. 37. Justin, l. 31. c. 8. Appian. p. 111, 112.)

3103. After this, the consul divided his army and sent them away to their winter quarters. Some went to Magnesia, some to Tralles and Ephesus. (Polyb. & Livy. l. 37.)

3104. The consul went to Ephesus and Anitiochus sent him 500 talents as agreed as a down payment as well as the hostages whom he was to give. (Livy l. 37.) Among them was Antiochus, the king's youngest son. (Appian. p. 112, 113.) Although Zonaras (from Dion.) states that

Manlius Vulso, who succeeded Scipio, was the first who demanded him for a hostage.

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3105. M. Aurelius Cotta was sent by the consul to Rome with the king's ambassadors. Eumenes with the ambassadors from Eumenes, Rhodes, Smyrna, and almost of all the cities and states on this side of the Taurus Mountains went too. (Livy l. 37.)

3106. Manius Acilius Glabrio entered Rome in a triumph over Antiochus and the Eolians. (Livy l. 37.)

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3107. Cn. Manlius Vulso went as the consul in Asia. He was to take over the army which L. Scipio had. He brought with him 4000 foot soldiers and 200 cavalry from Rome. The Latins sent 8000 foot soldiers and 400 cavalry. At almost the same time as Manlius the consul had landed in Asia, Q. Fabius Labro came as praetor to take charge of the fleet. (Livy. l. 37.) When the new consul arrived at Ephesus in the beginning of the spring, L. Scipio turned the army over to him. When he had reviewed the troops, he made a speech to incite them to prepare for a war against the Gauls or Gallograecians. (Livy l. 37.) Fabius with the fleet, set sail for Crete to liberate any Romans and other Italians who were slaves there. He returned from there to Ephesus and sent 3 ships to Thracia. He ordered Antiochus' garrisons to withdraw from Enus and Maronea and then they were restored to their original liberty. (Livy. l. 37. in fi.)

3108. About the beginning of summer, Eumenes with the ambassadors came to Rome. Cotta first told the senate and later the common people what had happened in Asia. Then Eumenes was asked to speak by the senate. He told them what he had done in their service and what his request was to them. He was very moderate in his presentation. However, the Rhodians opposed him because of their own interests and that they sought the liberty of the Greek cities and states there. After both parties were heard, the Senate decreed that all the regions on this side of the Taurus Mountains which belonged to Antiochus, should be given to Eumenes. However Lycia and Caria, as far as to the Maeander River was given to the Rhodians. The rest of the cities in Asia which had been tributaries to Attalus, should pay tribute to Eumenes. Those that were tributaries of Antiochus should be free, and pay no tribute at all. (Polyb. Legat. 25. & 36. Diod. Sic. Legat. 10. Livy l. 37. & 38. Appia. in Syriac. p. 116.)

3109. Antipater and Zeuxis, the ambassadors of Antiochus, had a session in the senate and obtained a confirmation of peace for Antiochus upon such conditions as Scipio had given him in Asia. A while later, the people also ratified the same. Then they made a solemn league with sacrifices made with Antipater, chief of the embassy for Antiochus in the capitol to confirm the agreement. (Polyb. Legat. 25. Livy l. 37.) This league was etched in brass and solemnly hung up in the Capitol as other leagues were. A copy of it was sent to Manlius Vulso, the consul, who succeeded Scipio in Asia. (Appian. p. 113.)

3110. We read /APC 1Ma 8:7 that among other things, in this treaty it was agreed, that Antiochus himself and his successors would pay a large tribute to the Romans. He would give hostages for security and a part of his kingdom. By this agreement, Antiochus was to pay 12,000 talents over 12 years. These were Euboic talents not Attic talents as Livy seems to have

misunderstood from Polybius. These were of the purest Attic silver and weighted 80 Roman pounds each. In addition he had to give 540,000 bushels of grain and 20 hostages. The hostages would be changed every 3 years. Even though he lost part of the kingdom he still controlled Comagena, Syria and Judea, as in (Excerpt. Memnon.) In addition he had all the upper provinces beyond Euphrates, as Babylonia, Assyria, Susiana, and the rest. In the lower Asia he had Cilicia, although he was forbidden to come with his ships into the ports of Cilicia west of the Calycadnus River and the cape of Sarpedon. Also he could not wage war there. (Polyb. Legat. 27. & 35. Livy l. 37, 38. Appian. p. 112, 113.)

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3111. When the senate heard from the ambassadors of Smyrna and the other states of Asia, they sent 10 commissioners, as was their ancient custom, to settle all matters in Asia and to compose all differences between the states. (Polyb. Legat. 25. Diod. Sic. Legat. 10. Livy l. 37.)

3112. When there was peace between the Romans and Antiochus, there was a riot in Rome. Cn. Manlius in Asia did what he could to stir up trouble in Asia. He tried to get his hands on Antiochus if he could, but failed. Antiochus knew the consul's real intentions. Although he was often asked to come to a talk with the consul, he kept himself aloof and would not come to him. The consul was desirous to get him and came with his army to the divide on the top almost of the Taurus Mountains. He was unable to pick any quarrel against him or his allies. Therefore the consul attacked the Gallograecians, under the pretence that they had previously helped Antiochus in his war. There was no point driving Antiochus beyond the Taurus Mountains unless these fierce and warlike people were subdued also. Because Eumenes was at that time out of the country at Rome, the consul sent for Attalus, Eumenes' brother from Pergamus to come to him. The consul had moved from Ephesus to Magnesia. When Attalus received this summons, he came to him with 1000 foot soldiers and about 200 cavalry. They went together to the Harpalu River. Atheneus, another brother of Eumenes and Attalus, came to him with Leusus of Crete and Corragus, a Macedonian. Between them they brought an additional 1000 foot soldiers from various countries and 300 cavalry. (Livy. l. 38.)

3113. Ambassadors from the state of Alabanda came to the consul. They requested help in subduing a citadel that had recently revolted from them. The consul helped them recover the citadel. The consul continued on to the city of Antioch on the Meander River. Seleucus, the son of Antiochus, came there also as he might legally do by the articles with Scipio. He came to supply grain for the Roman army. The inhabitants of Taba, a city of Cilicia, bordering upon Pisidia, attacked the army of the Romans and paid for their pains 25 talents and 10,000 bushels of wheat. The inhabitants asked for mercy. The third day later they came to the back of the Chaus River and came to attack the city Eriza. They took it on the first assault. (Livy l. 38.)

3114. Moagetes the tyrant, who had under him three cities, Cybara, Syleum and Alymne or Alnida, was a cruel and subtle man. He could barely be made to purchase his peace at the price of 130 talents and 10,000 bushels of grain. (Livy l. 38. Polyb. Legat. 30,)

3115. When the consul had crossed the Colobatus River, ambassadors came to him from Isiodenes asking for help. The men of Termessa, a city in Pisidia, had joined with the inhabitants of Philomelia and plundered their country and city. They had besieged their citadel into which all their citizens with their wives and children had fled for safety. The consul took control of the

situation and marched towards Pamphylia. He raised the siege from before Isiodenes and pardoned the men of Termessa after they paid 50 talents of silver. The people of Aspendus and of Pamphylia were treated likewise. (Polyb. Legat. 32. Livy l. 38.)

3816a AM, 4525 JP, 189 BC

3116. The consul returned from Pamphylia to start his war against Gallogrecia or Galatia. He captured the city Cormasa and found a great deal of booty there. He left and as he proceeded on his way by the marshes of that country, ambassadors came to him from the city of Lysinoe and submitted to him. When he granted them his mercy, he came to the plain of Salagessa, in Pisidia. From there he took away a rich prey of cattle. Ambassadors came to him and presented him with a crown of gold of 50 talents in weight and with 20,000 bushels of barley and as many in wheat. Therefore he made peace with them. (Polyb. Legat. 32. Livy l. 38.)

3117. He went from there to the source of the Obryma River and camped at a place called the Aporis-town. The next day Seleucus came to him from Apamea. The consul sent away his soldiers that were sick or otherwise unserviceable to Apamea. He was supplied with guides. He found the cities abandoned everywhere by the inhabitants for fear of his coming. His army had so much spoil that they were barely able to march 5 miles a day. At that rate they came to the old Bendos and on the 3rd day after that into the country of Galatia. (Livy l. 38.)

3118. He had his camp there for a few days. In that time he sent his ambassadors to Epossognatus, who alone of all the kings of that country had remained loyal to Eumenes and had never helped Antiochus against the Romans. Thereupon, Epossognatus went to the rest of the kings of that country and asked them to submit to the Romans on fair and reasonable terms. (Livy l. 38. with Polyb. Lega. 33.) There were at that time, three kings of these Gauls, still called by their old names of Tolistobogians, Tectosagians and Trochmians. There names were, Ortiagon, Combolomarus and Gaulotus. (Livy l. 38.) Of the three Ortiagon was a man of great reputation for his bounty, prudence and martial valour. He was thought at that time to be ambitious of controlling the whole country. (Polyb. in Excerpt. Vales. p. 114. & Suidas in Ortiagon.)

3119. Meanwhile, ambassadors came to the consul as he camped in a village called Tyscon from Oroanda. They wanted his friendship which he finally gave to them for 200 talents of ready money. (Livy l. 38.)

3120. While the Romans besieged the citadel of the Galatians, called Cuballus, the enemy's cavalry came and attacked in a disorganized manner, some of the Roman army and killed them. The consul repelled the attack and killed some of them in their flight. He came with his army, without stopping any where on the way to the Sangarius River or Sagaris, which is a river in Galatia running through Phrygia into the Pontic Sea. (Livy l. 38.)

3121. Since the river was too deep to ford, he made a bridge and crossed the river on it. Some Balli or eunuchs of Cybele the mother of the gods sent by Attis and Battacus her priests from Pessinute and met him there with ornaments and other trinkets on them. They prophesied in a fantastic way and told him that the mother of the gods sent them to offer the Romans the victory and sovereignty of that country. The consul replied that he accepted the offer. He pitched his camp in the same place. (Livy l. 38. & Polyb. in Excerpt. Vales. p. 209.)

3122. The next day he came to Gordium. It was abandoned by the inhabitants but full of all kinds of provisions. While he was there, Epossognatus came to him and said that he had spoken with the kings of the Gauls but could not bring them to listen to reason. They with their wives and children and their main wealth were all retiring to the Mount Olympus. They planned to defend themselves and trusted in their arms and the location of the place. (Livy. l. 38. & Polyb. Legat. 33.) Those of the tribe Oroanda came soon after with more detailed news. The Tolistobogians had already taken the Mount of Olympus and the Tectosagians had taken another hill, called Magana. The Trochmians had left their wives and children with the Tectosagins and had joined forces with the Tolistobagians. (Livy l. 38.)

3123. The camp of these Gauls that were on Mount Olympus was attacked and taken by the consul and Attalus. Claudius Quadrigarius says that they fought twice in Mount Olympus. 40,000 men were killed. However, Valerius Antias says only 10,000 were killed. There is no doubt that 40,000 were killed since they had all sorts of people, young and old, of either sex in the mount. It was more like a colony than an army to fight with an enemy. The consul burnt all their arms in one fire and had all the spoil of them brought to him. He either sold all that was to be sold or equally divided it among his soldiers. (Livy l. 38.)

3124. Yet there still remained the war with the Tectosagians. The consul therefore marched towards them and came to a place called Ancyra, which was a great city there. They camped less than 10 miles from the enemy. There Chiomaris, Ortyagon's wife, was taken prisoner. A certain centurion had ravished her and when she got her chance she cut off his head and sent it to her husband who had gone home from Olympus. (Livy. l. 38. Florus, l. 2. c. 11. & Victor. De Vir. Illustr. c. 55.) This story is more fully told by Polybius, who says that he spoke with Chiomaris herself at Sardis. He added that he wondered at the wisdom of the woman. (Plutarch, De Clar. Mulier, i.e. of famous women.)

3125. While the consul camped at Ancyra, some ambassadors from the Tectosagians came to him asking him to move his camp further from there. They wanted this done before their kings agreed to a treaty with him about a peace. They, under the pretence of a parlay, ambushed a party of the Romans. Since they outnumbered the Romans, they killed many of them. They would have done more, had not some who were abroad foraging, heard their cry and came to their rescue. (Polyb. Legat. 34, Livy. l. 38.)

3126. The Romans were enraged by this. The next day the whole army marched and came where they were. They spent two days in viewing and considering the situation of the hill where they were. On the third, the consul drew out his army and divided them into three brigades. The main force of the enemy was in the Tectosagians and Trochmians who numbered 50,000 foot soldiers plus the cavalry. They could make no use of their cavalry in that craggy ground. They joined with the foot soldiers to the number of 10,000. The Cappadocians sent from Ariarathes and others from Morzes in the left wing and added 4000 more troops. When the battle was started, the Gauls were defeated and the Romans made a huge slaughter of them. The rest fled and every man shifted for himself. In the chase, the Romans slew 8000 more of them and the rest escaped over the Halys River.

3127. The next day the consul viewed the spoil as well as the prisoners. The men were gnawing the chains they were tied to with their teeth and offered themselves to be choked by each other. The spoil was very great. This was a most greedy and rapacious nation which had had the spoil

of all Asia on this side the Taurus Mountains for so many years. Later the Gauls that escaped came together naked and wounded, having lost all they had. They agreed among themselves to send to the Romans and sue for peace. The consul wanted them to follow him to Ephesus. It was past mid-autumn and he was desirous to get out of that cold air near the snowy Taurus Mountains and go to the sea side to winter his army. (Livy l. 38. with Appian. in Syriac. p. 115. & Flor. l. 7. c. 11.)

3128. At Rome, on the 1st of February, (according to their year, September 27th by ours,) L. Emilius Regillus held a triumph over Antiochus for the victory which he won at sea. (Livy l. 37.)

3129. About this time, the ten commissioners left Rome for Asia accompanied by those ambassadors and others who came from Asia. They came to Brundusium. L. and P. Scipio came from Asia to land in Italy. A few days later they entered Rome with a triumph. (Polyb. Legat. 25.) L. Scipio held a triumph over Antiochus on the last of February which was a leap year or the 16th of our November. This was almost a year after his consulship had expired. So that he might not seem inferior to his brother Africanus in any point, all men surnamed him Asiaticus. (Livy l. 38.)

3130. C. Manlius Vulso remained in Asia as a pro-consul for another year after his term as consul expired. (Livy l. 38.)

3816b AM, 4526 JP, 188 BC

3131. In the 4th year of the 147th Olympiad, ambassadors came to Manlius the proconsul while he was wintering at Ephesus. They came from all the cities, states and countries in Asia on this side of the Taurus Mountains to congratulate his victory over the Gauls. They presented him with crowns of gold. He entertained them all with so much respect and favour that he sent them away more glad and joyful than when they came. Ambassadors from the Gauls came to him as he had arranged to know on what conditions they might have their peace. He said that he would hear them about that matter when Eumenes came and not before. Ambassadors also came from Ariarathes king of Cappadocia, to ask his pardon and to redeem his offence with money in that he had assisted Antiochus, his father-in-law, in his war. He was fined 600 talents of silver, although Livy and Appian say only 200. Musaens also came to him from Antiochus. Manlius answered that he would meet with him at the borders of Pamphilia. He would take the 2500 talents and the grain which he was to pay according to the agreement made with L. Scipio by him. (Polyb. Legat. 35. Livy l. 38.)

3816c AM, 4526 JP, 188 BC

3132. At the beginning of the spring the consul reviewed his army. He and Attalus left Ephesus and on the 8th day came to Apamea. After he spent 3 days there, they left and in 3 days came with his army into Pamphylia to the place which he had appointed for his meeting with Antiochus. He stayed 3 days, and distributed wheat among his army which Antiochus had sent. The money Antiochus sent was consigned to one of the officers to be conveyed to Apamea. From there he went to Perga which was the only place in all that country which was defended by a garrison. When he was near it, the captain of the garrison came out to meet him and asked for 40 days, to ask Antiochus and to receive his answer as what to do concerning the surrender of

the place to him. This was granted and on the set day, the garrison left the place. (Livy l. 38.)

3133. About the same time near the beginning of summer, the 10 commissioners with Eumenes arrived at Ephesus. They stayed for only 2 days to settle their stomachs after the voyage. They left and came to Apamea. When the proconsul heard of their coming, he sent his brother L. Manlius with 4000 soldiers to Oroanda to demand from them the money that was in arrears. The proconsul wished for the ambassadors of Antiochus to follow him and returned with his army to Apamea. He found Eumenes there with the 10 commissioners and held a meeting with them as to what should be done. First, all agreed to ratify the peace previously made with Antiochus for its observance according as it was drawn up by the senate. (The details of the agreement are accurately given by Polybius and Livy.) Manlius the proconsul, in the presence of the king's ambassadors took a solemn oath to observe the agreement. After that he sent to Antiochus, Q. Minucius Thermus a colonel and his own brother, L. Manlius, who had just returned from Oroanda with the money which he was sent for. They were to take the same oath from Antiochus and to ratify all its conditions. (Livy l. 38. with Appian. p. 113.)

3134. The proconsul wrote his letters to Q. Fabius Labeo, who commanded the navy to come away immediately to Patara. He was to burn or destroy all the king's ships that were there. (Polyb. & Livy l. 38.)

3135. Labeo left Ephesus and came to Patara. There he burned or destroyed 50 ships of the king's. On the same journey, he recovered Thelmessus. The men there were surprised by the sudden coming of the Roman fleet. He sailed from Lycia. He sent word to Ephesus for those who were left there to follow him. He came through the middle of the islands on his way into Greece. He stayed a few days at Athens until his ships from Ephesus came. Then the whole fleet sailed for Italy. (Livy l. 38.)

3136. According to the peace treaty, the proconsul received the elephants from Antiochus which were at Apamea, according to Polybius. He gave them all to Eumenes. He then heard the disagreements between the cities and states resulting from the war and the new peace. Ariarathes king of Cappadocia had half his fine removed for Eumenes' sake, to whom he had then recently betrothed his daughter. (Livy l. 38.)

3137. At Apamea, the proconsul and the 10 commissioners heard all that came. They selected neutral places by the consent of all parties, to hear about the differences between city and city with respect to boundaries, revenue and the like. The proconsul and the commissioners for ever relieved the Colophonians who lived in Notium, the inhabitants of Cyma and Mylassa from paying tribute. The Clazomenae were freed from tribute and the Drymussa Island opposite their city was assigned to them. The Milesians were restored the place called Sacer Ager: that is, the holy country. They had abandoned it from fear of their enemies. For their zeal and readiness to help in the war, the peoples of Chios, Smyrna and Erythrae were given all the lands they wanted to have. They were given a singular recommendation for their actions. They of Phocaea had their laws and liberties fully restored to them along with all the territory which they possessed before the war began. (Polyb. Legat. 36. Livy l. 38.)

3138. They gave to Ilium, the cities and lands of Rhaetaeus and Gergithus. This was not so much for any great service which they had done but because these peoples were all related from the distant past. (Livy l. 38.)

3139. Before there where a few places, belonging to Pergamus and its jurisdiction, that is, only to the sea side near Elais and Adramyttium according to Strabo. (l. 13. p. 627.) They gave to Eumenes, Lysimachia and the Chersonese of Thracia on the European side. In Asia he received all Lycaonia, Myllus, Phrygia the greater and the less and all the countries of Lydia and Ionia. The towns which were free when the battle was fought with Antiochus were exempted. They also gave him Thralles, Ephesus and Telmessus in Lycia. Since he had previously controlled Mysia and king Prusias had captured it, this land was restored to him. They deferred the allocation of Pamphysia to the senate. Eumenes' ambassadors said it was on this side of the Taurus Mountains and the ambassadors of Antiochus said it lay beyond it. (Polyb. Legat. 35. Livy l. 37, 38.)

3140. The two Rhodian ambassadors Theaetaetus and Philophron, desired that they might have Lycia and Caria, according to a former decree of the Senate. Hipparchus and Satyrus, the ambassadors from Ilium, most earnestly asked the commissioners to consider the blood ties between them and the Lycians and to pardon the Lycians. The commissioners tried to satisfy both parties as best they could. They did not fine the Lycians as a favour to those from Ilium. However, they assigned the whole country of the Lycians to the Rhodians to satisfy their wishes too. The city of Telmessus and its forts and the country belonging to Ptolemy of Telmessus were not given to Rhodes. Caria and all beyond the Meander River was given to the Rhodians except for those places, which were free the day before the battle at Magnesia against Antiochus.

3141. The Lycians protested publicly that they would risk anything rather than be subject to Rhodes. They claimed that they were assigned by the commissioners friends and associates to them not as subjects.

3142. The commissioners according to the articles of the peace, demanded Hannibal from Antiochus. When Antiochus told Hannibal this, he fled from there and went to Gortyna in Crete. (Justin l. 32. c. 4. & Emil. Prob. in Hannib.) Yet the story is that when Antiochus was defeated by the Romans, Hannibal first fled to Artaxras in Armenia. Hannibal gave him much good counsel. He told him to build the capital city in Armenia, which was named after him and called Artaxata or Artaxiasata. (Plut. in Lucullo, Strabo, l. 11. p. 528.) Artaxias and Thariades or Zariadres were two captains in Antiochus' army. By his consent they previously ruled over all Armenia. The one man ruled over Greater Armenia and the other over the lesser. After Antiochus' defeat, they joined with the Romans and from them each obtained the title of a king in his own dominions. (Strabo Ibid. p. 531, 532.) It is most likely, that at the time when they made friends with the Romans, Hannibal escaped from there also and fled into Crete.

3143. When Antiochus had lost all of Asia, he said that he was very grateful to the Romans, for taking that troublesome area from him and confining him to a more mangeable estate. (Cic. pro Dejotaro. Valer. Maxim. l. 4. c. 1.)

3817a AM, 4526 JP, 188 BC

3144. When Cn. Manlius and the 10 commissioners had now settled all things, they went with the whole army toward the Hellespont and planned to settle matters in Galatia on the way. (Polyb. Legat. 36. c. 1.)

3145. They summoned those petty kings to them and gave them conditions of peace as they

thought fit. The substance of it was this. They should keep peace with Eumenes and warned them to stop their warring customs and stay within their own lands. (Livy l. 38.) These lands were that part of Phrygia, Paphlagonia, Mysia, where it borders on the mount Olympus and Cappadocia. This was occupied before by them and was now called Galatia, (Zonar ea Dione.) We read /APC 1Ma 8:2 that the Romans imposed a tribute on them. When the Romans had chastised the Galatians for their insolence towards them, they assumed the entire sovereignty of Asia on this side of the Taurus Mountains. They made the mountains the eastern boundary empire for that time. They spared the inhabitants there from that terror which they were formerly in from those fierce and barbarous Gauls. (Polyb. l. 3. p. 159. with Manlius his Oration, in Livy l. 38.)

3146. Manlius gathered all the ships which he could get in all that coast. Eumenes with his ships came to him. He used them to cross into Europe with his army. (Livy l. 38.)

3147. Antiochus marched with his army into his upper provinces (or as Jerome on Da 11 speaks, going to the remotest cities of his dominions.) He proclaimed his son Seleucus Philopator to be his successor. /APC 2Ma 9:23

3817 AM, 4527 JP, 187 BC

3148. Whether Antiochus felt over burdened with the heavy tribute imposed by the Romans or was just greedy and used the Roman tribute as an excuse, he committed sacrilege on his gods. He heard that the temple of Jupiter Belus in Elimaiis had large quantities of silver, gold and other precious jewels that were offered there. He planned to seize it all. He came into Elemaiis and pretended that the inhabitants of that place had revolted from him. At night, his army raided the temple and took an enormous amount of wealth from there. When the people heard of this, the peasants of the country came in and attacked his army and slew both him and them. (Diod. Sic. in Excerpt. Vales. p. 292, 298. Strabo, l. 16. p. 744. Justin, l. 32. c. 2.) Jerome on Da 11 says that he was slain in a fight against the inhabitants of Elemaiis. However, Arel. Victor. (de Vir. Illustr.) tells us, that he was slain by his drinking companions. Some of these he had beaten in a drunken fit and misused at a feast. Zonaras notes correctly from Dion, that this happened in the year when C. Flaminius and Emilius Lepidus were consuls of Rome.

3149. After his death Seleucus, surnamed Philopator, or as Josephus, (l. 12. c. 4.) Soter (which was indeed the surname of his son Demetrius) succeeded him in the kingdom. He reigned 12 years and was a lazy man and not powerful because of his father's great defeat by the Romans. (Appian. in Syriac. p. 131. with Porphy. Euseb. & Severns, Sulpitius.) When he assumed the kingdom, he had a son called Demetrius whose surname was Soter. According to Polybius (Legat. 107.) he was 23 years old when his uncle Antiochus Epiphanes, died. It is this Seleucus who is referred to in /APC 2Ma 3:1-3.

``When the Holy City lived in all peace, its laws were excellently well executed by reason of the piety of Onias the high priest. He was an utter enemy to all ungodliness. It came to pass that even kings themselves honoured this place and adorned the temple with many rich offerings. Seleucus himself, king of Asia, furnished all the cost out of his own coffers for the public ministry of the sacrifices."

3150. When Philopoemen was praetor or chief magistrate of the Achaeans, Demetrius of Athens

came as an ambassador of Ptolemy from Alexandria to renew his league with the Achaeans. They were very glad for this and sent to him their ambassadors, Lycortas, father to Polybius the historian, Theodoridas and Rhositeles of Sicyone. They were to take their oath to the king and also to receive his oath to them. (Polyb. Legat. 37.)

3818 AM, 4528 JP, 186 BC

3151. Cn. Manlius Vulso, contrary to the votes of the 10 commissioners, held a triumph in Rome over the Gauls in Asia, on the 5th day of March. (Livy l. 38. & 39.) Hannibal, having nothing else to do, wrote a book in Greek about the consul's deeds in Asia. He learned Greek from Sosilus, a Lacedemonian at Ilium who wrote the deeds of Hannibal in 7 volumes, according to Diod. Sic. (l. 26. Eclog.)

3152. When Aristaenus was praetor or chief magistrate in Achaia, the ambassadors returned home who were sent from there to king Ptolemy. The general assembly of that country met at Megalopolis. Before it Lycortas declared that according to their commission they had taken their oath to the king and received his oath to them. He added that they had brought a present from the king to the people of Achaia. They received enough brass arms to furnish 6000 targateers and 200 talents of brass in ready coin. (Polyb. Legat. 41.)

3153. Eumenes also sent his ambassadors to that meeting, to renew the league with them which had formerly been between them and his father. He promised to give them 120 talents to loan at interest, so that its income would help defray the cost of those who periodically came to their assemblies. They were all tempted by his generousity, but declined it. (Polyb. Legat. 41. & Diod. Sic. Legat. 13.)

3819 AM, 4529 JP, 185 BC

3154. Eumenes' ambassadors came to Rome, to request the ownership of the cities of Thracia, Enus and Maronaea which they claimed belonged to Eumenes which the Romans had given to him. They complained that Philippus, King of Macedonia had seized them by force and put garrisons in them. He had taken from there some inhabitants and settled them in Macedonia. To settle the matter, the senate sent Q. Caecilius Metellus, M. Baebius and Tib. Sempronius as a commission to Thessalonica to hear both sides of the dispute. (Polyb. Legat. 40, 42, Livy l. 39.)

3820 AM, 4530 JP, 184 BC

3155. When they returned to Rome, the ambassadors on either side said there was nothing but what they had already said before the commissioners at Thessalonica. The senate decreed a second commission, under Ap. Claudius, with instructions to expel all garrisons from Enus and Maronaea and to take all the sea coast of Thracia from the jurisdiction of Philippus and his Macedonians. (Polyb. Legat. 43, 44. & Livy l. 39.)

3156. At the same time, Arcus and Alcibiades, the two head men of Sparta came to Rome. In the senate they complained bitterly about Achaeans. Thereupon the senate thought fit to refer that cause to the same commissioners. (Polyb. Legat. 42. Pausan. in Achaic. p. 214.)

3157. Lycortas of Megalopolis, Polybius' father, the praetor of Achaia, called an assembly of the country. At it, Arcus and Alcibiades, who went to complain of them at Rome, were condemned to die for that act. (Livy l. 39. Pausan. in Achaic. p. 214.)

3158. A while after, the Roman ambassadors came into Achaia and the common council of Achaia met before them at Clitore in Arcadia. (Livy l. 39. Polyb. Legat. 43.) Their coming did not please the Achaeans especially when they saw Arcus and Alcibiades (whom they in a recent assembly had condemned to death) come with the ambassadors. Lycortas, like a magistrate, pleaded and upheld the cause of the Achaeans very boldly. However, the commissioners did not pay much attention to what he said and declared publicly and with joint consent that Arcus and Alcibiades were honest men. They had done the Achaeans no wrong at all and prevailed so far as to have the sentence against them reversed. (Livy l. 39. Pausan. in Achaic. p. 214.)

3159. When Hannibal had lived a long time very quietly at Gortyna in Crete, many envied him because of his great wealth. He filled some large chests with lead and deposited them in the temple of Diana as a treasure for safe keeping. (??) Thereupon the people, having such a pledge as that from him, were less envious of him. In the meantime he stole away to Prusias, surnamed, as I said before, the Hunter, king of Bithynia. He melted his gold into hollow statues of brass which he carried away with him. (Justin, l. 32. c. 4. & Emil. Probus, in Hannibal.)

3160. A little later Prusias broke his league with Eumenes, king of Pergamus now that he had Hannibal to manage his war for him. (Justin, l. 32. c. 4.) There was a fierce war between them on both land and sea. However, Eumenes with the help of the Romans, over-powered him. Since Prusias was poor and weak, Hannibal procured for him the help of some other kings and states and those from very warlike countries. (Emil. Prob.) Among them, he got the help of Philippus, king of Macedonia, who sent him Philocles his general with a large army to help him. (Polyb. Legat. 46.)

3821a AM, 4530 JP, 184 BC

3161. In the 149th Olympiad when M. Claudius Marcellus and Q. Fabius Labeo, first entered into their consulship, an embassy from Eumenes carried by Athenaeus his youngest brother came to Rome. He brought with him a crown of gold of 15,000 talents. He complained that Philippus had not withdrawn his garrisons from Thracia and that he sent help to Prusias, king of Bithynia, who had wilfully broken his league and made war on Eumenes. (Polyb. Legat. 46. Livy l. 39.) With the other ambassadors from Lacedemon, Arcus and Alcibiades came to the senate. (Polyb. Legat. 46.)

3821 AM, 4531 JP, 183 BC

3162. After Prusias was defeated by Eumenes on land, he tried to defeat him at sea but was too weak for Eumenes. Hannibal advised him to try to accomplish by craft what he could not do through plain force. Therefore, he put a number of all sorts of snakes into earthen vessels. In the middle of the fight these were to be hurled aboard the enemy's ships. He ordered his soldiers and sea-men, to attack only the ship that Eumenes was in and defend themselves from the rest as well as they could using these snakes. So that they would most certainly know what ship Eumenes was in, Prusias sent beforehand a letter to him by a herald. It was full of contempt and abuses against Eumenes. Therefore, when the battle was started, Prusias' men fought only

against the ship which Eumenes was in. Thereupon he was forced to flee. He would have died had he not landed on a shore where he had placed beforehand a company of troops for such emergencies. When Eumenes' other ships pressed close to the enemy, they threw their earthen pitchers full of snakes at them. These landed on the decks and broke releasing the snakes. At first this seemed ridiculous to them. When they could not move anywhere in the ship for the snakes and found themselves as bothered by their bites as with the arrows of their enemy, they abandoned the fight, and fled to their sea camp on the shore. (Justin l. 32. c. 4. Emil. Prob. in Hannibal.)

3163. Hannibal's tricks defeated Eumenes in that battle. In various other engagements Hannibal used various tricks to overcome Eumenes. Once when he advised Prusias to fight he would not because he said the entrails of the beasts forbid him to. Hannibal replied:

``What, will you rely more on a little piece of flesh in a calf than on the judgment of an old experienced captain in the field?" (Cic. De Divinae. l. 2. Plut. in his Treatise, De Exile, Valer Max. l. 3. c. 7.)

3164. Now when news of these doings came to Rome, ambassadors were sent immediately by the senate,to make a peace between the two kings and to demand Hannibal from Prusias. Polybius (Legat. 47.) tells us that Ti. Qu. Flaminius was sent ambassador at that time to both Prusias and also to Seleucus, king of Syria. Livy (l. 39. from Galerius Antias) says that Lu. Scipio Asiaticus and P. Scipio Nasica were sent as a commission with him to Prusias.

3165. Agesipolis, who before his legal age of maturity was king of Sparta, was sent with others to Rome from those who were banished from Lacedemon. On the way he was killed by pirates. (Polyb. Legat. 49.) Agesipolis was the son of Cleomenes the king of Sparta, who was slain in Alexandria. (See note on 3784 AM) He was legally taken for their king by the Ephori but was turned out again by those usurping tyrants who took over that state. They were Lycurgus, Machanidas and Nabis. (Polyb. l. 4. p. 304) Now that the lawful king was dead, Arcus, (of whom I spoke before from Polybius, Livy and Pausanias) was a most earnest and strong defender of his country's liberty against the Achaeans now that their power was now controlled by the Romans. He seems to have acquired the title of a king among them. Both writer (Josephus Antiq. l. 12. c. 4 & Euseb. in Chron.) state that Arcus the king of Lacedemon sent an embassy with his letters to Onias the 3rd., the son of Onias, the high priest at Jerusalem. These letters are preserved in Josephus. (Josephus Antiq. l. 12. c. 5. /APC 1Ma 12:1-23) This book was translated from the Hebrew, (for that book was originally written in Hebrew, as Jerome shows) and retains everywhere the brevity and Hebrewisms of it. In these letters, mention is made of the blood relationship between the Jews and Lacedemonians. This seems to have been taken from the mythological writings of the Greeks. An example of Claudius Iolaus in Stephanus Byzantinus in the word "Judea". That name of the Jews came from Judeus Sportones, a fellow soldier of Bacchus in his wars. Although Pausanias in his Corinthiaca, (p. 58.) assures us that the names of Sportones was completely unknown to the Spartan or Lacedemonians of his time.

3166. Eumenes started to make war with Prusias king of Bithynia and Ortyagon, one of the kings of the Gauls. (Prolog. Trogi, l. 32. with Polyb. l. 3. l. 159.)

3167. I think the death of Hannibal, happened in the consulship of L. Emilius Paulus and Cn. Baelius Pamphilus, for Polybius and Valerius Max. state that. It was not in the year before as

Atticus and Livy, who copied him, state. Nor was it in the following year as Sulpitius and in Emil. Probus, (in Hannibal.) write. Livy describes how he died. (Livy l. 39. in Justin l. 32. c. 4. in Plut. in the Life of I. Q. Flaminius to Dion. Quoted by Zonaras, in Emil. Brob. in Hannibal, and in Appianus in his Syriaca, p. 91.)

3822 AM, 4532 JP, 182 BC

3168. Hannibal stayed in a little citadel Prusias had given him. He made 7 doors which did not look like doors from the outside. If anyone came to attack the place, they would not place any guards there because they appeared not to be doors. Therefore when he heard that the king's soldiers were in the porch to break in on him, he went to get out at one of those blind back doors. When he found that contrary to his expectation, men were there to take him and the place was totally surrounded, he poisoned himself with the poison he always carried with him. He died at the age of 70 years. Concerning his death it is said that there was this oracle long before uttered.

``The land of Lybia, Hannibal's corpse shall cover."

3169. The word Lybia or Lybyssa, he always understood of Lybia in Africa. However, it was a little village in Bithynia near the seaside also by the same name. Pliny says: (l. 5. c. 22.)

``There was in those parts, a little town called Lybyssa, where is now nothing worth seeing, but only Hannibal's tomb."

3170. Pharnaces king of Pontus suddenly attacked the city of Synope and captured it. It remained the possession of his and his successors from that time on. (Strabo. l. 12. p. 545, 546.)

3171. In the second year of the 149th Olympiad ambassadors came to Rome from the two kings, Eumenes and Pharnaces who were at war with each other. Ambassadors came from Rhodes and complained of the injustice done to them at Synope, by Pharnaces. Thereupon Marius and others in commission with him were sent as ambassadors to examine the case of Synope and to compose all differences between the two kings. (Polyb. Legat. 52, 53. & Livy l. 40.)

3172. Hyrcanus (the son of Josephus, and nephew of Tobias) was sent to Seleucus to gather his tributes on the east side of the Jordan River. He built a good and most fortified citadel all of white marble which he called Tyros. It was located in the regions of Arabia and Judea on the other side Jordan not far from the land of Heshbon. He was governor of all that region during the last 7 years of Seleucus' reign. All that time there was a constant war with the Arabians and he made large slaughters of them, besides taking many prisoners and slaves. (Joseph. Antiq. l. 12. c. 4, 5.)

3173. Marcius and his commissioners returned to the senate after they investigated the situation between Eumenes and Pharnaces. They reported to the senate what they found. They said that Eumenes was fair and temperate in all his ways. However, Pharnaces was very greedy and hot tempered. (Polyb. Legat. 53.) They said he was the most violent and dangerous king they ever saw. (Polyb. in Excerpt. Vales. p. 130.)

3174. Ariarathes king of Cappadocia joined in with Eumenes of Pergamus to make war on Pharnaces, king of Pontus. All three at the same time sent their ambassadors to Rome. When the senate had heard them all, they said that they would send commissioners once more into those parts with power to hear and determine all matters between them. (Id. id. with l. 3. p. 159. Livy l. 40.)

3175. Pharnaces scorned the Romans and sent Leocritus in the middle of winter with an army of 10,000 men, to harass and ravage all the country of Galatia. (Polyb. Legat. 55.)

3176. The next spring, Pharnaces in person, mustered all his forces as if he would have attacked Cappadocia. (Polyb. Legat. 55.)

3177. Eumenes was grieved to see him transgress all bounds of law and honesty as he did. He and his brother Attalus who had recently returned from Rome, marched into Galatia against Leocritus. They did not find him there. When Carsignatus (or rather Epossognatus, as Fulvius Ursinus thinks it should be) and Gazotarius sent their ambassadors to desire them not to harm them for they were ready to do whatever they were told to do. Eumenes rejected them as men who had previously falsified and broken their faith and word to him. They went on against Pharnaces. (Polyb. Legat. 55.)

3178. At the end of the 5 day march, Eumenes with his brother came from Calpito or Calpia, a city of Bithynia to the Halys River. On the 6th day they came to Amisus, a city in Cappadocia. Here Ariarathes the king of that country, had joined his army with theirs. They all came into the plain of Amisus and they pitched camp. They were barely settled when news came that the commissioners came from Rome to make a peace between them. Thereupon Eumenes sent away his brother Attalus to welcome them into those parts. In the meantime he doubled his army and put them all into the best shape he could. (Polyb. Legat. 55.)

3179. The commissioners arrived and asked both parties to be at peace. Eumenes and Ariarathes replied with all their hearts they wanted peace and to do whatever else they would be pleased to ask. When the commissioners asked that during the treaty they would withdraw their forces from the enemy's country, Eumenes readily assented and the next morning ordered his forces back into Galatia. (Polyb. Legat. 55.)

3180. The commissioners then talked with Pharnaces and could not get him to come to any conference if Eumenes would be there. After much adieu, they persuaded him to send his ambassadors to some place by the sea side with full power there to make an agreement and that he would abide by the agreement. When his ambassadors came to the appointed place the conference began. Eumenes was ready to yield to any conditions but the ambassadors of Pharnaces behaved in such a way that the commissioners easily knew that Pharnaces had no intention of coming to any agreement. (Polyb. Legat. 55.)

3181. So the conference broke off and no peace was made between them. When the commissioners left Pergamus and Pharnaces' ambassadors departed, the war went on between them as before. Eumenes started to prepare all things necessary for it on his part. However, at the earnest insistance of the Rhodians, who desired his help against the Lycians, he let

Pharnaces alone for that time and went to help them. (Polyb. Legat. 55.)

3182. Leocritus, the general of Pharnaces' Forces, besieged Pius (or rather Teios) a town in Pontus. He forced the garrison which consisted of all mercenary soldiers, to surrender the town to him on the condition that they were granted safe conduct. Later Leocritus received an order from Pharnaces to kill them all because they had previously offended him. He pursued them on the way and killed them all. (Diod. Sec. in Excerpt. Vales. p. 302.)

3183. When Seleucus had assembled a reasonably sized army, he went to help Pharnaces. He was ready to cross the Taurus Mountains and then remembered that he was breaking the peace agreement with the Romans. He followed good advice, stopped the expedition and returned home again. (Polyb. Legat. 55.)

3824 AM, 4534 JP, 180 BC

3184. After this, Pharnaces entered an agreement with Attalus and the rest. They entered into a solemn league between them. Eumenes at that time was sick at Pergamus but was now well. When all was ratified that Attalus had done, he returned to Eumenes. He then sent him and the rest of his brothers to Rome. Everyone who knew what service they had done for the Romans in the wars in Asia, welcomed them heartily. The senate provided lodgings and a generous allowance for them at the public expense. Attalus complained to the senate of the wrongs that Pharnaces had done to them. He desired them to chastise him according to the severity of his offence. They answered him graciously and promised to send commissioners there, who would make a final accord between them. (Polyb. Legat. 56. Diod. Legat. 14.)

3185. Ptolemy Epiphanes desired a closer alliance with the Achaeans. He sent his ambassadors to them and promised them 10 ships, each of 50 oars a piece fully outfitted. The Achaeans considered that the offer was too good to be refused, as it amounted to the value of almost 10 talents. They willingly accepted it. They sent him their ambassadors, Lycortas with his son Polybius, (that is, the historian) even though he was legally too young to be an ambassador. They sent with them, Aratus, the son of Aratus the Sicyonian, with instructions both to thank the king for the arms and money, which he had previously sent them through Lycortas. They were to receive from him the 10 promised ships and to bring them into Peloponese. However, the embassy never went further than Achaia because they received news that Ptolemy had died. (Diod. Legat. 57.)

3186. When Ptolemy laid a trap to take Seleucus in, he sent on foot an army to go against him. One of his captains asked him, where he would get money to go through with what he planned to do. He replied:

``His friends were his treasure:''

3187. This saying spread quickly and his friends and captains in the army heard it. They thought it meant that he planned to enrich himself by impoverishing them. So they poisoned him. (Jerome on Da 11) Ptolemy Epiphanes, in Priscian the grammarian, is said by Cato to have been a most excellent and bountiful king. The truth is that for a long time, he carried himself very nobly and well. Later he was influenced by some followers of the court. He had Aristomenes whom he had formerly honoured as a father, to drink hemlock which killed him. He did more

acts of violence and cruelty and ruled his people more like a tyrant than a king. By these actions, he was so hated and despised by his subjects that they were ready to depose him. (Diod. Sic. in Excerpt. Vales. p. 294, 297.)

3188. At his death, he left two sons who were not of legal age. The oldest was called, Philometor, the younger, Physcon, (Josephus, l. 12. c. 5.) Ptolemaeus Philometor (whom Epiphanius incorrectly calls him Philopator) reigned after his father, 35 years. (Clan. Ptolemaus, in Can. Reg. Clemens Alexandrinus, Eusebius,) Others tell us the same less three months only.

3825 AM, 4535 JP, 179 BC

3189. Pharnaces found himself out powered by this unexpected and violent coming on of the enemy. He sent his ambassadors to Eumenes and Ariarathes and sued for peace. So this war between Eumenes and Ariarathes on the one side and Pharnaces and Mithridates the king of Armenia on the other concluded on these conditions. Pharnaces would not enter Galatia. He would break off all former agreements and leagues made with the Galatians. He would likewise leave Paphlagonia. The inhabitants he deported from there, he would now return home again with their arms. He would restore to Ariarathes, all the places which he had taken from him along with any hostages he had received from him. He would restore all the prisoners which he had taken without a ransom. He would turn over those who had left their king and defected to him. He would restore to Morzias and Ariarathes the 900 talents which he had taken from them and 300 more to Eumenes for his war expenses. Mithridates the king of Armenia would pay 300 talents for making war on Ariarathes which broke the league which he had made with Eumenes. This league, included all the important men of Asia and Artaxias, a petty king of the greater part of all Armenia and Acusilochus. On the European side, Gatalus of Sarmatia, and the free states of Heraclea, Mesembrya, Chersonesus, and Cyzicum were part of this league. As soon as the hostages came from Pharnaces, the armies broke up and every man went to his own home. (Polyb. Legat. 59.)

3826 AM, 4536 JP, 178 BC

3190. Teius was a town in Pontus which Prusias was to restore to Eumenes according to the league. Eumenes freely gave it back to him again and Prusias thanked him for that. (Polyb. Legat. 59.)

3191. After the death of Philippus, king of Macedonia, his son Persius, or Perseus succeeded him in the year when Q. Fulvius and L. Manlius, were consuls at Rome. He reigned 11 years (Livy l. 45.) or rather 10 years, 11 months as Porphyry more exactly says. (Scal. in Grac. Euseb. p. 229.)

3192. This begins the third period of Calippus.

3193. The Lycians sent their ambassadors to Rome to complain of the cruelty of the Rhodians. They were made subject to them by L. Carnelius Scipio. He said that the bondage which they endured under Antiochus in comparison to this was an excellent kind of liberty and freedom. They said there was now no difference between them and the very slaves whom they bought in the market. The senate was moved with this piteous complaint and gave them their letters to carry to the Rhodians. They had the Rhodians remember that the Romans put the Lycians under

their rule and protection. However, they were still to be free states under the sovereignty of the people of Rome. (Livy l. 41.)

3827 AM, 4537 JP, 177 BC

3194. Prusias married the sister of Perseus and Perseus the daughter of Seleucus called Laodice. The Rhodians with their fleet received and conveyed her into Macedonia to her husband. (Livy l. 42. Polyb. Legat. 60. Appia. Legat. 25.)

3195. The Rhodians persisted in their ways and now made an open war on the poor Lycians. The men of Xanthus sent their embassies for help to the Achaeans and to the people of Rome. Nicostratus headed up the embassy. (Polyb. Legat. 60.)

3196. The Lycians were already subdued by the Rhodians before their ambassadors could get an hearing with the senate of Rome. It was not until Tiberius and Claudius the consuls of that year had gone out against the Istrians and Agrians, that they saw the senate. When they were admitted, they plainly showed them the cruelty and oppression of the Rhodians against the poor Lycians that they prevailed with the senate to send ambassadors to Rhodes. They were to let them know, that when the senate had perused the acts and records which the 10 commissioners drew up in Asia, they found this. The Lycians, were by the Romans consigned to the Rhodians not as a gift to do with as they liked but to use them as friends and associates. This message was liked by the common sort in Rome who were offended with the Rhodians for their officiousness in bringing home Perseus' wife to him. They would have been content, to have seen the Rhodians and the Lycians fight it out so that the Rhodians might have some opporuniuty to spend their treasure and provisions which they had so much of. (??) (Polyb. Legat. 60.)

3828 AM, 4538 JP, 176 BC

3197. When the Roman commissioners came to Rhodes, the inhabitants were in an uproar. They said that since all things were now well settled in Lycia, why did they want to give an opportunity for more trouble there? When the Lycians heard what declaration the senate had made on their behalf, they began to revolt and protest publicly that they would endure anything to recover their just rights and liberty again. The Rhodians thought that the senate had been misinformed and abused by some false accusations from the Lycians. They sent Lycophron their ambassador, to Rome. When the senate had heard his errand they gave him an immediate answer. (Polyb. Legat. 61, 62.)

3198. Simon was a man of the tribe of Benjamin, and the head keeper of the temple. He had a disagreement with Onias the 3rd. the high priest. When he could not get his way, he went to Apollonius the governor of Coelosyria and Phoenicia. He told him, that there was am enormous amount of money in the treasury of the temple which the priests made no use of. Therefore it would be better in the king's coffers. When Apollimus told Seleucus this, he sent away his treasurer Heliodorus to Jerusalem to get the money from there. When he came, Onias the high priest told him, that it was true that there was some money in the temple, but that was the money of widows and orphans, who deposited it there for safe keeping. Some of the money belonged to Hyrcanus, the nephew of Tobias. (See note on 3812 AM.) and was a most honourable person. All that was there amounted to less than 400 talents of silver and 200 of gold. Such was the holiness of the place and of the thing itself that no man should take the money. When

Heliodorus disregarded the words of Onias and the tumult of the people who lamented the profaning of their temple, he was struck down by the angel of God in the very place. He was carried to his lodging half dead by his own servants that were around him. After he was restored to his health by the intercession and prayers to God made by Onias the high priest, he returned to Seleucus. He magnified the holiness of the temple and the power of God that dwelt there. This story is recorded in /APC 2Ma 3 and by Josephus in his book, psqi awtohratoroslogotnou. Josephus writes Apollonius for Heliodotus (Likewise do the Fasti Siculi.) This shows that this event happened a little before the death of Seleucus. By the articles between Antiochus and the Romans, Antiochus was to change his hostages and send new ones instead of the old at the end of every three years. To replace Antiochus Epiphanes, the younger son of the former Antiochus who was then a hostage at Rome, /APC 1Ma 1:10 Seleucus sent his son Demetrius. (Appian. in Syriac. p. 116.)

3199. Simon the Benjamite, that traitor of his country and the one who told of the money deposited in the temple, accused Onias the high priest. Onias was a man who was well respected by the city and country of the Jews. Simon said Onias had incited Heliodorus against the Jews and plotted all the evil against him and the king. When matters went so far that many murders were committed by Simon and his faction in the city, Apollonius grew very angry and backed him up in what he did. Onias went to Seleucus. /APC 2Ma 4:1-6. The writer of Jason of Cyrenia seems to say, that Seleucus was dead before he came. Although Eusebius in his Chron. says, that he found him alive and had Simon banished by the king.

3200. So I have I brought this chronicle of Asia and Egypt to the beginning of the time of Antiochus Epiphanes and the history of the Maccabees. I shall continue it until the time of the utter destruction of Jerusalem under the Emperor Vespasian. This together with the Annals of the New Testament and a brief history of the church during that time until the beginning of the fourth century after Christ, I plan to make after this, if God grant me life and health.

Glory be to God on High.

FINIS

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The Latter Part
of

THE ANNALS

of
JAMES USSHER,
Archbishop of Armagh:
Containing besides that of the
MACCHABEES
AND
NEW TESTAMENT
The History of all the remarkable Occurrences transacted during the
ROMAN EMPIRE
which began under C. Julius, and Octavian:
With the most considerable Passages in all Asia and Egypt:
CONTINUED
From the beginning of the Reign of Antiochus Epiphanes,
to the beginning of the Empire of Vespasian, and the utter
Destruction and Abolition
of the Temple and Commonwealth of the Jews.

LONDON,
Printed by E. Tyler, for F. Crook,
and G. Bedell, 1658.

THE EPISTLE TO THE READER

3201. You have here the other volume of my annals, which you will find more fully the history of Rhodes and the isles between Asia and Europe. For although formerly, to make the work more manageable, I resolved to associate them with Greece. Yet considering, that in the division of the Eastern Empire, the province of the isles is attributed to the Asian part, I also thought good later to place them with Asia. Those things which I produce concerning this history, you have on the authority of the authors who relate them. I have left the judgment of such things to those learned men, who make it their business to deal with them. In the citing of Cornelius Tacitus, I have observed the edition of Bereggerus and Freinshemius since it is divided into chapters. Concerning the history of the apostolic times, it does not seem adequate. I shall (if God Almighty affords me life and strength to finish that work) give you an account in my Sacred Chronology.

James Ussher

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A CHRONICLE
OF
The Asiatic and Egyptian Affairs, carried on from the beginning of the times of the MACCHABEES, until the Destruction of the Jewish Commonwealth under Vespasian.

3829 AM, 4539 JP, 175 BC

3202. Antiochus, son of Antiochus the Great, returned from Rome (where he was held hostage) and came to Athens. His brother Seleucus, by the treachery of Heliodorus was murdered. However, Eumenes and Attalus expelled Heliodorus, who planned to take over the kingdom of Syria. They gave Antiochus that kingdom. They hoped by this good turn, they might oblige him to be their friend. They began to grow jealous of the Romans through some small injustice they received. (Appian. in Syriac. p. 116, 117.)

3203. Demetrius, son of Seleucus, to whom the kingdom rightly belonged, was 10 years old and was held hostage at Rome at this time. Apollonius was raised with him and was a good friend of Seleucus. After the death of Seleucus, he left the court to Miletum. (Polyb. Legat. 114.) The Syrians called their new king Antiochus, "Epiphanes", or "Illustrious", because when strangers tried to take over the kingdom, he appeared bravely to his people in vindication of his ancestor's title. (Appia. in Syriac. p. 177.) Polybius thought he should be more correctly called "Epimanes" or "the frantic" because of his wild behaviour. (apud Atheneum l. 2. c. 2. l. 5. c. 4. & l. 10 c. 12.)

3204. When he became king of Syria, he behaved most unusually for a king. First he secretly left his royal palace and his servants knew nothing about it. He unadvisedly wandered about the city with only one or two companions with him. Moreover, he was pleased to talk and drink with the common people and with aliens and strangers of the lowest estate. If he heard of any young men that had a merry party, he came with his wine and music to the revels. This so startled those there at the strangeness of the action, that they either fled when he came or from fear sat still in silence. Lastly, he set aside his royal garment and put on a coat like the ones worn by the officials of Rome. He greeted every ordinary man that he met with and sometimes asked for a position of the edile or to be a tribune of the people. At last, by the will of the people, he obtained the place of a magistrate. According to the Roman custom, he sat in his ivory chair and gave judgment. He settled the law suits and disputes of the citizens with that industry and diligence that everyone who was wise, doubted his actions. Some think he was indiscrete, some imprudent and others mad. (Diod. Sic. in Excertp. Vales. p. 305, 306.) Atheneus also says the same things.(in the previously cited l. 5 c. 14. & l. 10. c. 12. from Polybius' histories, l. 26.) Livy also translated this into his 41st book, as one may see in that fragment, which Charles Sigonius falsely attributes to of Perseus.

3205. Antiochus began his reign in the 137th. and died in the 149th year of the kingdom of the Greeks (or of the Macedonians, from the time of Seleucus.) /APC 1Ma 1:10 6:16 Johannes Malela Antiochenus, in his Chronicle says he ruled 12 years but Porphyrie, Eusebius, Jerome, Sulpitius Severus and others say only 11. To reconcile this we must say that at the end of the 137th year Antiochus began to rule and at the beginning of the 149th year (from the spring of the season, as this author uses to reckon) he ended his reign, (viz.) 11 years plus a few months.

3206. Antiochus was not at the first acknowledged king by those that favoured Ptolemy Philometor. Some time later he obtained the title under the pretence of clemency, as Jerome states in his commentary upon the 11th chapter of Daniel. He made an alliance with Eumenes and powerfully ruled over Syria and the neighbouring nations. The government of Babylon was committed to Timarchus but the custody of the treasury to Heraclidas' brother. The two brethren were united together by immoral commerce. (Appian. in Syriac. p. 117.)

3207. Hyrcanus, the son of Joseph, and grandchild of Tobias saw Antiochus become very strong. He feared least he come under his kingdom and would be punished for what he had done against the Arabians. He killed himself and Antiochus seized his whole estate. (Josephus, l. 12. c. 4.)

3208. Jason, son of Simon the 2nd, high priest, was weary of the high priesthood of Onias the 3rd, his brother. So that he might obtain the priesthood himself, he promised Antiochus 360 talents of silver and 80 talents from other sources. Moreover he added 150 more talents if he was given authority to set up a gymnasium to train the youth at Jerusalem and subdue those of Jerusalem into the same conditions of the citizens of Antioch. The covetous king readily agreed to these conditions. Jason removed his brother Onias and became the high priest. When he had taken over the government, he began to treat his own country men like Greeks and he eliminated the royal privileges granted of special favour to the Jews obtained through John the father of Eupolemus who later went to be an ambassador to Rome. He put down the governments which were according to law and he brought in new customs which were contrary to the law. /APC 2Ma 4:7-11 Josephus affirms this that Onias the 3rd who died about the time was removed and replaced by his brother Jesus who wished to be called Jason. After 3 years, Jason was removed from the high priesthood, by the actions of Menelaus, the new high priest and Tobais' sons (or grandchildren of Hyrcanus' brother.) The Greek customs were introduced. (Joseph. Antiq. l. 12. c. 5.) However, the same writer, in his small treatise of the Maccabees, states the matters differently and close enough to the Maccabian account (except for the error in the annual tribute):

``Antiochus removed Onias from the high priesthood and substituted Jason his brother. He promised to pay him yearly 3660 talents. When he became priest and leader of the people, he subdued the nation and abandoned their ancient manners and institutions and led them into all iniquity. He established a gymnasium in the fortress of our country and abolished the care of the temple."

3830 AM, 4540 JP, 174 BC

3209. In the 7th year of Philometor, 574th year of Nabonasser and the 27th Phamenoth according to the Egyptians, (May 1st) the moon was eclipsed 2 hours after midnight at Alexandria. (Ptol. l. 6. c. 5.)

3210. The Greeks made a 6 month truce in their hostilities. Later a more serious war started. However, when Q. Minutius the legate came with 10 ships from the Romans to settle their disputes, they again hoped for peace. (Livy, l. 41.)

3211. About the same time, Eumenes incited the Lycians to revolt from the Rhodians. Eumenes' garrisons attacked certain citadels and lands located in the utmost bounds of the opposite

continent of the Rhodians. (Polyb. Legat. 61. & 67. Livy l. 41, 42.)

3212. Certain apostate Jews who agreed with Onias the false high priest, procured the authority from king Antiochus of living according to the ordinances of the Gentiles and erected a gymnasium beneath the very tower of Sion. They forced the main young men to submit to the laws of the school, by wearing an hat and by concealing their circumcision. When they were fighting naked they would still look like Greeks. So popular were the Greek fashions and the increase of heathen customs, that the priests had no courage to serve any more at the altar. They despised the temple and neglected the sacrifices. They eagerly became involved in the games. / APC 1Ma 1:11,15 2Ma 4:12,15 cf. (Josephus, l. 12. c. 6.)

3213. When Antiochus attended the games that were held every 5th year at Tyre, the impious Jason sent special messengers there from Jerusalem who were inhabitants of the city of Antioch, to carry 300 or (as it is much more correctly in the manuscript book of the Earl of Arundel's library) 3300 drachmes of silver to the sacrifice of Hercules. However, the bearers of the money used it to build ships. /APC 2Ma 4:18-20

3831 AM, 4541 JP, 173 BC

3214. The ambassadors sent from king Antiochus came to Rome. The head of the delegation was Apollonius whom the Roman ambassadors who were in Syria said was highly regarded by the king and most friendly to the Roman people. When they came into the senate, the brought the tribute due from the king. They excused the late payment of it. They also brought as a gift vessels of gold weighing 500 pounds. Apollonius added:

``The king requested that the society and friendship which was with his father, should be renewed with himself. The Roman people should lay such injunctions on him as were to be imposed on a faithful and confederate king. He would in no wise be lacking in any service to them. He noted that the attitudes of the senate were so great toward him while he was at Rome and such the civility of the youth that he was treated by all as a king and not as an hostage."

3215. The ambassadors received a kind answer and A. Attilius, mayor of the city, was asked to renew with Antiochus that league which was with his father. The treasurers of the city received the money, the censers and the golden vessels. It was committed to their charge to distribute to such temples as should be thought fitting. The ambassador was sent a reward of an 100,000 pieces of coin. His lodging was given to him gratis and his expenses paid while he stayed in Italy. (Livy l. 42.)

3216. Antiochus had a son, Antiochus Eupator born to him. He died at the age of 9 years. (Appian. Syriac. p. 117. & 131.)

3217. Cleopatra, the beloved mother of Ptolemy Philometor, the daughter of Antiochus the Great and the sister of Antiochus Epiphanes died. She had received from her father as a dowry, Coelosyria, (or at least a great part of it.) Eulaius the Eunuch, foster-father of Philometor and Lomus was governing Egypt. He demanded Coelosyria from Antiochus Epiphanes since he claimed it was fraudulently seized. This was the basis of the war between the uncle and the youth, as Porphyrie relates from the Alexandrian Histories of Callinicus Sutorius, (in Jerome on Da 11) The justification for Philometor in re-demanding Coelosyria, was that Antiochus the

Great, father of Epiphanes, unjustly took away Coelosyria from Ptolemy Epiphanes, father of Philometor, when he was under age. Later Antiochus restored it to him with his daughter Cleopatra as her dowry. Antiochus Epiphanes on the contrary asserted that from the time when his father overcame the father of Philometor at Parium, Coelosyria was always subject to the kings of Syria and firmly denied that it was given by his father to Cleopatra the mother of Philometor for her dowry. (Polyg. Legat. 72. & 82.)

3218. At that time Philometor began to reign and the coronation ceremonies were performed. / APC 2Ma 4:21 Ptolemy, son of Dorymenis surnamed Macron, displayed his wisdom. When he had received the government of the island of Cyprus when the king was a child, he gave nothing of the king's money to the stewards. When the king became of age, he sent an enormous amount of money to Alexandria. The king and all the courtiers very highly commended his former parsimony. (Polyb. l. 27. in the collections of Valesius, p. 126.)

3219. Antiochus sent to Egypt Apollonius, son of Menestheus, to the coronation of Philometor the king. When he knew that he was in disfavour with Philometer, he fortified himself against him. When he came to Joppa, he took his journey to Jerusalem. He was honourably received by Jason and the city. He entered the city by torch light and with great shoutings. From there Antiochus went into Phoenicia with his army. /APC 2Ma 4:21,22

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3220. Three years after Jason was made the high priest by Antiochus, he sent Menelaus, the brother of Simon the Benjamite a traitor, that he might bring to the king the promised money and advise him of necessary affairs. Menelaus used the opportunity of his embassy for his own advantage in the same way Jason usurped his brother Onias, Menelaus usurped Jason. He promised the king 300 talents of silver more than what Jason promised so that he would be the high priest instead of Jason. (/APC 2Ma 4:23-25 Sever. Sulpic. Histor. Sacr. l. 2.) Josephus states that Menelaus was first called Onias and was brother to Onias the 3rd and to Jason himself and the youngest son of Simon, the second, the high priest. (Antiq. l. 12. c. 6. cf. l. 15. c. 3.)

3221. When Menelaus secured the government of Judah, he expelled Jason into the country of the Ammonites. He did not pay any of the money which he had promised to the king. /APC 2Ma 4:25-27

3222. When Cius Popilius Lenas and Publius Aelius Ligur were consuls, Valerius Antias states that Attalus, the brother of Eumenes came to Rome. He accused Perseus, the king of the Macedonians of crimes and wanted to know who was backing his war effort. The Annals of the most, and such to whom you would give the better credit, affirm that Eumenes came in person to Rome. Eumenes was entertained with the highest honour and brought into the senate. He said that the reason he came to Rome, besides the desire of seeing the gods and men by whose benefit he was in such a good state was that he might publicly advise the senate to oppose the actions of Perseus. (Livy l. 42. Appian. Legat, 25. a Fulv. Ursino, edit.) This matter was kept so secret that before the war was finished and Perseus taken prisoner, it was not known what Eumenes said or what the senate replied. (Livy l. 42. Valer. Maximus, l. 2. c. 2.)

3223. Some days later, Satyrus a leader of the ambassadors of the Rhodians, accused Eumenes before the senate. He said Eumenes had stirred up the country of the Lycians against the

Rhodians and was more troublesome in Asia than Antiochus. Although he made a good speech, Eumenes was still held in high regard by the Romans. He was given all honours, most generous gifts with a chariot of state and an ivory staff. (Livy l. 42. Diod. Sic. 9. Legat 16. a Fulv. Ursino, edit.)

3224. Eumenes, returned from Rome into his kingdom. He left Cirra for the temple of Delphi that he might sacrifice to Apollo. On the way he was ambushed by men hired by Perseus. They tumbled down two vast stones on him. One bruised the king's head and the other injured his shoulder. They heaped many stones on him after he fell from a steep place. The next day, when he revived, his friends brought him to the ship. From there they sailed to Corinth. From Corinth, their ships were carried over the neck of the isthmus to Aegina. His recovery was kept so secret that the news of his death was reported to Asia and Rome. (Livy l. 42. Appian. Legat. 25.)

3225. Attalus gave more credit to these reports than he should. He did not confer with the governor of the citadel of Pergamos as to who should be the next king. He assumed the kingdom and married Stratonice, his brother's wife, the daughter of Ariarathes, king of the Cappadocians. He rushed too quickly into her embraces. Not long afterwards, he heard that his brother lived and was coming to Pergamos. He set aside his diadem. He with the guard, according to custom, went to meet Eumenes and carried an halberd. Eumenes greeted him in a friendly and honourable manner. He cheerfully greeted the queen. However he whispered nevertheless into his brother's ear:

Until thou seest that I am dead, Approach not rashly to my bed.

3226. Eumenes treated Attalus with the same friendship as before for the rest of his life in spite of these events. (Livy l. 42. Diod. Sic. in Excerpt. Valesi. p. 306. Plutarch in Apophthegm & l. pei fladelfia

3227. For the recent wickedness of Perseus against him and for ancient hatred between their countries, Eumenes prepared a war with all his strength. Ambassadors came to him from Rome and congratulated him on his escape from so great a danger. (Livy l. 42.)

3228. After that, Ariarathes king of the Cappadocians, had by his wife Antiochis, daughter to Antiochus the Great, two daughters, and one son. The son was first named Mithredates and then called Ariarathes. His wife thought she would be barren and had procured two other sons for him. The king sent Ariarathes the older with a good estate to Rome. The younger was called Olophernes or Orophernes and was sent into Ionia. He did not want them to contend with his genuine son about the kingdom. (Diod. Sic. l. 31. in Photii. Bibliothec. cod. 244.) This year therefore he sent Ariarathes his genuine son to be educated at Rome and that from a child he might be accustomed to the manners and men of Rome. He requested that they would permit him to be not under the custody of hosts as is the custom of private individuals. He wanted him under the charge of public care and tuition. The embassy of the king was well received by the senate. They decreed that Cieius Sicinius the mayor, should appoint a furnished house where the king's son and his retinue might live. (Livy l. 42.)

3229. The Romans sent ambassadors to their confederate kings, Eumenes, Antiochus, Ariarathes, Masanissa and Ptolemy, king of Eygpt. Others were sent into Greece, Thessalie, Epirus, Acarnania and the islands. They were to unite in a war against Perseus. (Appian. Legat.

25.) T. Claudius Nero and M. Decimius were sent to verify the loyalty of Asia and the islands. They were commanded also to go to Crete and Rhodes to renew their friendships. They were to discover whether the minds of their confederates had been courted by king Perseus. (Livy l. 42.)

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3230. When delegates that had been sent to the confederate kings had returned from Asia, they stated that they had conferred with Eumenes in Asia, Antiochus in Syria and Ptolemy in Alexandria. All of them had been solicited by the embassies of Perseus but had remained loyal to the Romans and promised to do what the Romans thought best. Likewise they reported that the confederate cities remained loyal with the possible exception of Rhodes who were inclined toward Perseus. The Rhodian ambassadors came to clear themselves of these charges which they knew were circulating as rumours. It was thought fitting that when the new consuls entered their office that a senate should be convened for them. (Livy l. 42.)

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3231. The consuls, P. Licinius, and C. Cassius, with all the kings and cities in Asia and Europe now turned their attention to the pending war between Macedonia and Rome. Eumenes was eager for the war because of ancient animosities between the two peoples and because Perseus had almost killed him at Delphi. Prusias king of Bithynia, resolved to stay out of the conflict. He did not think it proper to fight with the Romans against his wife's brother. If Perseus should win, he could easily obtain pardon through his wife who was the sister to Perseus. Ariarathes king of the Cappadocians promised to help the Romans. He had an alliance with Eumenes and joined all councils of war and peace. Antiochus eyed the kingdom of Egypt for he despised the youth of the king and the sloth of his tutors. He thought the dispute over Coelosyria would be a good reason for the war against Egypt. He could fight this war while the Romans were busy in the Macedonian war. However, he generously promised help to all the kings through his own delegates to the senate and to their ambassadors. The young Ptolemy was still controlled by his tutors. They prepared for war against Antiochus to retake Coelosyria. They also made generous promises for the Macedonian war. (Livy l. 42.) Ptolemy king of Egypt, Ariarathes of Cappadocia, Eumenes of Asia and Masanissa of Numidia all helped the Romans. (Oros. l. 4. c. 20.)

3232. Three ambassadors, A. Posthumius Albinus, C. Decius and A. Licvinius Nerva, were sent from the Romans to the Greeks who sent archers for the war. (Livy l. 42.)

3233. Three other ambassadors, T. Clausius Tiberius, P. Posthuminus and M. Junius were sent into the islands and the cities of Asia. These were to urge their confederates to help fight against Perseus. They concentrated their efforts on the larger cities first for they knew that the smaller cities would follow the lead of the larger ones. The Rhodians were judged to be the wealthiest and have the most business interests in that region. They supplied 40 ships by the authority of Hegesilochus who was at that time in the Prytanis or head of the government. As soon as he knew the Romans planned to wage war with Perseus, he exhorted his citizens that they should ally themselves with the Romans. They should send the same help to the Romans they gave in the war with Antiochus and before that, with Philip. The Rhodians should enlist the help of their naval allies to assemble this fleet. They should eagerly do this to effectively kill the rumours spread by Eumenes against them. As a result of this when the ambassadors from Rome came,

the Rhodians showed them a fleet of 40 ships prepared and equipped for war. Their action had a great influence on the rest of the cities of Asia. (Livy l. 42. Polyb. Legat. 64.)

3234. After Perseus had a conference with the Romans, he wrote all the reasons supporting his position and what the other side alleged. This was so contrived to put him in a favourable light. This was copied and sent by couriers to the other cities. However, he ordered Antenor and Philip to go as ambassadors to Rhodes. When they came there, they gave the letters to the magistrates. After a few days the senate received a request from the Rhodians that for the present they would not get involved in this war on either side. If the Romans should undertake against the laws of the league to war with Perseus and the Macedonians, that they should endeavour to bring them to terms of the agreement which was in everyone's interest. The Romans should be more intent than others on preserving law and liberty since they were the guardians of the liberty of Greece and Rhodes. Therefore they ought to enforce the compliance of those who were not so inclined. When the ambassadors had spoken these things, their speech seemed reasonable to all. However the opposing side prevailed. On the other points, they yielded courteously toward the ambassadors. As a reply they requested Perseus, not to demand anything that would be against the will of the Romans. Antenor did not accept this and used the courtesy of the Rhodians to return into Macedonia. (Polyb. Legat. 65. Livy l. 42.)

3235. While the navy stayed around Cephalenia, Caius Lucretius the Roman praetor sent letters with the Romans requesting the ships to be sent to him. He gave that letter to Socrates the anointer of the wrestlers, to deliver. This came to Rhodes at the same time, when Strutocles was president of the counsel or Prytanis, for the later half of the year. When the matter was debated, it seemed fitting to Agathagetus, Rhodophon, Astymedes and many others that the Rhodians without any further delay should send those ships and ally themselves with the Romans. However, Dino and Polyeratus who did not approve of those things which had before been decreed in favour of the Romans, argued that the letter was not sent from the Romans but from Eumenes, the enemy of the Rhodians. Eumenes was determined to get them into the war and engage the people in unnecessary charges and troubles. They said that the letter was brought by an obscure person, an anointer of wrestlers to Rhodes. However the Romans use great care to pick out men of the choicest rank for such a task. Strutocles, the chief officer or Prytanis opposed these men and spoke much against Perseus and generously commended the Romans. He prevailed with the Rhodians that a decree of sending the ships should be made. Therefore of the 6 ships that were ready, they sent 5 under the command of Timagoras to Chalcis and one to Tenedos, under the command of the other Timagoras. This man could not take Diophanes himself whom he found at Tenedos when he was sent from Perseus to Tenedos. However, he took the ship with all its equipment. (Polyb. Legat. 67.)

3236. The Romans heard from the embassy that came from Asia about the state of the Rhodians and the rest of the cities. They convened a senate for the ambassadors of Perseus. (Livy l. 42. Legat, 68.) At that time therefore, Solon and Hippias endeavoured to relate all the affairs and to lessen the tension. However, they defended the crime and treachery against Eumenes with special zeal because the matter was well known. When they had finished their speech, the senate, who had before decreed the war, denounced them and whoever else had happened to come from Macedonia to Rome. They should immediately depart from the walls of Rome and within 30 days be out of Italy. (Legat, 68. Diod. Sic. Legat. 17. Livy l. 42.)

3237. Notice was sent to Eumenes that he should with his uttermost strength help in the war against Perseus. (Justin, l. 33. c. 1.) He came to Chalcis in Baeotia by sea with Attalus and

Atheneus, his brothers. His brother Philetaetus stayed at Pergamos to safeguard the kingdom. From there with Attalus and 4000 foot soldiers and 1000 cavalry, he came into Thessalia to Licinius the consul. Atheneus was left at Chalcis with 2000 foot soldiers. When Marius Lucretius came there with an army of 10,000 sea soldiers, he took these troops with him to the siege of Holiartus. (Livy l. 42.)

3238. About the same time, warships arrived at Chalcis from their other confederates, 2 Phoenician ships of 5 tiers of oars, 2 from Heraclea from Pontus of 3 tiers of oars, 4 from Chalcedon and as many from Samos. Moreover, Rhodes sent 5 ships of 4 tiers of oars. (Livy l. 42.) C. Leucretius, the praetor and brother of Marcus, returned the ships to the confederates when he saw there would be no naval war. (Livy l. 42. Polyb. Legat. 67. fin.) However, the praetor with his brother attacked Haliartus. After it surrendered to him, he levelled it to the ground and then, without any opposition, took Thebes. (Livy l. 42.)

3239. While these affairs were happening in Baeotia, Licinius the consul, Eumenes and Attalus in Thessalia, engaged Perseus. In the first conflict no one won a clear victory. About 38 men were killed of Eumenes' side, including Cassignatus, the captain of the Gauls. In the second battle Perseus won. (Livy l. 42.) Even though he won and asked for peace from Livinius, he did not get it. (Livy l. 42. Polyb. Legat. 69. Appian. Legat. 26.)

3240. Perseus sent Antenor to Rhodes for the redemption of the captives that sailed with Diophanes. In this business, there was a long discussion by them, who governed the country about what ought to be done. It seemed best to Piplophron and Theueretus, that the Rhodians should not entangle themselves in the affairs of Perseus. However Dinon and Polyaratus wanted to. At last they came to an agreement with Perseus concerning the captives. (Polyb. Legat, 70.)

3241. When Antiochus clearly saw Egypt preparing to wage war for Coelosyria, he sent Meleager as an ambassador to Rome. Through him he declared to the senate that he was wrongly invaded and Ptolemy was an ally of Rome as he was. Allies should not be fighting with each other. (Polyb. Legat. 70, 71.)

3242. When the war started between Antiochus and Ptolemy because of Coelosyria, the ambassadors of both kings came to Rome. Antiochus sent Meleager, Sosiphanes and Heraclides. Ptolemy sent Timothy and Damon. Meleager came that he might tell the senate that Ptolemy first wrongly provoked Antiochus and wanted to put him from a country that was rightfully his. Timothy was sent to renew the friendship with the Romans and to watch Meleager's dealings with the Romans. When he had renewed the friendship and received answers agreeable to his requests, he returned to Alexandria. The senate told Meleager that they would have Quintus Marcius write to Ptolemy about those matters as he should see expedient for the interest of the people of Rome and his own trust. (Polyb. Legat. 72. Diod. Sic. Legat. 18.)

3243. Between Peleusium and Mount Casius, Antiochus defeated Ptolemy's commanders. He spared the king because of his youth and pretended to be his friend. He went up to Memphis and took over the kingdom. He said that he would be careful about the affairs of the land. So with a small company of people, he subdued all of Egypt. (Porphyries ex Callinco Sutorio, apud Jerome on Da 11) At this time, Ptolemy Macron the son of Dorymenes, to whom Philometor had committed the government of Cyprus seems to have defected to Antiochus and surrendered to him the island. /APC 2Ma 10:13 Thereupon the care of Cyprus was committed to Crates. /

APC 2Ma 4:29 He made Ptolemy the governor of Coelosyria and Phoenicia. (/APC 2Ma 8:8) and admitted him into his inner circle of friends. /APC 1Ma 3:38

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3244. Jubilee 26.

3245. Perseus was defeated by Lycinius the consul, Eumenes, Attalus and Misagenes, duke of the Numidians. When Perseus came to Pella, he sent his army into their winter quarters. The consul returned to Latissa and sent Eumenes and Attalus home. He placed Misagenes with his Numidians and the rest of his army in their winter quarters throughout Thessalie. (Livy l. 42.)

3246. Sostratus, the governor of the citadel of Jerusalem was in charge of collecting the king's revenues there. When he requested the money promised to Antiochus by Menelaus both of them were summoned by the king to Antioch. Menelaus left his brother Lysimachus in charge of the high priesthood. Sostratus left in his place, Crates, who was governor of the Cypriotes. /APC 2Ma 4:27-29.

3247. In Cilicia, the men of Tarsus and Mallos revolted because Antiochus had given the revenue of their cities to Antiochis, his concubine. The king quickly came to appease them and left Andronicus in charge at Antioch. /APC 2Ma 4:30,31

3248. Menelaus took advantage of the king's absence. With the help of Lysimachus, the king's deputy, he stole some gold vessels from the temple at Jerusalem. Some he gave to Andronicus and some he sold in Tyre and the surrounding cities. When Onias the 3rd and the legal high priest knew of this, he impeached Menelaus for this sacrilege. He hid himself in a sanctuary at Daphne that lies near Antioch. (/APC 2Ma 4:32,33) There was in the middle of the woods a sanctuary dedicated to Apollo. (Strabo l. 16. p. 750.) This spacious facility was built by Antiochus. (Ammia. Marcellin. l. 22.)

3249. Andronicus, at the request of Menelaus, had Onias leave the sanctuary and promised him his safety. However, he had him murdered. /APC 2Ma 4:34

3250. When Antiochus returned from Cilicia to Antioch, the Jews which were in the city and many of other countries, complained to him of the unjust murder of the most holy old man. Antiochus was deeply moved to tears and commanded Andronicus to be disrobed and lead around the city. He was slain in the same place where he had murdered Onias. (/APC 2Ma 4:35-38)

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3251. After many sacrileges had been committed at Jerusalem by Lysimachus with the consent of Menelaus, the people assembled against Lysimachus since many gold vessels were already taken away. To protect himself, he gathered 3000 troops under Tyrannus. He was an old and foolish man. In the riot, some picked up stones, some large clubs, some picked up dust and threw this on Lysimachus and his soldiers. In the uproar, many were wounded, some were killed and the rest fled. Lysimachus was killed near the treasury. (/APC 2Ma 4:39-42)

3252. When Antiochus came to Tyre, three men were sent from the elders at Jerusalem to testify against Menelaus as a partner in the sacrileges and wickedness of Lysimachus. However even though Menelaus was convicted, the king freed him when he was promised large sums of money by Ptolemy, the son of Dorymenes. Through Ptolemy, he was acquitted and allowed to continue as the high priest. The three innocent persons who pleaded for the city, people and the holy vessels were condemned to die. The men of Tyre gave them a magnificent funeral. (/APC 2Ma 4:44-50)

3253. About that time, Antiochus prepared his second expedition into Egypt. It happened at Jerusalem that for 40 days, strange visions of armed horsemen and of foot soldiers in battle were seen in the air portending their future problems. /APC 2Ma 5:1-4

3254. Antiochus planned to add the kingdom of Egypt to his own. He entered Egypt with a numerous company, with chariots, with elephants, with horsemen and a great navy. He made war against Ptolemy, king of Egypt who turned and fled away. Many were killed. Afterward they seized the fortified cities in the land and Antiochus took the spoils of Egypt. /APC 1Ma 1:16-19

3255. A false rumour of Antiochus' death was circulated. Jason took with him no less than 1000 men and made a surprise attack on the city of Jerusalem. Menelaus fled into the citadel, but Jason slaughtered his own citizens and was not ashamed of this. However, he could not take over the government but fled away in shame. He returned back into the country of the Ammonites. He was accused before Aretus, the king of the Arabians and dared not show his face there. He was forced to flee from one city to another and was hated by all men because he forsook their laws. He was made a public enemy of his own country. /APC 2Ma 5:5-8

3256. Antiochus heard in Egypt that the rumour of his death made the people of Jerusalem very glad. He suspected by the rebellion of Jason that Judea would revolt and was very angry. (/APC 2Ma 5:11 Josephus in Libello de Maccabais) After that he had subdued Egypt in the 143rd year of the Greeks or Seleucus, he went up against Israel and Jerusalem with a great multitude. /APC 1Ma 1:20,21

3257. Josephus (Antiq. l. 12. c. 7) writes that in the 143rd year of the Seleucians, he took the city without a battle. The men of his own faction opened the gates to him. However, in /APC 2Ma 7 the city is said to have been taken by force of arms. Josephus in his first book and first chapter of the wars of the Jews, says that he took the city by force and adds that he was enraged with the memory of those things which he had endured in the siege. Moreover, while Antiochus besieged the city, the men of Jerusalem made an attack against him and were slain in the conflict, as Josephus affirms, in the sixth book of the same works. (p. 929.)

3258. When the city was captured, the soldiers were ordered to kill anyone they met. Cruelly, they slew all sorts regardless of age or sex. In three days, 80,000 men were missing, 40,000 of whom were killed and the rest sold into slavery. /APC 2Ma 5:11-14

3259. Antiochus was not content with this and he went into the temple. Menelaus who betrayed their laws and country was his guide. He wickedly seized the holy vessels, and whatever else was dedicated by other kings to the glory and honour of the place. /APC 2Ma 5:15,16 He took

the golden altar, the candlesticks of light with all its vessels, the table of the shewbread, the pouring vessels, the vials, the censers of gold and the vail. He removed the crowns and the golden ornaments that were fastened to the temple doors. He pulled off the gold from everything that was covered with gold. He stole all the silver, lovely vessels and all the hidden treasures which he found. /APC 1Ma 1:23,24

3260. Polybius Megapolitanus, Strabo Cappadox, Nicolaus Damascenus, Timagenes Castor Chronographus and Apollodorus, wrote that Antiochus was short of money and broke his league. He assaulted the Jews, his confederates and friends and plundered the temple that was full of gold and silver and spared nothing of value. (Josephus contr. Apion. l. 2.) His huge tribute to the Romans, forced him to gather money by pillaging and not to miss any opportunity of plundering. (Sever. Sulpic. Sacr. Histor. l. 2.) Those who were the enemies of the Jews affirm that many other things were done by him because he hated the Jews and had contempt for their religion. In the 34th book of Diodorus' Bibliotheca and from there in Photii. Bibliotheca (cod. 244.) this is stated:

``When Antiochus Epiphanes had overcome the Jews, he entered into the holy Oracle of God where the priests only might lawfully go. He found there a stone statue of a man with a long beard, holding a book in his hand and sitting on an ass. He thought him to be Moses who built Jerusalem, founded the nation and established those laws that are hated in all nations. He desired to remove this reproach to the nations and endeavoured to abrogate the laws. Therefore he sacrificed a great sow to the statue of the founder, Moses. He poured blood on the altar of God, that stood in the open air and on the statue. He seethed the flesh and commanded the holy books that contained their laws to be marred and obliterated with the broth. He commanded the eternal flame which always burned in the temple to be put out. He compelled Menelaus the high priest and other Jews to eat swine's flesh."

3261. However, in the light of these actions we disagree with the testimony of Strabo the Cappadocian, in the 16th book of his Geography, where he commends the Jews, as just and religious persons. (dikaiopzanp cg zxosebxid pd dlhqpj ontxr p. 761.)

3262. When Antiochus captured the city, he sacrificed swine on the altar and with the broth of its flesh he sprinkled the temple. (Josephus Antiq. l. 13. c. 16.)

3263. Antiochus carried 1800 talents from the temple and quickly returned to Antioch. He appointed governors to vex the country, at Jerusalem, Philip, by birth a Phrygian, by manner a barbarian, at Gerizim in Samaria, Andronicus. In addition to these he left Menelaus who was worse than all the rest to rule the citizens with a heavy hand and had a most malicious attitude against the Jews. /APC 2Ma 5:21-23.

3264. The ambassadors of Asia were heard in the senate at Rome. The Milesians remembered that they had done nothing and promised that they were ready to do whatever the senate should command them to help the war against Perseus. The Alabandenses remembered that they had erected the temple of the city of Rome and instituted anniversary games to the goddess. They brought a golden crown weighing 50 pounds as a gift to Jupiter which they might place in the capitol. They also gave 300 shields for horsemen which they would deliver to whom they would command them. The Lampsaceni brought an 80 pound crown and requested:

``How that they defected from Perseus when the Roman army came into Macedonia. They were under the jurisdiction of Perseus and before of Philip. In respect to this and for turning all things over to the Roman commanders, they requested only that they might be received into the friendship of the Roman people. If a peace should be made with Perseus, they wished to be no longer under Perseus' authority."

3265. There was a civil answer returned to the rest of the delegates. Quintus Moenius the praetor, was commanded to enrol the Lampsaceni after the manner of associates. Rewards were given to them all, amounting to more than 2000 pieces of coin to each of them. The Alabandenses were commanded to carry back the shields to A. Hostilius the consul in Macedonia. (Livy l. 43.)

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3266. It was decided by the common consent of the Achaeans that all the honours of Eumenes which were unseemly and repugnant to the laws should be taken away. Sosigenes and Diopithes from Rhodes were there about private legal matters. They were offended by Eumenes and destroyed all his honours in the city of Peloponnesus. (Polyb. Legat. 74.)

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3267. While A. Hostilius the proconsul with his forces wintered in Thessalie, Attalus who wintered at that time at Elatia, was informed that his brother, Eumenes took it most grievously that by a public decree they had taken away his most splendid honours. After telling the matter to Archon, the praetor of the Achaei, he sent ambassadors to the common council of the country. He was to negotiate with them concerning restoring the honours to the king again. Thereupon by the persuasion of Polybius (the historian) a decree was made that the magistrates were commanded to renew all things that pertained unto the honour of Eumenes. Those honours that did not well agree with the common interest of the Achaeans or were repugnant to the laws were not to be restored. Therefore Attalus at that time rectified those miscarriages which were rashly committed at Peloponnesus concerning his brother Eumenes' honour. (Polyb. Legat. 74. & in Excerpt. Valesi. p. 130, 133.)

3268. At the beginning of the spring, Q. Marcius Philippus, the consul, was sent against Perseus. (Livy l. 44. init.)

3269. A decree was published by the Achaeans, concerning the sending of auxiliaries to Marcius the consul, which was brought to him by Polybius. Theoeritus an ambassador was sent from them to Attalus. He was to bring to him that decree whereby the honours of Eumenes were restored to him. At the same time, the Achaeans heard that the Anacleteria had been celebrated in honour of Ptolemy the king, as is the custom for the kings of Egypt when they come to the legal age. As a token of their joy in this, they sent ambassadors for the renewing of that friendship which was between the Achaeans and the kings of Egypt. Alcithus and Persidas were chosen to do this. (Polyb. Legat. 78.)

3270. About that time there was a wicked act and most abhorrent to the institutions of the Greeks done in the island of Crete. Between the Cydoniates and Apolloniates there was a common bond of friendship and a league of peace. When the tables of that league were ratified

on each side by oath there were fastened to the image of Jupiter Idaeus for all to see. In spite of this, Cydoniates in the time of peace when they were treated by the Apolloniates as friends, broke the league. They surprised their city, killed all the men with the sword, spoiled their goods. They divided among themselves their wives, children and all their land. (Polyb. & Diod. Sic. in Excerpt. in Valesib, edit. p. 133. & 310.)

3271. The Cydoniates were afraid of the Gortynians. Previously their city was almost taken by a surprise attack by Nothocrates. They sent ambassadors to Eumenes asking for help based on their league with him. The king chose Leon as captain, whom he sent speedily there with a band of 300 soldiers. When those forces came, the Cydoniates delivered the keys of the gates to Leon and put the whole city under his control. (Polyb. Legat. 79.)

3272. When by the urging of Eulaius the eunuch, Ptolemy started a new war to recover Coelosyria. Antiochus made his third expedition into Egypt and subdued it. (Polyb. Legat. 80-82.) When the Egyptians fled, Antiochus could have killed them all with his cavalry. Antiochus restrained his troops and ordered that they should be taken alive. For this kindness, he gained both Peleusium and a little later all of Egypt. (Diod. Sic. in Excerpt. Valesi. p. 320.)

3273. While the opposing factions at Rhodes daily increased, after they had heard that at Rome it was decreed by the senate that from now on those things were to be done according to the dictates of the senate and not their own magistrates. Philophron and Theaetetus persuaded them to send ambassadors to Rome. At the beginning of the summer, Hegesilochus, son of Hegesias and Nicagoras son of Nicander, were sent as ambassadors to Rome. Agesipolis, Ariston and Pancrates were sent to the consul, Q. Marcius Philippus and to C. Marcius Figulus the admiral of the fleet. All these were commanded to renew the friendship with the Roman people and to answer the accusations of some against Rhodes. Hegesilochus was moreover ordered to request permission to send grain. Agesipolis overtook Q. Marcius who was camped at Heraclea in Macedonia. When he had delivered his commands, the consul said he gave no credit to those who slandered the Rhodians and asked the ambassadors not to put up with anyone that did those things. He treated them very kindly and wrote concerning this to the Roman people. Agesipolis was overwhelmed with the courtesy of the consul. Marcius took him into a private meeting. He said he admired that the Rhodians did not try to reconcile the kings that fought for Coelosyria for it was not in their place to do so. Later Agesipolis went unto Caius, the admiral of the fleet and was more favourably entertained by him than he was by Marcius. He returned to Rhodes a short time later. He related what had happened and how well he was treated by both of the Roman commanders. All the Rhodians were encouraged and taken with a vain hope but not in the same way. Most of the older ones were very pleased for the friendship of the Romans. The younger ones were troubled by these actions. They thought that this excessive kindness of the Romans was a sign that they were terrified with the imminent danger and matters were not unfolding as they should. Later Agesipolis sided against them and was secretly taking orders from Marcius to make a proposition in the senate of the Rhodians of making a peace treaty agreement between the kings. Dinon made no question but the affairs of the Romans were in a most dreadful mess. Therefore ambassadors were sent to Alexandria to conclude the war between Antiochus and Ptolemy. (Polyb. Legat. 80.)

3274. Towards the end of the summer, Hegesilochus and other ambassadors from Rhodes came to Rome and were very graciously entertained. It was well known the Rhodians were divided with civil disputes. Agathagetus, Philophron, Rhodophon and Theaetetus, placed all their hopes in the Romans. On the contrary, Dinon and Polyaratus trusted in Perseus and the Macedonians.

It frequently happened that when the matters were debated equally well on either side and with different conclusions, the senate ignored the internal differences at Rhodes although they were well aware of them. They granted a licence to them to export 100,000 bushels of wheat from Sicily. (Polyb. Legat. 64, 73. & 80.)

3275. After Egypt was subdued by Antiochus, Comanus and Cineas discussed with king Ptolemy what they should do. It was decided that a council be composed of the chief captains who would be in charge of settling the matters. The council decided that any Greeks who should be found there, should go as ambassadors to Antiochus to negotiate with him concerning a peace. (Polyb. Legat. 81.)

3276. At that time two ambassadors arrived from the country of the Achaei. Alcithus, son to Xenophon of Aege, was to renew the friendship with the king. Pasiadas was sent about the matter of the war between Ptolemy and Antiochus. The Athenians sent ambassadors headed by Demaratus concerning a certain donation. Moreover these men brought up two religious matters. The first concerned the feast of Minerva, called Panathenaea, was mentioned by Callias the Pancratiast, or conqueror at the games. The other concerned the mysteries which was handled by Cleostratus. In the discussion he made a speech to the king. Miletum was represented by Eudemus and Icesius, from Clazomenae, Apollonides, and Apollonius. (Polyb. Legat. 81.)

3277. Together with these, Ptolemy the king sent his own ambassadors, Tlepolemus, and Ptolemy the teacher of rhetoric. They sailed and came to Antiochus who received them courteously and invited them on the first day to a sumptuous feast. The next day he gave them the liberty of a personal conference and commanded them to declare their purpose. The ambassadors of the Achaeans spoke first with him. After this Demaratus spoke who was sent by the Athenians. He was followed by Eudemus of Miletum. All affirmed that the war was started through the instigation of Eulaius the eunuch. After they said how young Ptolemy was, they all deplored the war between the kings. Antiochus agreed with the their speeches and more fully explained himself and defended his rights. He endeavoured with great earnestness to prove that Coelosyria belonged to the kings of Syria. He denied what the ambassadors from Alexandria alleged, that Coelosyria was given for a dowry with Cleopatra, mother of Philometor who now reigned. After much discussion, he proved his point to all that were present. For that time he sailed to Naucratis. There he spoke kindly and treated the citizens well. He gave to each Greek who remained there, pieces of gold, valued at 16 shillings 8 pence to each man. (Valued in 1650 AD. Editor) He journeyed to Alexandria and promised to reply to the ambassadors after Aristides and Theris had returned. He desired that the Greeks should know and witness his actions. (Polyb. Legat. 82.)

3278. Philometor was taught by Eulaius the eunuch, in pleasure and effeminate ways. He became so slothful that since he was so far removed from all danger and separated from the enemy by a great distance, he surrendered his large and wealthy kingdom without fighting for it. (Diod. Sic. in Excerpt. Valesil. p. 310. 313.)

3279. Antiochus took the crown from Philometor after he had reigned 11 years. The Alexandrians committed management of affairs to Euergetes, his younger brother. (Porpohyr. in Grec. Eusebeian. Scalig. p. 54 & 225.) They later nicknamed him Cacergetes or the malefactor. (Athena. l. 4. c. 24. & l. 12. c. 27.) Howbeit, from the huge size of his body and the largeness of his paunch, he was nicknamed Physcon or the Gore-belly. This was added after his name and is read on his coins. PTOAEMAIOGFGSKWNOSEGERGETOG

3280. Epiphanius, in his small book of weights and measures, called this Ptolemy, Ptolemy Philologus for his love of knowledge. He was one of Aristarchus' scholars and he wrote historical observations which are frequently cited by Atheneus. (Athena. l. 2. cap. 33.) This second Euergetes wrote the things we took from Atheneus and Galen concerning the first, (See note on 3761 AM. <<2855>) from this since at that time Eumenes, son of Attalus reigned in Asia. Strabo affirms that he furnished Pergamos with libraries. (l. 13. p. 614.) I suppose these things refer to this Ptolemy which are read in Vitruvius' Preface of his seventh book:

``The Attalian kings were inclined to the wonderful delights of learning when they had erected for the common enjoyment of all a famous library at Pergamos. Ptolemy was zealous to do the like at Alexandria."

3281. In Pliny, (l. 13. c. 11.) we read:

``Through the ambition of the kings, Ptolemy and Eumenes over libraries, Varro wrote that at Pergamos parchments were found because Ptolemy withheld the use of the Egyptian paper."

3282. Ptolemy Philometor was driven from his kingdom and fled to his younger brother Ptolemy Euergetes at Alexandria. (Justin l. 34. cap. 2.) Since Alexandria was not under the power of Antiochus, they made him co-ruler with his brother in the kingdom. This was in the 12 year of Philometor's reign and the 4th year of Euergetes' reign. (Porphyr. in Grec. Eusebeian.) Although after awhile, they expelled Philometor and banished him. (Polyb. Legat. 84, & 89.)

3283. Antiochus seized on that occasion and undertook the government of the banished prince. He made use of the specious pretence of bringing him home again to justify his Egyptian war. This is what he told the ambassadors he sent into all the cities of Asia and Greece. (Livy l. 44,45.)

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3284. Antiochus, through the pretence of bringing back the older Ptolemy to his kingdom fought a war with his younger brother, who at that time possessed Alexandria. He defeated him at the naval battle at Pelusium. He went over the Nile with his army on a bridge which he quickly built and besieged Alexandria. Thereupon Ptolemy the younger and Cleopatra his sister sent ambassadors to Rome. They were to ask the senate to send assistance to the kingdom and those princes who were friends to the empire. This was the obligation of the people of Rome to Antiochus. So great was their authority with all kings and nations that if they should but send ambassadors to declare that it pleased not the senate that a war was fought between their allies, Antiochus would immediately depart from Alexandria and withdraw his army into Syria. (Livy l. 44.)

3285. When Antiochus was unable to break down the wall of Alexandria he left. (Livy l. 45.) In spite of this, Meleager, Sosiphanus and Heraclides were sent as ambassadors to Rome. They were given 150 talents. 50 was to be spent on a crown to be given to the Romans. The rest was to be divided among certain cities of Greece. (Polyb. Legat. 83.)

3286. About that time, the ambassadors of the Rhodians headed by Prutio arrived at Alexandria to negotiate a peace. Shortly after this they went to the camp to Antiochus. They were allowed to see the king. They had a long discourse about the mutual alliances between both the kings and what advantages would accrue to each if peace were made. However, the king interrupted the ambassador in his speech and said that there was no need of any more discussion. The kingdom belonged to the older Ptolemy and he had long since made a peace with him and was his friend. If the Alexandrians would recall him from banishment, he would be content. (Polyb. Legat. 84.)

3287. Antiochus left the older Ptolemy at Memphis. Antiochus pretended to fight for his kingdom and gave him the rest of Egypt. After that he left a strong garrison at Pelusium and withdrew his army into Syria. He thought it prudent to allow the civil war in Egypt to continue. He could always use it as a pretence to reenter Egypt with his army to help the older brother. (Livy l. 45.)

3288. King Eumenes came from Elaea with 20 covered ships into the coasts of the Cassandrenses and met with Marcius Figulus, the praetor and admiral of the Roman fleet. Prusias sent 5 ships there. At the same time, Prusias tried in vain to take the city Cassandrea, Toron and Demetrius. It was reported that Cydas the Cretian and Antimachus, governor of Demetrius negotiated a peace between Eumenes and Perseus. Cydas, who was one of Eumenes' intimate friends, was previously seen talking at Amphipolis with Chimarus, a certain county man of his. At Demetrius he was seen talking with Menecrates, a certain captain of Perseus and again with Antimachus under the very walls of the city. Eumenes left Demetrius and sailed to Q. Marcius the consul and congratulated his arrival into Macedonia. He left for his own kingdom to Pergamos. Marcius Figulus the praetor sent part of the fleet to winter at Sciathum and went with the rest of the ships to Oreum in Boeotia. (Livy l. 44.)

3289. Reports vary concerning Eumenes. Valerius Antias said that the praetor was not helped by a fleet from him. After that he had often sent for him by letters and he did not go with favour from the consul into Asia. He was incensed that he was not allowed to march into the same camp. He could not be persuaded to leave behind any of the cavalry of the Gauls whom he had brought with him. Attalus his brother, remained with the consul and was loyal to him throughout the war. (Livy l. 44.) Velleius Paterculus wrote that king Eumenes was indifferent to that war and lent no assistance to his brother. (Histor. l. 1. c. 9.)

3290. At Rome, the ambassadors of Pamphylius brought into the senate a golden crown made of 20,000 Philipeans. By their request, they were allowed to put the crown in the temple of Jupiter and to sacrifice in the capitol. Their desire of renewing friendship was graciously granted and a gift of 2000 pieces of coin was given to each of them. (Livy l. 44.)

3291. At that time, the ambassadors came from king Prusias to help make a peace with King Perseus. They received an audience with the senate. Prusias said that at that time he stood for the Romans and that he would stand for them during the war. However, when the ambassadors had come to him from Perseus to end the war, he had promised them to intervene on their behalf with the senate. He desired that if they could be persuaded to end their displeasure of him that he might be used by them in making a peace with both parties. (Livy l. 44.)

3292. The embassy from Rhodes was more arrogant concerning the same business. They related the deeds which they had done for the Roman people and how they were mainly responsible for

the victory over Antiochus. They added, that when there was peace between the Macedonians and the Romans, then they had an alliance between themselves and King Perseus. They had broken this against their will not through any provocation of his against them but because it pleased the Romans to draw them into the war. In the third year of the war, they were feeling the brunt of it. Because of naval blockades, their island was reduced to poverty for they lost their revenues that came by sea and their food supply was cut off. When they could no longer endure this, they had sent ambassadors into Macedonia to Perseus who told him that the Rhodians would be happy if he would make peace with the Romans. They would sent to the Romans and signify this. Rhodians would consider what ought to be done against those who failed to end the war. Claudius Quadrigarius said that there was no answer given to these persons. There was recited a decree of the senate in which the Roman people announced that the Carians and Lycians were free and that letters should immediately be sent to both countries to inform them of this. When they heard this, the head of the Rhodian delegation, whose magniloquence just a little before the senate house had scarcely been able to contain, fell down astonished. Others said that they replied that the Roman people from the beginning of the war had been told by reputable persons that the Rhodians had secret talks with King Perseus against Rome. If this had been doubtful before, yet the delegates words a little before had made it certain. That fraud for the most part was exposed that was secret in the beginning. What the Rhodians were about to consider they themselves knew. Assuredly the people of Rome, when Perseus was defeated, which they hoped would be soon, would appropriately reward each city for its part in the war. However, a gift of 2000 pieces of coin was sent to each of the ambassadors which they refused. (Livy l. 44. c. 14,15.)

3293. Dion gave this account of the matter. King Perseus requested peace from the Romans and had obtained it. Rhodians, feared least the Romans should have wanted an adversary had joined their ambassadors with the ambassadors of Perseus. The delegates from Rhodes were anything but moderate and most unsuitable for those who were purported to be looking for peace. They had not so much requested a peace for Perseus as given it to him. They proudly spoke of other things and at last threatened that they would attack those who failed to make peace. By this it happened, that although the Romans suspected them of siding with Perseus, they became more odious in the sight of the Romans and hindered Perseus' chances for peace. (Dion Legat. 19. or 20.)

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3294. About the beginning of the consulship of L. Emilius Paulus and C. Licinius, the Alexandrian ambassadors from Ptolemy and princess Cleopatra were called into the Senate. They were dressed in dirt stained white clothing and had long straggling beards and hair. When they had entered into the senate with olive branches, they prostrated themselves and requested the senate that they would help their kingdom and princess that were their allies. (Livy l. 44. c. 19.)

3295. The senate was told by them that Antiochus had seized the rest of Egypt and still remained there and hoped to conquer Alexandria too. The senate was concerned with the power this king, and decreed to send an embassy to help make peace and determine first hand what was happening there. (Polyb. Legat. 90.)

3296. Therefore, they immediately sent C. Popillius Laenas, D. Decimius and C. Hostilius as ambassadors to conclude the war between the kings. They were ordered to go first to Antiochus

then to Ptolemy. They were to say that if they did not stop this war they would no longer be considered allies of Rome. (Livy l. 44. c. 19)

3297. These men accompanied the ambassadors from Alexandria and left on their journey in three days. Ambassadors from Macedonia arrived on the last day of the Quinquatria, that is, of the feast of Minerva's birthday. They said that Eumenes and his fleet both came and went like an unpredictable storm. The king was not constant in his loyalties. Although they said many things against Eumenes, they declared the extraordinary loyalty of Attalus. (Livy l. 44. c. 19.)

3298. At the time when the ambassadors sent to Egypt left Rome, this is found written in an ancient diary of this year: (which Pighius has inserted into the second Tome of his Annals in the 585th year of the city)

``The third day before the Nones of April, C. Popillius Leans, C. Decimius and C. Hostilius were sent as ambassadors to the kings of Syria and Egypt to discuss the war between them. These ambassadors with a number of their clients and kindred, sacrificed early in the morning in the temple of Castor, to the household gods of P. R. They offered a bull and so ended their sacrifice."

3299. However, the third day before the nones of April, as the year at Rome then stood, was January 23rd according to the Julian account as we deduce from the eclipse of the moon which happened five months later.

3300. After Antiochus and his army had returned into Syria, Ptolemy Philometor wisely considered the danger he was in and sent ambassadors to Alexandria to his sister, Cleopatra first and then to his brother Euergetes and his friends. He confirmed a peace with them. His sister helped him greatly by her advise and intersession on his behalf. After a peace was made, by the public common consent, he returned from Memphis and was received into Alexandria. He reigned together with his brother and the common people accepted this. In the war, they had no supplies from Egypt during the seige nor after it was lifted. Their condition was brought very low. (Livy l. 45. Polyb. Legat. 89.)

3301. This should have been reason for Antiochus to be glad if he had brought his army into Egypt to restore Ptolemy to the throne. However, he was so offended, that he more eagerly and maliciously prepared for war against them both than he had done against them individually. Thereupon he sent his fleet to Cyprus and defeated the Egyptian ships and the captains of Ptolemy. (Livy l. 45. c. 11. Polyb. Legat. 92.)

3302. Both Ptolemy's brothers shared the throne and were militarily quite weak. They sent ambassadors to Eumenes, Dionysiodorus and to the country the Achaeaus, to request 1000 foot soldiers and 22 cavalry. They wanted Lycortas to be captain of all the auxiliary forces and his son Polybius of the cavalry. They wrote also to Theodoridas the Sicyonian, to hire 1000 mercenary soldiers. (Polyb. Legat. 89. & 91.)

3303. Perseus, king of the Macedonians and Gentius, king of the Sclavonians, were united in league together by giving pledges to each other. They decreed that ambassadors should be sent to Rhodes, hoping that the city which was the major naval power at that time might by the authority of two kings go to war against the Romans. The ambassadors were sent to

Thessalonica and ordered to be ready to sail. Metrodorus was there who came recently from Rhodes and affirmed that by the authority of Dinon and Polyaratus, principal men of the city, the Rhodians were prepared for war. Among the Coans, Hippocritus, Diomedon brethren and the Romans, Dinon and Polyaratus were bold to speak for the Macedonians and accuse the Romans and publicly advise an alliance with Perseus. Metrodorus was made the leader of this confederate embassy with the Sclavonians. (Polyb. Legat. 85. & in Excerptis, Valesii. p. 137. Livy l. 44.)

3304. When Perseus had sent Teremnastus the Cretian as ambassador to Antiochus, he advised him not to miss the opportunity nor to think that the proud and insolent injunctions of the Romans pertained only to him. Rather he should know that the Romans would shortly treat him the same. This was unless he help Perseus settle the matters between the Romans and the Macedonians. If that could not be, then at least he could help Perseus against the Romans. (Polyb. Legat. 85. Livy l. 44.)

3305. At the same time, Perseus sent Cryphontes (for so the Collections of Polybius name him, whom the printed copies of Livy call Eropontes) as ambassador to Eumenes who had been on two embassies to Eumenes. (Livy l. 44.) He hoped that by offering money, he could solicited Eumenes that he should either side with Perseus or reconcile him to the people of Rome or remain neutral. He hoped that he should obtain one of these things or at least by that solicitation procure (which indeed he attained) that Eumenes would become suspect to the Romans. However, Eumenes despised the friendship of Perseus. For making peace, he demanded 1500 talents and to remain neutral to both, 1000 talents. Perseus promised to give the sum required for his help in getting a peace but not before it was done. However, he would deposit it in the temple at Samothracia until the peace was concluded. (Appian. Macedonic. in Excerpt. Valeisi. p. 562.) Since that island was in his own jurisdiction, Eumenes saw that it signified no more than if the money had been at Pella and insisted that he should bring part of the money for the present. This did not happen either. Cryphontes returned home and the negotiations were kept secret. To avoid suspicion, both sides said that the negotiation had been concerning the redemption of captives. Eumenes told the same to the consul. (Livy l. 44.)

3306. The Rhodians disagreed among themselves. The party which favoured Perseus prevailed. It seemed good that ambassadors should be sent to settle the war between Perseus and the Romans. Therefore the chief presidents of their counsels immediately sent Agesipolis and Cleombrotus as ambassadors to Rome. They sent Damon, Nicostratus, Agesilochus, and Telephus to the consul and Perseus. They also sent ambassadors to Crete to renew friendship with all the Cretians. They were to advise them to have an eye to the condition of the times and the imminent danger. They should be friends with the people of Rhodes and they should esteem the same as foe and friend. There were sent also to each city, to entreat with them concerning the same matters. (Polyb. Legat. 86.)

3307. The ambassadors of the Ptolemys, the kings came into Peloponnesus while it was still winter. After that in an assembly of the Achaeans celebrated at Corinth, they had renewed their ancient friendship after much discussion. They presented their view of the afflicted condition of the kings and requested aid. The multitude were ready to give their assistance, not with a part of their forces, but if need should require, with all their strength. However, Callicrates, Diophanes and Hyperbatonus opposed this decision. Against these debated Lycottas and Polybius who exhorted the Achaeans to remember their engagements and courtesies but especially of their oath that they should keep the laws of confederacy. When the multitude had again jointly agreed

that assistance should be given, Callicrates frustrated that debate by terrifying the magistrates because the laws gave no liberty in such assemblies to commit auxiliary troops. (Polyb. Legat. 89.)

3308. A little later, a council was called in the city of the Sicyonians. In it the magistrates were present and all that were older than 30 years of age. After much discussion, a courier who was brought by Callicrates, immediately after his arrival directly into the theatre. He brought forged letters from Q. Marcius the proconsul in which he was supposed to exhort the Achaeans. They were to comply with the desire of the Romans and endeavour to reconcile the kings. Thereupon ambassadors were sent from the Achaeans, Archon of Aegira, Arcesilaus and Aristo Megapolitanes, to make a peace between the Ptolemys and Antiochus. By this action King Polybius was incensed with indignation and withdrew from the care and administration of affairs. The ambassadors from Alexandria lost all hope of help and returned home. (Polyb. Legat. 89, 91.)

3309. Perseus had his winter quarters at Bila. He drew his forces into Ionia where he might intercept the wheat that was conveyed from there to the Romans. (Appian. ut. sup. p. 565.) Antenor and Callippus were the admirals of the navy. He sent them with 40 small boats and 5 larger vessels called Pristes (because they resembled Pristes) to Tenedos. From there they dispersed by the Cycladas Islands so they might capture the ships that came with wheat into Macedonia. The ships sailed to Cassandrea. After that they came first to the havens which lie beside the Mount Athos and from there they sailed in a calm sea to Tenedos. They sent away the Rhodian's open vessels under Eudemus their captain with out any harm and treated them very civilly. They were later told that 50 cargo ships of their friends were blockaded by the warships of Eumenes under the command of Damius at the very mouth of the haven at Mount Athos. They dispersed their enemies and let them out. They escorted them with 10 small ships into Macedonia. (Livy l. 44.)

3310. Nine days later, those small vessels returned to the fleet lying at Sigaeum. From there they sailed to Subota which is an island lying between Elaea and Athos. However, the following day 35 ships arrived which they call Hippagogi or vessels for the conveyance of horses. Ferry boats came from Elaea with the cavalry of the Gauls and horses sent from Eumenes to Attalus. These were bound for Phanes, a cape of the Chians, from where they might sail over into Macedonia. Antenor set sail from Subota between the cape of Erythrae and that of Chios where the sea is most narrow and suddenly attacked these ships. When there was no hope of resisting, part of them who were near the shore of the continent swam into Erythraea. Part of them hoisted sail and beached their ships on Chios. They left their horses behind them and fled to the city. The small vessels had delivered their armed men to the city. At a more convenient place of landing, the Macedonians defeated the Gauls and killed some as they fled in the way and others were intercepted before the gate and killed. 800 Gauls were killed (700 as Gruter's edition has it) and 200 taken alive. Some of the horses drowned in the sea when the ships sank and some were houghed by the Macedonians on the shore. Antenor commanded the same ten vessels which he had sent before, to convoy 20 of the best horses with the captives to Thessalonica and as soon as possibly to return to the fleet. He would meet them at Phanae. The navy stayed almost three days at the city. From there they went to Phanae and were transported in the 10 vessels which returned before they were expected and they passed through the Aegean sea to Delos. (Livy l. 44.)

3311. While these things were happening, the Roman ambassadors, C. Popillius, C. Decimius

and C. Hostilius, came from Chalcis after they had sailed from Delos with 3 ships of 5 tiers of oars. They found 40 ships of the Macedonians and 5 ships from King Eumenes with 5 tiers of oars. The sanctity of the temple and the island, gave security to all persons. Therefore the Romans, the Macedonians and the naval allies of Eumenes all intermingled and talked together in safety. The respect for the temple made this place a safe haven. (Livy l. 44.)

3312. Antenor, Perseus' admiral, received word from the watch-towers that cargo ships were seen at sea. He pursued them with some of his ships and the rest he sent around the Cyclades. He either sank or plundered all the ships except those bound for Macedonia. Popillius and the navy of Eumenes, helped as many as they could. They conveyed them by night in groups of two or three vessels and deceived the Macedonians. (Livy l. 44.)

3313. About that time, Parmenio and Morcus, the ambassadors of Gentius, king of the Sclavonians, along with Metrodorus, the ambassador of Perseus came to Rhodes. Perseus' authority had increased by the sight of the warships which passed up and down by the Cyclades and the Aegean Sea and by the large number of the horsemen which were slain. His prestige was further enhanced by the alliance between Gentius and himself and the rumour that large numbers of the Galatian's cavalry and foot solders were coming to help him. These things encouraged Dinon and Polyaratus, who were for Perseus but depressed Theaetetus who was not for Perseus. Therefore the Rhodians decreed to give a friendly answer unto both the kings and to signify to them that they had resolved to use their authority to put an end to the war. Therefore they admonished them to be agreeable to a peace. Moreover the ambassadors of Gentius were entreated with much civility in their public place of assembly. (Livy l. 44. Polyb. Legat. 87.)

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3314. At the beginning of the spring, Antiochus with his army, marched for Egypt and came into Coelosyria near to Rhinocolura. He met the ambassadors of Ptolemy Philometor who thanked him for restoring him to his kingdom. He asked that Antiochus would maintain his own right and rather say what he wanted done instead of turning from an ally to an enemy by taking military action. Antiochus replied that he would under no other terms revoke his fleet and reduce his army unless Ptolemy would surrender to him all Cyprus, Pelusius and the land that was adjacent to that mouth of the Nile, called Pelusiack. He appointed a day to receive an answer by. (Livy l. 45. c. 11.)

3315. Antiochus sent Apollonius, the overseer for the collection of his tribute (called meridarciw Joseph. Antiq. l. 12. c. 7. or mwsarciw in /APC 2Ma 5:24) with an army of 22,000 into the cities of Judea. This was 2 full years after he had plundered the temple at Jerusalem. They were ordered to kill all the mature young men and sell the women and young ones. /APC 1Ma 1:30 2Ma 5:24

3316. After that Apollonius came to Jerusalem without any sign of hostility. He restrained himself until the sabbath day. Then he killed all that cAme to perform religious duties. He marched with his forces about the city and killed a great number of people. After he had plundered the city, he set it on fire and pulled down the houses and the walls. He led away captive the women and children and seized on the cattle. /APC 1Ma 1:31,34 2Ma 5:25,26 Josephus, (Antiq. l. 12. c. 7) attributes to Antiochus himself the things that were done by his officers. He affirms that:

``After the sacking of the whole city, partly to have killed the inhabitants and partly to have led them away captive together with their children and wives to the number of 10,000."

3317. Judas Maccabeus left with 9 others and spent his life in the mountains foraging like wild beasts. They fed on herbs lest they should be partakers of the pollution /APC 2Ma 5:27 or of the prohibited meats or of the idolatry or of the contamination and the desolation of the sanctuary which now happened. /APC 1Ma 1:39-41 It was 3.5 years before the restitution and purification of the temple was later made by the same Judas Maccabeus. /APC 1Ma 4:43-54 During this time, Josephus implies that the city of Jerusalem was oppressed by Antiochus. (Josephus, in the preface of his books concerning the Jewish war) Josephus states that the service of the daily sacrifice ceased (l. 1. c. 1.) and the sanctuary was desolate in the sixth book of the same work. (p. 929.) He mentions the length of the time of this desolation of the sanctuary as Hippolytus affirms. (Caten. Grac. in Daniel Da 8:11-14)

3318. Later they built in the city of David or Zion, a great wall, secured with strong towers which was to form a citadel for them. A garrison of wicked persons held the place. They deposited the spoils of Jerusalem there. Those Jews who visited the temple often risked their life in so doing. Much innocent blood was shed and the sanctuary defiled. The inhabitants of Jerusalem fled and the city became an habitation of strangers and foreign to her own citizens. / APC 1Ma 1:35-40.

3319. The ambassadors of the Rhodians came to the camp of the Romans with the same instructions concerning peace which at Rome had so highly incensed the senators. They were heard with much more discontent by the counsel of war. However, when some would have had them violently expelled from the camp, the counsel declared that it would give them an answer after 15 days. In the meantime, so that it might appear at what value they placed on the authority of Rhodians to broker for peace, they began to plan how to prosecute the war. (Livy l. 44. c. 35.)

3320. The day before Perseus was defeated, C. Sulpicius Gallus, the tribune of the soldiers of the second legion, assembled the soldiers with the permission of L. Emilius Paulus the consul. He told them that on the next night they should not be alarmed by an eclipse of the moon. It would happen from 2 am until 4 am. This eclipse is a natural event that can be predicted and is not a sign or evil omen. (Livy l. 44. c. 37.) Pliny writes concerning eclipses (l. 2. c. 12.) that Gallus was the first of the Romans who discovered the reason of the sun and moon's eclipses. Concerning him, Cato in Cicero's book, "of old age", says:

``We did behold Scipio Gallus, the intimate acquaintance of your father (Emilius Paulus) even to greatly weary himself almost to death in his endeavours of measuring almost the heavens and the earth. How often did the morning surprise him, when he began to observe anything at night? How oft did the night come on him, when he began to observe in the morning? How was he delighted when he foretold to us the eclipses of the sun and moon, a great while before they happened?"

3321. The night before the day before the Nones of September, when the moon was eclipsed at the appointed hour, seemed to the Roman soldiers to be almost a divine thing. The Macedonians took it as a sad omen portending the fall of their kingdom and the disaster of their nation. (Livy. l. 44. c. 37. cum Justin, l. 33. c. 1. Valer. Maxim. l. 8. c. 11. Jul. Frontin. Straghemat. l. 1. c. 12.) The astronomical account shows that the eclipse of the moon was on the 21st day of June,

according to the Julian account in the 8th hour after noon, this year in Macedonia when the soldiers would normally have been sleeping according to Plutarch in his Paulus Emilius. It is added that the Ides of March, in this year, when Paulus entered into his second consulship, happened on January 4th according to the Julian reckoning.

3322. The day following Perseus' defeat /APC 1Ma 8:5 the kingdom of the Macedonians ended. From the time of Caranus it had stood for 626 years. However, while the Roman empire was rising, the remains of the Macedonian empire survived in the Seleucus' of Syria and the Ptolemy's of Egypt.

3323. The 3rd day after the battle, Perseus with about 500 Cretians fled to Amphipolis in Thracia. They were not allowed to enter by the Amphipolitans. Their money of gold and silver was brought to the ships which stayed in Strymon. Perseus came to the river. He gave the Cretians that followed him only for his money, 50 talents from his own treasure. He sent cups and goblets, with other gold and silver vessels and placed them on the bank. He left them to be scrambled for by them while they went on board in a disorderly manner. One ship was overloaded and sank in the very mouth of the river. On that day he came unto Galipsus or Alepsus. On the next day he came the island of Samothrace with 2000 talents. He humbly sought refuge in the temple of Castor and Pollux. (Livy. l. 45. c. cum Plutarcho, in Paulo Emilio.)

3324. When the news of the Roman victory had come into Asia, Antenor, who with a fleet of ships waited at the Phanae, sailed from there to Cassandria. (Livy l. 45. c. 10.)

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3325. C. Popillius was anchored at Delos to safeguard ships bound for Macedonia. After he had heard of the victory in Macedonia and the departure of the enemy's ships from that area, he dismissed the Attic ships. He set sail for Egypt to take the embassy there whom he had with him. He wanted to meet with Antiochus before he captured Alexandria. After the ambassadors had crossed Asia, they came into Loryma. This is an haven about 20 miles from Rhodes and directly opposite the city. The leaders of the Rhodians met them and asked them to put in at Rhodes. The rumour of the Roman victory had reached even Rhodes. They said that it concerned the honour and safety of the city, that they should understand all things which had before been done and were then in agitation at Rhodes. They could tell at Rome what was known to themselves not what was learned by rumour. Although the ambassadors at first refused, after a time, the Rhodians forced them to take a short interruption of their voyage for the safety of a confederate city. When they arrived at Rhodes, the same persons by their urgings, had them come into their public assembly. (Livy l. 45. c. 9.)

3326. The arrival of the delegates increased rather than diminished the fear of the citizens. Popillius repeated all things which anyone had spoken or done in a hostile manner during the time of the war. Since he was a man of a sour disposition, he aggravated the grievousness of the things that had been spoken with a stern countenance and incriminating voice. Since there was no basis for his personal displeasure with the city, they concluded by the bitterness of one single Roman senator, how the whole senate felt toward them. The speech of C. Decimius was more mild, who in most of the things alleged by Popillius said that the fault was not of the people but of a few rebellious men who had stirred them up. These men whose tongues were for sale had

produced decrees full of flattery of the king and had sent such embassages about which the Rhodians were no less ashamed than repentant for. The people greatly approved of this speech because it laid the blame on a few guilty parties and not on the people in general. Therefore when the leader replied to the Romans, their speech was in no way as popular who endeavoured to mitigate the charges brought by Popillius, as theirs, who agreed with Popillius in singling out for punishment the persons responsible for the crimes. Thereupon those Rhodians, who before were so haughty as if they had conquered Philip, Antiochus and were stronger then Romans, were terrified in the presence of the ambassadors. A decree was quickly passed that whoever should be guilty of favouring Perseus and saying anything against the Romans, should be condemned to death. When the Romans came, some left the city and others committed suicide. The ambassadors did not stay more than 5 days at Rhodes and went to Alexandria. When they left the Rhodians were no less zealous in carrying out this decree. The cause of the action was mainly do to the clemency of Decimius. (Livy l. 45 c. 9. Dione. Legat. 20. or 21.)

3327. After the news of Perseus' flight had been brought to Rome, it seemed good to the senate that the Rhodian ambassadors who came to make up peace with Perseus, should be called before their assembly. The ambassadors, of whom Agesipolis was the leader, entered into the senate. They said that they were sent to make an end of the war which would be grievous and incommodious to all Greece and costly and harmful to the Romans themselves. Now, since it was concluded in a way the Rhodians always desired, they congratulated the Romans on it. When Agesipolis had briefly spoken these words, he left the assembly. The senate, made use of that occasion since they purposed to disgrace the Rhodians publicly and make an example of them. They replied that the Rhodians dispatched that embassy, neither for the benefit of Greece nor for the expenses of the Roman people but on behalf of Perseus. If their care had been as it was claimed, ambassadors would then have been sent denouncing the war when Perseus' army entered into Thessalie and for two years, partly besieged and partly terrified the cities of Greece. At that time there was no mention of peace made by the Rhodians. But after they had heard, that the woods were crossed and that the Romans had passed into Macedonia and that Perseus was hemmed in, the Rhodians sent their embassy. Their purpose was to deliver Perseus from his imminent danger. Therefore the senators judgment was that they ought not to bestow the accustomed rewards, or any benefit, nor a courteous answer to the ambassadors. (Polyb. Legat. 88. Livy l. 45. c. 20.)

3328. Thoas was sent from Rhodes by Dinon to Perseus as courier and had often sailed into Macedonia. With the turn of affairs in Rhodes, he fled for fear into Cnidus. The Cnidians granted him safe custody. After the Rhodians granted him safety, he was returned again to Rhodes. When examined, he confessed to all. He fully consented to all the notes of the letters which had been intercepted and to the letters sent each way from Dinon and Perseus. Thereupon Dinon was convicted and as for an example to others, was executed. (Polyb. in Excerpt. Valesi. p. 137, 138.)

3329. Cn. Octavius, managed the Macedonian war with Paulus Aemilius. When Octavius' fleet came to Samothrace, he honoured the sanctity of the temple of Castor and Pollux and left Perseus alone. However, he kept him from the sea and prevented him from escaping. (Plutarch in P. Aemilio.) All the while he endeavoured to have him surrender, sometimes by threatenings and sometimes by hopes. Whether accidental or contrived by plan, this business was assisted by L. Attilius, an illustrious young man. When he saw the people of Samothrace assembled together, he addressed them with the permission of the magistrate. He complained that the supposed sanctity of the island was violated by the presence of Evander the Cretian. It was he

who almost murdered Eumenes at Delphos and now together with Perseus sought refuge in the temple. Theondus, who was the chief magistrate among them (whom they called king) saw that the whole island was in the power of the Romans. He demanded from Perseus that Evander surrender for trial. Perseus did not want to do this because he saw that the crime would also involve him. He had Evander murdered and bribed Theondus to tell to the people that Evander had committed suicide. However, by killing his only friend that remained and had been involved with him in so many enterprises, he alienated the affections of all that were with him. When everyone for his own safety defected to the Romans, he was forced to think how to escape. (Livy l. 45. c. 5,6.)

3330. Therefore Perseus secretly arranged an escape with Oroandes the Cretian, to whom the coast of Thrace was well known because he had used to trade in that country. He boarded a ship which was anchored at the cape of Demetrias, so that he should convey him to Cotys, the king of the Thracians. About the time of sunset there was as much money brought to the ship as could be secretly transported. When it was on board, Oroandes sailed as soon as it was dark for Crete. Later about midnight the wretched Perseus let himself down , his children and his wife. They were not accustomed to travel and wandered from a straight window by a wall. When the ship was not found in the harbour he walked awhile on the shore. Finally fearing the approach of dawn, he hid in a dark corner in the side of the temple. (Livy l. 45. c. 6. & Plutarch, ut supra.)

3331. After that, by the command of Octavius the praetor, it was proclaimed by the crier that if the royal children of the princes that were chosen to wait on the king and other Macedonians who were of Samothrace, would come over to the Romans, they would be safe. They would have their freedom and all that they had with them or left behind in Macedonia would be theirs. They all came over and gave their names to C. Posthumius the tribune of the soldiers. Ion, the Thessalonian, surrendered the young children of the king, who had been committed to his trust to Octavius. No children were left with the king except Philip the oldest. Thereupon Perseus surrendered himself and his son to Octavius. He blamed fortune and the gods in whose temple he was in, because they did not help him. He was ordered to be put aboard on the flagship and what money that remained was brought there. The fleet sailed back to Amphipolis immediately. (Livy l. 45. c. 6.)

3332. Antiochus came to take over Pelusium. When he had crossed over the Leusines River, which is 4 miles from Alexandria, he met the Roman ambassadors. When they approached he greeted them and put out his right hand to Popillius. He gave to Antiochus the tables which he held in his hands that contained that decree of the senate. It said he was to immediately end the war against Ptolemy. He urged him that before he did anything else, he should read it. When he had read the tables, he said that he would consult with his friends as what he ought to do. Popillius with a vine twig which he had in his hand, drew a circle around the king and demanded his answer before he left the circle. The king was astonished with that unusual and imperious action. After he had thought a while, he said:

``I will do what the Romans command."

3333. Thereupon Popillius put out his right hand to the king as to a confederate and friend. Antiochus was quite chaffed in his mind but withdrew his forces from Egypt into Syria on the appointed day. (For instead of agrian, in Polybius we suppose surian ought to be substituted from Livy) He esteemed it expedient to gave place to the times for the present. (Polyb. Legat. 92, & Livy l. 45. c. 16. cum Ciceron, in Philippica 81. Velleio Paterculo l. 1. c. 10. Valeri.

Maximo. l. 6. c. 4. Justin. l. 34. c. 3. Appiano in Syriac. p. 131. Plutarch in Apophthegmat. c. 32, &c.)

3334. When the Samaritans saw the Jews most miserably oppressed by Antiochus, they claimed to be descendants of the Sidonians. By this they obtained letters from Antiochus to Apollonius, the king's governor and Nicanor the king's steward that they should not be subject to the same oppression as the Jews were. Since the temple at Gerizim was not yet honoured with the title of any god, it should from this time on be called by the name dids emhnin, or of the Greek Jupiter. This is discussed by Josephus in (Antiq. l. 12. c. 7.) The letter and the reply from Antiochus is given. It is dated in the 46th year (but I know not from what epoch the account is determined from) the 18th day of the month Hecatombaeon.

3335. After Antiochus had left Egypt, the Roman ambassadors by their authority confirmed the union between the two brethren who were scarcely yet well agreed. (Livy l. 45.) C. Popillius requested as a favour from the king, the bequest of Menalcidus, the Lacedemonian, who benefitted from the distress of the kings for his personal gain. He commanded them to send Polyaratus, who had been the chief supporter of Perseus at Rhodes and Rome. Menalcidus was dismissed by Ptolemy but he hesitated to send Polyaratus to Rome. He had great respect for Polyaratus and Rhodes. Therefore, he sent him to Rhodes and delivered him into the custody of one of his friends, Demetrius. He sent him to Rhodes with letters for the Rhodians concerning his journey. However, Polyaratus arrived at Phaselides. He took with him herbs for the strewing of the altar and priestly ornaments. He fled to the common tutelary god of the city. (Polyb. Legat. 92, & 95. & in Excerptis Valesii. p. 138.)

3336. When Popillius had settled affairs at Alexandria, he sailed to Cyprus and from there sent the fleet and army of Antiochus to Syria. They had recently captured the place from the Egyptians. (Polyb. Legate. 92. Livy l. 45.)

3337. The kings of Egypt were delivered from the war against Antiochus. One of the first things they did was to send Numenins, one of their friends, as an ambassador to Rome to thank them for the favours which they had received from them. (Polyb. Legat. 95.)

3338. When the Phasellites had sent to Rhodes to take Polyaratus from them, the Rhodians did indeed send a ship. However they forbad Epichares the captain of the ship to let him aboard the vessel because the Alexandrians were ordered to set the man ashore at Rhodes. Therefore, the ship came to Phasellites. When Epichares refused to allow Polyaratus onto his vessel and on the other side Demetrius into whose custody he was entrusted by the king, ordered the man to get on. The inhabitants of Phasellites urged him to go lest they might become obnoxious to the Romans. Polyaratus was grieved and went aboard with Demetrius on the ship again. However, at the first opportunity at his landing, he quickly fled directly to Caunus. He complained of his state of affairs and begged their assistance. They refused because they were tributaries to the Rhodians. He secretly sent to the Cibyrates, requesting admission into their city. He asked for someone to come and escort him safely there. He was known to the Cibyrates, because the children of Pancrates the tyrant were educated with him. The Cibyrates consented and Polyaratus was brought to Cibyra. (Polyb. Legat. in. Excerpt. Valesi. p. 138, 141.)

3339. Popillius and the embassy returned from Antiochus to Rome. They reported of the differences they had settled between the kings and that Antiochus' army had left Egypt for Syria.

Later the ambassadors of the kings themselves came. The delegates of Antiochus declared that the peace which was approved by the senate, seemed more suitable to the king than any victory. Also he obeyed the commands of the Roman ambassadors as if they had been direct commands from the gods. After this, they congratulated them on the conquest of Perseus. Had they asked the king for anything, he would have gladly given it. The delegates of Ptolemy, in the name of the king and Cleopatra thanked them also. They said that they were more indebted to the senate and the Roman people than to their parents or to the immortal gods. They had been delivered from a most miserable siege and received their paternal kingdom back which they almost lost. The senate replied that Antiochus had acted correctly in obeying the ambassadors and that it was acceptable to the senate, the Roman people and to the princes of Egypt. If any benefit and advantage happened to Ptolemy and Cleopatra because of Rome, the senate was glad for it. They wished that the best way to preserve their kingdom was to maintain the friendship with the Roman people. C. Papinius the praetor was commanded to take care of the gifts that is sent to the ambassadors according to the custom. (Livy l. 45.)

3340. A joint embassy came both from Eumenes, Attalus and from Athenaeus to Rome to congratulate them on the overthrow of Perseus. (Livy l. 45. c. 19.)

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3341. By a public edict, Antiochus ordered all the countries that were subject to him to observe the same way of divine worship and set aside their peculiar customs. They were all to adopt the same religion as the Greeks under the punishment of death of those that refused. He appointed overseers over every country who should compel them to do this. /APC 1Ma 1:43-52,63

3342. Antiochus sent an old man of Athens into Judea and Samaria that he might force the Jews to stop observing the divine law and defile the temple at Jerusalem. He called their temple Jupiter Olympus and the temple at Gerizim, Jupiter Hospitable or the "protector of strangers". He thought this was a more appropriate name for the Samaritans since they were strangers in the Jewish land. /APC 2Ma 6:1-6

3343. The king sent proclamations by ambassadors to Jerusalem and the cities of Judah that they should follow the rites of the Gentiles and take away the sacrifices from the temple. They should not keep the sabbaths and feast days. They should pollute the sanctuary and its priests. They should erect altars, groves and temples to idols. They should sacrifice swine and other unclean beasts. They should allow their children to remain uncircumcised. They were to defile themselves with every impure thing so that they might forget the law and change all the ordinances of their God. /APC 1Ma 1;46-51 It would be a crime to observe the Jewish religion. /APC 2Ma: 6:6

3344. A decree also came to the neighbouring cities of the Greeks on the suggestion of Ptolemy, the son of Donymenes. /APC 2Ma 4:45 They should proceed in like manner against the Jews and compel them to partake of the sacrifices. Those who did not adopt Greek customs were to be executed. /APC 2Ma 6:8,9

3345. The other countries followed the words of the king. Many Israelites consented to his religion and sacrificed to idols and profaned the sabbath. /APC 1Ma 1:44 2:18 For many of the people that forsook the law were gathered together to them and they made the Israelites hide

themselves in dens and in places of their refuge. /APC 1Ma 1:51-53 Others were brought by bitter constraint on the king's birthday every month to eat of the sacrifices. When the feast of Bacchus was kept, they were compelled to be in a procession to Bacchus carrying ivy. /APC 2Ma 6:7

3346. The temple was filled with riot and revelling by the Gentiles who riotously spent their lives with harlots and in the holy circuit of the temple defiled themselves with women. They brought in things that were not lawful and the altar also was filled with profane things which the law forbids. /APC 2Ma 6:4,5

3347. On the 15th day of the month Casleu (which is part of our November and part of December) in the 145th year of the kingdom of the Greeks, they erected the abomination of desolation, the detestable idol of Jupiter Olympus on the altar. They built altars for idols throughout the cities of Judah and burnt incense at the doors of their houses and in the streets. / APC 1Ma 1:54-56

3348. When they had cut in pieces the books of the law which they found, they burnt them in the fire. By the king's command, they executed anyone they found with a book of the testament or if he approved of the law. /APC 1Ma 1:56,57 By the title of books of the law, we do not mean just the Mosaic Pentateuch. With the later Hebrews, who from hence derive the origin of that Petaroth or ordinary lecture after which the people were dismissed (according to Elias Levita, for his Tirchbl, in the word too.) The whole Scripture of the Old Testament is meant. Joh 10:34 15:25 1Co 14:21 Josephus on the same occasion says: (l. 12 c. 7.)

``Wherever any holy book was found as also the law and they with whom it was discovered, both did miserably perish."

3349. Severus Sulpicius, (Sacr. Histor. l. 2.) is of the same opinion and writes:

``The holy volumes of the law and the prophets were consumed in our fires."

3350. On the 25th day of the month Casleu, sacrifices were offered on the idol altar which was erected on the altar of God. /APC 1Ma 1:59 This was 145th year of the Seleucia's reign in olympiad 153. (Joseph. Antiq. l. 12. c. 7. & 11.)

3351. At the same time, two women who had circumcised their children, were accused. Their children were hanging about their necks. After they had been publicly led through the city, they threw them down headlong from a wall. Their families and those that had circumcised the infants were killed. /APC 1Ma 1:61 2Ma 6:10

3352. The Galatians under Advettas their leader, attacked the kingdom of Eumenes and made quite a disruption. A truce was made for the time of winter. The Gauls went home again and the king withdrew to Pergamos to his winter quarters where he fell sick of a serious disease. (Livy l. 45. with Polyb. Legat. 93.)

3353. When Antiochus saw that his edicts were despised by the people, he forced everyone by torture to eat unclean meats and to renounce Judaism. (Joseph. Bellum de Maccab.) Howbeit,

many of the Israelites were fully resolved not to eat any unclean thing and they chose to die that they might not be defiled with those meats and not profane the holy covenant. /APC 1Ma 1:62,63.

3354. Therefore Antiochus sat in an imminent place, as president with his assessors and his army with their weapons around them. He ordered every Hebrew to be snatched away and to eat swine's flesh and such things as had been offered to idols. If any should refuse the profane meat, they were to be executed after being racked on wheels. (Joseph. Bellum de Maccab.)

3355. Of the many that were taken, a leader, Eleazar was captured. He was a 90 year old priest who was a famous scribe and most expert in the knowledge of the laws. He was well known to many of the followers of Antiochus and was brought before them. He refused to eat swine's flesh nor did he pretend to have eaten it. He chose rather to undergo the most cruel torments than to violate the law. (Joseph. Bellum de Maccab.) /APC 2Ma 6:18-31.

3356. After him, seven young brothers with their most courageous mother were brought before Antiochus. They refused to taste swine's flesh. After they had been tortured to death with newly invented torments handled in a most cruel manner. The most noble martyrdom of these persons is found described in /APC 2Ma 7 and in the small treatise of Josephus, touching the Maccabees, entitled "Of the Empress Reason". In the Latin paraphrase of it written by Rufinus, these persons are reported to be brought from their citadel named Sasandrum to Antioch to the king. Their names were Maccabeus, Aber, Machir, Judas, Aelias, Areth, Jacob, and the mother's name is said to be Solomona. However, the later Hebrew historians call her Hannah.

3357. In Judah, about this time, Rhazis an elder of Jerusalem gave a notable example to others. He risked his body and soul for the defence of the Jewish religion. For this love to his country he was termed, "The Father of the Jews." /APC 2Ma 14:37,38

3358. The king's officers, who in Judea forced men to this apostasy, came to the town called Modin. They planned to compel the Israelites to sacrifice to idols. /APC 1Ma 2:15 Modin was a village near Diospolis, as Eusebius relates in his book. Mattathias son of Jonathan, which was the son of Simeon, lived there at that time. He was a priest of Jerusalem of the family of Jehoiarib, who was the first among the 24 courses. 1Ch 24:7 He had five sons, John called Caddes or Gaddes, Simon called Thassi, Judas called Maccabeus, Eleazar called Abaron or Avaran, and Jonathan called Apphus. /APC 1Ma 2:1-5 Those seven martyrs who died at Antioch are called Maccabean brethren from their older brother Maccabeus. So the custom prevailed that from Judas Maccabeus, if not the first of Mattathias' five sons in age (as Josephus thinks in his first book of the war, chapter one.) By the account of prowess and glory they achieved, /APC 1Ma 2:66 3:4,9 4:25 they all received the common name of Maccabees. However, their father Mattathias or Matthias is called by Josephus (Bellum l. 1. c. 1. as also in the Chronicle of Eusebius, and the lesser Seder Olam of the Hebrews) the son of Asamonaeus. In (Antiq. l. 12. c. 8) he is called the son of John, the son of Simeon, the son of Assamoneas. The ordinary Hebrews think Mattathias to have been called Hasamoneus and that from him that surname descended to his posterity. R. David Kimchi thinks this is based on Ps 68:5-32 where he denotes the word ~ynsfx, "princes."

3359. Antiochus' officers earnestly exhorted Mattathias when he was brought to them to set an example and yield obedience to the king. The city of Modin was fortified with his sons and

brethren. This he refused to do and killed a certain Jew whom he saw sacrificing on the heathen altar and at the same time killed the king's commissioner also (called by Joseph. Antiqu. l. 12. c. 8, Apelles) who forced men to sacrifice there. He threw down the altar and after that exhorted all who were zealous of the law to follow him. He with his sons fled into the mountains and left all their goods in the city. /APC 1Ma 2:16-28

3360. Then many, that sought after justice went down into secret places and together with their children and wives and cattle lived in caves. When this was known by Philip, (that Phrygian whom Antiochus had left governor at Jerusalem) /APC 2Ma 5:22 the king's commanders with the garrison of the citadel of Jerusalem pursued after them. When they could not persuade them to obey the king's commandment, they threw fire into the cave on the sabbath day. They killed about 1000 people including their wives and children with the cattle. Those who were trapped there, made no resistance and honoured the sabbath day. (/APC 1Ma 2:29-38 2Ma 6:11 Joseph. Antiq. l. 12. c. 8.)

3361. When Mattathias and his friends were told of this, they grieved for them. They decided that from then on they would attack the enemy to drive him out. (/APC 1Ma 2:39-41 Joseph. Antiq. l. 12. c. 8.)

3362. The company of Asideans joined them. They were religious men who voluntarily offered themselves for the defence of the law by arms, and all who were compelled to flee from the wicked. They set up an army and killed some of the impious men and forced others to flee to other countries. However, Mattathias and his friends marched up and down the country and threw down altars. They circumcised all children whom they found uncircumcised in the land of Israel. They chased the enemy and had good success. /APC 1Ma 2:42-48

3363. Fearing the Romans, the Cibyrates did not want Polyaratus the Rhodian, among them. They were unable to take him to Rome because they were not skilled sailors. They sent an embassy to Rhodes and also into Macedonia to L. Emilius Paulus the proconsul asking them to take the man. The proconsul wrote to the Cibyrates that they should keep Polyaratus in custody and bring him to Rhodes. He ordered the Rhodians that he should secretly be brought to Rome by sea. So this was done and Polyaratus was at last brought to Rome. (Polyb. in Excerptis Valesi. p. 414.)

3364. King Eumenes sent his brother Attalus to Rome for the help to settle the invasion of the Galatians. He was also to congratulate the senate about the victory over Perseus. Attalus cheerfully lead this embassy because he had assisted the Romans in that war and exposed himself to all dangers as a willing and devoted confederate. He might by some testimony of favour and benevolence, try to find out how acceptable that service was to the senators. Lest he should be tempted also to procure the kingdom, Eumenes sent after his brother to Rome, Stratius the physician. He was a person of most trusted and of great authority with him. He was to be a faithful spy of the things that were done by his brother and a trusty monitor if he should see him depart from his fidelity to Eumenes. (Polyb. Legat. 93. Livy l. 45.)

3365. When all men kindly received Attalus at Rome for they knew him and his actions for them in the war and considered him a friend. When a larger number came to honour him than he expected, he became proud not knowing the true reason for which he was so kindly entertained. Most of the Romans did not like Eumenes for they believed that he acted deceitfully in this war,

had conferences with Perseus and was waiting to take advantage of any difficulty the Romans may have. Some high officials were eager to draw Attalus into a private discussion and encourage him to lay aside the mission he had undertaken for his brother and to entreat for himself. They said the senate was alienated from his brother and desirous to give him his brother's kingdom. Hence it came to pass that Attalus' mind was so puffed up that he even asked some of these officials to bring the matter to the senate for debate. However Stratius the physician, a person of outstanding prudence and powerful eloquence persuaded him otherwise. He told him that he indeed did now reign with his brother and in the future, he would be left the undoubted successor to the kingdom. This may not be too far off since Eumenes was quite sick and expected to die at anytime. The new disruption in the kingdom from the insurrection of the Gauls, could scarcely be handled by both of them acting together much less if their was civil war in the kingdom. Therefore when Attalus came into the senate, he first expressed joy for the overthrow of Perseus. Then he talked of his active part in that war. Lastly, he requested the senate to send ambassadors to the Galatians. By their authority they should make them stop this war and return to their own lands. He also spoke of the cities of Enions and Maronites which he requested might be given to him. Concerning the accusation against his brother and the division of the kingdom, he said nothing. (Polyb. Legat. 93. Livy l. 45. c. 19.)

3366. The senate thought that Attalus would come to them again and discuss the matter of the kingdom so they promised him to send ambassadors. They were very generous in the gifts they gave to him which were given according to custom. Moreover they promised to give him those cities he asked for. After all this had been done for him, Attalus left the city and the things the senate hoped for did not happen. The senators were frustrated and while Attalus was still in Italy, they declared Aenum and Maronea to be free and reneged on the promise which they had made to Attalus. However, the embassy headed by Publius Licinius was sent to the Galatians. (Polyb. Legat. 93.)

3367. Among the many embassies of Asia and Greece, after Attalus the ambassadors of the Rhodians drew the most attention. They had at this time a two fold mission. First they turned over Philocrates and the later Philophron and Astymedes. (Polyb. Legat. 93. Livy l. 45. c. 20.) When the Rhodians received the reply that was given to Agesipolis shortly after the battle with Perseus, they knew the anger of the senators was against them. When they heard their threats, they immediately sent those embassies. (Polyb. Legat. 93.)

3368. The delegates appeared first in white clothing as a sign of rejoicing over the Roman victory. If they had come in dirty clothes, they might have looked like mourners for the misfortune of Perseus. The senators had consulted with Marcus Junius the consul while the ambassadors stood in the public assembly. They wanted to determine if they would give to them the place, rewards and a hearing. They decided that no rite of hospitality should be given to them. The consul left the senate and the Rhodians told them they came to congratulate them on their victory and clear the accusations against their city. They requested that they might appear before the senate. They were told that that the Romans usually gave their confederates and friends hospitality, lodging, entertainment and also a senate. However the Rhodians in that war were not considered confederate friends. When they heard this, they all prostrated themselves on the ground and begged the consul and all that were present that they would no more look upon new and false incriminations to their harm than on their previous service to which the Romans were witnesses. They immediately put on mourning clothes and went up and down with prayers and tears to the houses of the chief persons. They entreated them that they would first understand their cause before they were condemned. (Livy l. 45. c. 20.)

3369. Marcus Juventius Talua the praetor, whose job was to oversee the affairs between the citizens and foreigners, stirred up the people against the Rhodians. He set a dangerous precedent of not going though the senate nor the consuls. He made a motion that Rome should declare war on Rhodes and one of the magistrates of that year should be sent with a fleet to manage the war. He hoped that he would be the one to lead the force. M. Antonius and Marcus Pomponius, the tribunes of the people opposed this motion. The praetor and tribunes disputed this matter. The tribunes succeeded in persuading the assembly to defer the matter until Aemilius the general arrived. (Livy l. 45. c. 21.) Antonius violently removed the praetor from the desk. The ambassadors of the Rhodians were brought by him to the senate and made their speeches. Philophron spoke first and then Astymedes. (Polyb. Legat. 93. cum Diod. Sic. Legat. 19. & in Photii Bibliothecca, cod. 244.) The later part of the speech of Astymedes is found in Livy but the first part is missing. Polybius states that Astymedes put his speech among his letters and gave them to the public. However, the same author observes about that speech that it was not liked by the more prudent persons because (perhaps in the first part of it which is missing in Livy) he undertook the defence of his own country in such a manner by accusing the rest of the Greeks.

3370. After the speech was over, they all fell down on their faces and in a humble manner cast down the olive branches. At length they got up again and left the assembly. When the vote was held, those who held the office of consuls or praetors or ambassadors in Macedonia or were involved in the war, were most enraged against the Rhodians. However, Marcus Portius Cato advanced their cause who in spite of his naturally stern disposition, at that time showed himself a gentle and meek senator. He added the speech which he spoke for them in the senate to his fifth book of his Origines, or Derivations. (Livy l. 45. c. 25.) Finally the senators severely upbraided the Rhodians with many things. The reply given to the Rhodians was so phrased that while they were not turned into enemies they did not continue to be allies. (Polyb. Diod. Sic. & Livy l. 45 c. 25.)

3371. When the answer was given, Philocrates immediately went to Rhodes and Astymedes remained at Rome so that he might know what things were going on and notify his country men accordingly. The Rhodians were relieved that the fear of war had past and took the rest of the news sadly but were content. (Polyb. & Livy l. 45. c. 25.)

3372. P. Licinius and the rest of the ambassadors who were sent with Attalus to end the war between the Gauls and King Eumenes arrived at Synnas. At this time Eumenes, who was now recovered, in the beginning of the spring, was up and around and had gathered his army from various places to Sardis. At Synnas, the Roman delegates conferred with Solovetius, the captain of the Gauls and Attalus went along with them. He would not enter into the camp of the Gauls lest his presence should inflame the situation. P. Licinius, talked with the captain of the Gauls and found him more fierce after his talk. So much so it seemed strange that the words of the Roman delegates should prevail so much among those rich kings of Antiochus and Ptolemy that they should make peace. However they held no weight with the Gauls. (Livy l. 45)

3373. Toward summer, the Rhodians sent Theatetus (the copies of Livy have Theodotus) the admiral of the fleet, with a crown of the value of 10,000 or, as we read it in Livy, 20,000 of gold, (at the rate of 16 pounds a piece) that they might by all means procure the friendship with the Romans. They desired that this might so be requested from the Romans that no vote of the Rhodian people should be made concerning it should it be committed to writing. They feared

that if they should not obtain it in addition to the failure of their embassy, they would be more disgraced after this refusal. However the truth is that although before this, the Rhodians had assisted the Romans for over 40 years. They continued in their friendship that they never bound themselves to them by a league of amity. They did not want to cut off from the kings the hope that the Rhodians might come to their help if the need arose. Neither did they want to deprive themselves of the chance of profiting from the goodwill and good fortune of these kings. However, now with most earnest desire they endeavoured to procure this honour not that they were in love with new confederates or stood in fear of any save only the Romans themselves. They hoped to reduce Rome's suspicion of them. (Polyb. Legat. 93. Livy l. 45. c. 25. Dio, Legat. 21. or 22.)

3374. Theaetetus had barely arrived at Rome from Rhodes when the Caunians revolted from them. The people of Mylassa occupied the towns of the Euromenses. The Rhodians quickly sent Lycus with an army and forced the Caunians with the help the Cibyrates, to submit to their government. In a battle near Orthesia, they defeated the Mylassens with the Alabandens who had taken away the province of the Euromenses. (Polyb. & Livy l. 45. c. 25.)

3375. At the same time the senate published a decree granting liberty to the Carians and Lycians. After this war the Rhodians were fearful. They thought they had wasted the money giving the crown and vain were the hopes of friendship with the Romans. Thus the Rhodians lost Lycia and Caria, after they had been forced to endure their wars to gain them. (Polyb. Legat. 93. & 140. Livy l. 45. c. 25. Appian. Syriac, p. 116.)

3376. When a senate was granted to Theaetetus, he entreated them concerning the entrance into a league with the Rhodians. While the senators made delays, he died at the age of 80 years. Later the Caunians and Stratonicians, that were in exile, came to Rome. When they were heard by the senate, the senate decreed that the Rhodians must withdraw their garrisons from Caunus and Stratonicea. When the answer was known, Phylophron and Astymedes quickly returned to their country. They feared that if the Rhodians should not recall their garrisons, new calamities would befall their city. (Polyb. Legat. 99.)

3377. About the same time, the Cnossians and Gortynians waged war with the Raucians. They made a league among themselves which they confirmed by an oath that they would not end the war before they had taken Raucus by force. (Polyb. Legat. 100.)

3378. When the Rhodians were notified about the Caunians, they knew the Romans were still angry with them. They obeyed the decree of the senate. (Polyb. Legat. 100.) Thus they lost Caunus which they had bought from the commanders of Ptolemy with 200 talents. They also lost Strotonicea, which they had received as a generous gift from Antiochus and Seleucus. Both cities paid 120 talents yearly to their city. (Polyb. Legat. 104.)

3379. The Rhodians sent an embassy to Rome headed by Aristotle. They were to earnestly ask for friendship with the Romans. About mid-summer the ambassadors arrived and were heard before the senate. They said the Rhodians had obeyed all the things they were asked and they urged the senators with many reasons to grant them amity. The senate's reply contained no mention of amity for the Rhodians. (Polyb. Legat. 100.)

3838a AM, 4547 JP, 167 BC

3380. At the beginning of autumn, L. Aemilius Paulus appointed C. Sulpitius Gallus, to oversee the army. Paulus went with a small retinue to view Greece. His son Scipio and Athenaeus, brother of Eumenes the King, were his bodyguards. He granted liberty to Macedonia and enacted laws suitable for confederates. After settling his serious affairs, he instituted at Amphipolis games which he had been long preparing for. He had sent messengers into the cities of Asia and notified the kings of it. However, in Greece he visited the cities personally and notified the governors of it. In that great gathering of Europe and Asia, a multitude came from every quarter. Some came to congratulate the Romans. Others came to see the sight of such large army and naval forces. Provisions were abundant and cheap. Most received gifts of food for their need and enough to take back home. (Livy l. 45. c. 32,33)

3381. Labeo was sent by the Romans to destroy Antissa in the island Lesbos and for the resettling of the Larysseans to Methymna. When Antenor, Perseus' admiral had sailed about Lesbos, they received and furnished him with supplies. (Livy. c. 45.)

3382. Prusias (Venator), king of Bithynia, with his son Nicomedes, came to Rome. The senate sent L. Cornelius Scipio the treasurer, to meet him at Capua and decreed that a most excellent house should be rented for him at Rome. Provisions were to be charged to the public account for himself and all his retinue. He was entertained and treated like a good friend by the whole city of Rome. (Livy l. 45. c. 44. Valer. Maxim. l. 5. c. 1.)

3383. After he entered the city with a great train, he went from the gate and the judgment seat of Q. Cussius the mayor, to the forum. A large crowd was on every side. He said, that he came to worship the gods who dwelt at Rome as also to greet the senate and Roman people. He congratulated them on their victory over Perseus and Gentius the king. They increased their empire by subduing the Macedonians and Sclavonians. When the mayor had told him that if he pleased, he would hold a senate for him that day. He requested a two day delay so that he might visit the temples of the gods, the city and his friends. L. Cornelius Scipio the treasurer was appointed to him for a guide. The third day, he came to the senate and congratulated them on their victory. He mentioned his part in that war and requested that he might be allowed to perform his vow by offering 10 large sacrifices in the capitol at Rome and one at Praeneste to Fortune. These were his vows for the conquest of the people of Rome and that his friendship with the Romans would be renewed. He wanted the land that was taken from King Antiochus and was occupied by the Gauls, although the Romans had given it to no one. Last of all, he entrusted his son Nicomedes to the senate. He was supported by all those who had been commanders in Macedonia. Therefore the rest of his requests were granted. Concerning the land, they said they would send ambassadors to inquire whether it belonged to the Roman people and was assigned to no one. They willingly accepted Nicomedes. Ptolemy, king of Egypt whose kingdom was preserved by the Romans when Antiochus invaded it, testified to the care the Roman people took of the children of their confederate kings. Moreover, it was commanded, that beasts and other things that were needed for sacrifices, whether he would offer them at Rome or at Praeneste, should be given to the king, as to the Roman magistrates at the public expense. 20 long ships should be given to him from the fleet which lay at Brundusium. He could use these until the king came to the fleet that assigned to him. Also L. Cornelius Scipio should accompany him and should pay all his expenses until they should take sail. It is reported, that the king was overjoyed by the kindness of the Roman people. He refused the gifts that were given to him but commanded his son to accept of the gift of the Roman people. These things the Roman writers relate of Prusias. (Livy. l. 45. c. 44.)

3384. Polybius and other Greek authors write, that when he came into the senate, he bowed low and kissed the threshold of the senate and called the senators, his tutelary gods. He spoke not so honourably to the hearers as unbecoming to himself. For this extraordinary action, he received a more courteous answer from the senate, (Id. ibid. Polyb. Legat. 97. Diod. Sic. Legat. 22. or 23.) However, after he stayed in the city about 30 days, he left for his kingdom. (Livy l. 45. c. 44.)

3385. About this time, news arrived that Eumenes was on his way to Rome. If he were excluded from Rome, he might be thought to be an enemy because he remained neutral in the Macedonian war. If he were admitted, people would think he was exonerated. There was a general law made that no king should be permitted to come to Rome. (Polyb. Legat. 97. Livy c. 46.) After it was known that Eumenes had arrived at Brundusium in Italy, they sent to him the treasurer, to bring this decree to him. He was to ask whether he had to address the senate about anything. If he had no request to make to the senators, then he should tell the treasurer and quickly leave Italy. After the king had met with the treasurer and understood the pleasure of the senate, he said nothing about business with him and assured him that he needed nothing. By this means the Romans prevented Eumenes' arrival at Rome and procured something else that was of great concern to them. The kingdom of Pergamos was in great danger from the Galatians. There was no doubt that by this disgraceful rejection of Eumenes, the courage of all his friends would be abated. The Galatians would be twice as courageous in waging war. This happened at the beginning of winter. (Polyb. Legat. 97.)

3838 AM, 4548 JP, 166 BC

3386. Mattathias exhorted his sons to the study of piety and to defend the law of God. He commended Simon to them, as a counsellor and father, but Judas Maccabeus, as the commander of their wars because from his youth he was very brave. After this, he blessed them and he died in the 146th year of the kingdom of the Greeks. He had governed the miserable and banished troops one year. His sons buried him in the sepulchres of their fathers at Modin and all the Israelites bewailed him with a great lamentation. (/APC 1Ma 2:49-70 Joseph. l. 12. c. 8. 9.)

3387. Judas Maccabeus' brothers and all who followed his father helped him. He succeeded in his father's place. /APC 1Ma 3:1,2 He went secretly into the villages and exhorted their kinsmen and took those with them who remained loyal to the Jewish religion. They gathered 6000 men and called on the Lord that he would take pity on his profaned temple and the ruined city. He would hear the blood that cried to him and remember the unjust death of the innocent infants and the blasphemies that were committed against his name. They asked that he would show his hatred against the wicked. /APC 2Ma 8:1-4

3388. In the meantime when Antiochus heard of the games held by Emilius Paulus in Macedonia he planned to have more magnificent games than Paulus held. He sent delegates and observers into the cities who declared that at Daphane near Antioch, games would be held by him. His intent was that from all Greece (as Polybius) or from all parts of the world (as Diodorus states) famous men might eagerly come to that show. Polybius in the 31st book of his history thus describes the games.

3389. First there were 5000 men in their prime dressed like Roman soldiers, with clubbed brigantines. After these followed just as many Mysians. Next came 3000 lightly armed Cilicians, harnessed with golden crowns. After this came 3000 Thracians and 5000 Galatians.

Some had silver shields. After this came 240 pairs of gladiators. They were followed by 1000 riding on Pisaean or rather Nisaean horses. (The most learned Casaubon has corrected this error.) 3000 were riding on common horses and most had gold or silver crowns. These were followed by about 1000 cavalry by their confederates and friends who were all furnished with golden trappings. With these followed 1000 more cavalry of their associate friends adorned in the same way. Besides these marched 1000 choice men who were excellent horsemen. They were followed by about 1000 called by the Greeks, Agema or the company. Lastly came 1500 horsemen in complete armour from head to toe called by the Greeks, Cataphracti because both men and horses were covered with arms. All these persons had purple coats. Some of the coats were interwoven with gold and had with the image of live beasts. After these marched 100 chariots with six horses abreast and 42 wagons with four horses abreast. There was a chariot drawn with a pair elephants, and another with two horses. After these followed 36 single elephants in no particular order.

3390. Next came about 800 youths with golden coronets and almost 5000 fat oxen with 300 tables for holy uses plus 800 elephants' teeth. Then men carried whatever they said or believed to be gods or Genii. Some carried images of their heroes, Some of them were gilded over and others were clothed in golden robes. Each one gallantly adorned with his eulogy and motto according to the legend written about him. To these were added the images of the night, of the day, the earth, of the heavens, of the morning and of the noon. 1000 pages belonging to Dionysius, the king's secretary, went in this pompous train, carrying silver vessels none of which weighed less than a 1000 drachmas. These were followed by 600 more of the king's pages carrying vessels of gold. Then came about 200 women whose job was to sprinkle the spectators with their sweet ointments from their golden chalices. In the rear came 80 women gloriously clothed and adorned with costly clothes who were carried in litters with golden legs. 500 came in litters with silver legs. These things were most remarkable in the pageantry.

3391. After this, a great number of contests of sports, fencing and hunting were held for 30 days. All this time a variety of ointments was provided by the king for all who played for any prize. For this purpose 15 golden jars were brought full of ointments of saffron. An equal number contained cinnamon and spikenard. These ointments were given freely for the first 5 days. For the rest of the games ointments of olive oil, marjoram, and lilies were given freely. For the guests, sometimes 1000 other times 1500 tables were most richly spread. All these things were magnificently performed. He paid for these from what he had cheated king Philometor out of in Egypt while he was still a minor. Other funds came from the spoils of those many temples which he had plundered. (Polyb. in Athenaus, l. 5. c. 4. & l. 10. c. 12.)

3392. But the glory of this preparation was eclipsed and debased by those unworthy actions the king did personally. For he went riding up and down on a little riding horse ordering as he pleased, some to stand, others to pass. He did this in such a way that except for his diadem no one would have thought him a king who barely qualified as a servant. All the times of the feast, he stood at the doors of the rooms where the feast was kept. He conducted some in, others he placed at the tables. He ushered in the servants that brought in the dishes. Sometimes he walked around, sometimes he sat down and sometimes he lay on the floor. Often he would run around to remove a dish or a cup from the table. In drinking with his guests, he now and then drank to those who drank to him. He sported and jested with such as were so inclined. Moreover, many had left because the feast went on for a long time, he came in a disguise brought in by the actors and laid along on the ground as if he had been one of their company. Finally, he was roused by the sound of music, he got up and started dancing and acting his part with ridiculous gestures.

All were so ashamed of the king's behaviour, they left the feast. (Polyb. ibid. & cum secutus Diod. Sic. in Excerpt. Valesi. p. 321.)

3393. The show finally finished. Tiberius Gracchus, was sent as an ambassador by the senate to Antiochus. He was to determine what the king was up to and spy on his affairs. The king entertained him with such cheerfulness and alacrity that he did not suspect a plot or discover the least token of alienation in him for what had happened at Alexandria. Tiberius opposed those who wanted to impeach him. Antiochus gave his royal palace to the ambassadors of Rome which was as good as his very diadem. Notwithstanding all this ceremony, his will and affection was most irreconcilably alienated against the Romans. (Polyb. Legat. 101. & 109. Diod. Sic. in Excerpt. Vales. p. 322.)

3394. While Antiochus was at leisure in the games at Daphne, Judas Maccabeus was busy in Judea. He was greatly helped by his brothers. He drove out the enemy, killed his apostate countrymen and purged the land from its uncleanness. (Joseph. l. 12. c. 9.) He attacked cities and villages by surprise and burned them. He controlled the most strategic places. He routed large numbers of his enemies. He usually attacked by night to get the element of surprise. The fame of his valour spread everywhere. /APC 1Ma 3:8,9 2Ma 8:6,7

3395. Ambassadors were sent from the Galatians in Asia to Rome. The senate granted them freedom to rule themselves as long as they stayed in their land and did not attack other lands. (Polyb. Legat. 102.)

3396. Pytho was sent on a mission from Prusias, king of Bithynia to Rome. He complained to the senate about Eumenes. He had pillaged Prusias' territories and seized some places for himself. He charged also that Eumenes would not stop his encroachment on Galatia nor submit to the decrees of the senate. He only advanced his own interests. On the contrary, Prusias obeyed the desires of the Roman people and desired that his country be governed by the precepts of the senate. Likewise, others came from the Asiatic cities with fresh accusations, hinting at an alliance between Eumenes and Antiochus against the Romans. When the senate had heard these things, they did not refute the accusations or say what they would do. They kept everything secret and watched carefully the actions of Eumenes and Antiochus with increasing jealousy. In the meantime, they satisfied the Galatians in some matters and helped them affirm their freedom. (Polyb. Legat. 104. Livy l. 46.)

3397. Astymedes the Rhodian delegate, pleaded his country's cause at Rome before the senate. He was now more moderate and not so hot in his speech as in his former ambassage. He omitted all recriminations and made it his only business at present to show that his countrymen had suffered sufficiently and far beyond the degree of the offence. His main complaint was that the Rhodians had lost the revenue from their harbour. In regard to that, the Romans had discharged Delos from paying tribute and had also taken from the people the liberty which they formerly enjoyed in determining tariffs and other matters of public concern. The custom duties which in former times netted a million drachma now barely amounted to 150,000. The senate knew that only a few were engaged in criminal behaviour and these had been punished by the people. He requested that they would not show their displeasure against those who were not involved in any way but to receive them into their grace and favour as they did before. Their country stood more in need of friends in peacetime than an ally for war. His speech seemed so suitable to the present condition of the Rhodians that when Tiberius Gracchus (who was recently from Asia where he was an ambassador) said this. The Rhodians had submitted themselves to the decrees of the

senate and all were executed who had anything to do with bringing the Rhodians into disfavour with the Romans. He silenced his adversaries and prevailed with the Romans that they would take the Rhodians into their alliance. (Polyb. Legat. 104.)

3398. Tiberius could not tell any more to the Senate about the plans of Eumenes and Antiochus than that they know before Tiberius had left Rome. The kings had entertained him most graciously. (Polyb. Legat. 105.)

3399. Apollonius, governor of Samaria raised a large army from the Gentiles and Samaritans and attacked the Jews. However, Judas Maccabeus killed him and many others. The rest fled. Judas took the spoil including Apollonius' own sword which always used in the war after that. (/APC 1Ma 3:10-12 Joseph. l. 12. c. 10.)

3400. Seron who governed Coelosyria heard how that Judas was well equipped with an army and large numbers from all parts were coming to him. Seron mustered all the forces under his command including the renegade Jews and camped near the way up to Bethhoron. Judus routed his whole army and 800 of them were killed. The rest fled into the land of the Philistines near the sea coast. (/APC 1Ma 3:13-24 Joseph. l. 12. c. 10.)

3839a AM, 4548 JP, 166 BC

3401. As soon as the news of this defeat came to Antiochus, he was so furious that immediately levied all the troops of his kingdom. He gave them a year's pay and ordered them to be ready for service. After this salary was paid, he saw his treasury was empty.The Jewish revolt deprived him of 300 talents of silver each year. Also intense persecution raged in the Greek cities and many regions thus reducing his revenues. He did not spare the Gentiles while he try to make the forsake their ancient superstitions and conform to his worship. Insomuch, that he feared that he would not find enough to defray his expenses and gratuities. In this he was very generous and surpassed all the kings that came before him. He determined to go into Persia to get money there. /APC 1Ma 3:27-31 (Joseph. l. 12. c. 11. Sever. Sulpic. Sacr. Histor. l. 2.)

3402. Before he left, he put Lysias of Syrian royalty, as governor over all the regions from the river Euphrates to the borders of Egypt. He entrusted him with the care of his son Antiochus. (Eupator) He committing to him, half of all his forces and his elephants. He was ordered to utterly to root out the name of the Jews and to give their country to strangers. Antiochus left with the rest of his sons from Antioch near Daphne in the 147th year of the kingdom of Greeks. He crossed over the Euphrates River and marched into the high countries. /APC 1Ma 3:32-37

3403. Philip, whom Antiochus had appointed over Jerusalem /APC 2Ma 5:22 saw how Judas Maccabeus grew stronger and stronger every day. He wrote to Ptolemy (son of Dorymenes) the governor of Coelosyria for help. Ptolemy immediately sent Nicanor son of Patroclus, a most trusted friend, with more than 20,000 soldiers from all nations. He was to exterminate the Jews. Ptolemy also sent Gorgias as a joint commander. He was a captain who was quite experienced in military affairs. /APC 2Ma 8:8,9

3404. Lysias also sent Ptolemy as a reserve to them. Under these three commanders, Ptolemy, Nicanor and Gorgias, were 40,000 foot soldiers and 7,000 cavalry. They marched with their entire army and camped by Emmaus in the plain country. /APC 1Ma 3:38-40

3405. Since Antiochus was 2000 talents in arrears to the Romans, Nicanor settle the account from the sale of the captive Jews. For that purpose, he invited from the cities near the seacoast 1000 merchants. He promised them 90 slaves for one talent. /APC 2Ma 8:10,11,14,34,36. No sooner was this known but the merchants of the country with their attendants came to the camp to purchase the Jews for slaves. Large numbers also came from Syria and the Philistines to barter for slaves. /APC 1Ma 3:41

3406. Jerusalem being now abandoned by its inhabitants and the temple was profaned. In these distressing times, Judas Maccabeus moved with his army to Maspha or Mizpa. Before the temple was built, the Jews used to worship there. Jud 11:11 20:1 21:5,8 1Sa 7:5,6 10:17 He proclaimed a fast and with most fervent prayers asked the Lord's protection of his small army. He had only 6000 (7000 in the Latin edition) against this huge force. After this, such as had betrothed wives or planted vineyards or were afraid he sent away according to the law.De 20:6-8 He divided his army into four squadrons of 1500 men and each squadron to one of his brothers. The army moved and camped on the south side of Emmaus opposite to the enemy. Judas earnestly exhorted them to behave valiantly even to die for their country and the laws of their God. He ordered them to be ready for the battle the next day. /APC 1Ma 3:42-60 2Ma 8:12-22

3407. That night Gorgias planned a surprise attack. He took 500 foot soldiers and 1000 choice cavalry and came toward the Jew's camp. He had the garrison soldiers of Fort Sion for his escort. When Judas found this out, he wisely used this opportunity to attack the enemy while they were divided. He marched immediately to Emmaus against Nicanor while Gorgias their normal commander away. When Gorgias came by night to the Jew's camp and no one was there. He thought they had fled and searched for them in the mountains. At the break of day Judas showed himself in the plains of Emmanus with 3000 men. These had neither armour or swords. / APC 1Ma 4:1-6

3408. Judas encouraged his soldiers to the battle and given the word to fight. By the help of God, he led the troops against Nicanor and killed more than 9000 and wounded and maimed the most of Nicanor's army. They were all routed. The Jews pursued some of them from Emmanus as far as Gazara (as the Greek copy of the Maccabees, in the end of Arundel's library reads it) or Gadara (as Josephus). Other fled to the plains of Idumea, others as far as Palestine, Azotus, and Jamnia. About 3000 stragglers were killed. /APC 1Ma 4:8-15 2Ma 8:23,24

3409. Among those that fled were the merchants, who were certain of victory and of getting a good bargain on slaves. They became targets themselves. The Jews seized their money which the brought to buy them with. When they had long pursued them they sounded a retreat. For the evening, on which the sabbath began, was drawing near. After that they had gathered up the arms of the vanquished host and taken the spoils from them, they prepared for the observation of the sabbath,. They magnified the mercy of God for this so marvellous a deliverance. /APC 2Ma 8:25-27

3410. Judas has his Jews who were eager for plunder to stop. He feared of an encounter with Gorgias who was now returned from his fruitless expedition. Those forces were in the mountains. The enemy knew what had happened by the smoke of the burning tents and the other division of their army was routed. When they saw Judas on the plain, standing in battle array ready to engage them, they all scattered into the land of strangers. The land was thus cleared of the enemy. Judas returned to the spoil where he found plenty of gold, blue silk, purple of the

sea, which the Phoenician merchants had left behind them and much wealth. /APC 1Ma 4:16-23 All this the soldiers shared among themselves, having first set aside a portion for the maimed, widows and orphans. Then together they beseeched the Lord that he would continue to be gracious and favourable to his servants. /APC 2Ma 8:28,29

3411. After this the Jews fought with Timothy and Bacchides and slew in that battle more than 20,000 of the enemy. They took over the forts, and divided among themselves much spoil. They set aside some for the maimed, orphans, widows and aged persons into equal portions with themselves. When they had gathered up the arms and disposed of them into the most convenient places, the remainder of the spoil they carried to Jerusalem. They also slew Philarches, one of Timothy's men. He was a most wretched fellow and a notorious persecutor of the Jews. and in the midst of their solemn festival, which they had instituted For their recent victory, they burnt Callisthenes alive after he had taken sanctuary in a little house. He had burned the holy gates. Nicanor stripped himself of all his glorious clothes so to be less noticed. He came like a solitary fugitive through the midland country to Antioch. He confessed that the Jews were utterly unconquerable because they had God for their Protector. /APC 2Ma 8:30-36

3412. Lysias was told by one who esacped what had happened. He was counfounded because the things which he wanted happened to Israel did not occur and the king's ordered were thwarted. /APC 1Ma 4:26,27

3839b AM, 4549 JP, 165 BC

3413. Therefore the next year which was the 148th of the kingdom of the Greeks, Lysias hurried into Judea through Idumea with 60,000 foot soldiers and 5000 cavalry. Judas Maccabeus marched toward him as he was camped at Bethsura on the borders of Judea. First he implored publicly the help of God and started the battle. Lysias saw how the Jews like so many mad men contemning death, broke through their enemy's ranks. His men fled and 5000 were killed there. He returned to Antioch and planned a new expedition after he had gathered a larger army. /APC 1Ma 4:28-35

3414. Antiochus Epiphanes had taken an expedition against Artaxias king of the Armenians, who marched from the eastern parts. Antiochus killed most of his army and took Artaxias prisoner. (Appian. Syriac. p. 117. & 131. Porphyr. apud Jerome in Da 11)

3415. Prusias, king of Bithynia, strongly condemned Eumenes, king of Pergamos, who was already suspected of the Romans. Letters were intercepted that intimated an alliance with Perseus against the Romans. Prusias had also prevailed with the Galatians, Selgenses and many other people of Asia, to do the same. Attalus and Athenaeus were sent to Rome by their brother Eumenes. They had an audience with the Senate and cleared him of all crimes he was accused of. They returned to their country with many honours conferred on them. However, for all this, the senate still suspected an alliance between Eumenes and Antiochus. They sent C. Sulpitius Gallus and Marius Sergius as ambassadors with instructions to examine closely the affairs of Antiochus and Eumenes. They were to see if there were any preparations made for war and if there was any alliance between them against the Romans. (Polyb. Legat. 106. Diod. Sic. Legat. 21.)

3416. When C. Sulpicius Gallus entered Asia he unwisely made a proclamation through the

chief cities there. He asked anyone who had anything accusations against king Eumenes, to come to Sardis at a set time. When he arrived, he sat on the bench made for that purpose, and spent 10 days hearing all sorts of things against Eumenes. He was looking for something to impeach him with. Gallus was a vain person and hoped to be honoured by finding fault with Eumenes. (Polyb. l. 31. in Excerpt. Valesii. p. 145.)

3417. When they had some relief from their enemies, Judas Maccabeus and his brothers with all their forces came up to Jerusalem. They retook the temple and the city except the citadel of Sion. They demolished the altars and shrines which the Gentiles had built in the public streets. Judas commanded some men to attack those who were in the citadel of Sion. He spent most of his time in cleansing the temple. His spirit was stirred up by the desolations he saw. /APC 1Ma 4:36-41 2Ma 10:1,2

3840a AM, 4549 JP, 165 BC

3418. Judas assigned the priests who knew the Law to cleanse the sanctuary and move the defiled stones into an unclean place. They pulled down the altar of burnt offerings which was profaned by the Gentiles. Its stones were stored in the mount of the temple until the time when a prophet came who might tell them what ought to be done with them. They built another of whole stones on which no iron tool had been lifted according to the spirit of the law. De 27:5,6 They repaired the Holy and the Holy of Holies. They hallowed the courts and made new holy vessels. They brought into the temple the candlestick, the altar of incense and the table. They burnt incense on the altar, lit the lamps which were on the candlestick. They placed the shewbread on the table, spread the viols, and finished whatever they started. /APC 1Ma 4:42,51 2Ma 10:3

3419. On the 25th day of the 9th month, called Cisleu, or Chasleu, in the 148th year of the kingdom of the Greeks. They rose early in the morning and started a fire by striking stones one against the other. They offered sacrifice according to the law on their new altar of burnt offering. /APC 1Ma 4:52,53 2Ma 10:3 This was 2 years after Judas succeeded his father Mattathias in the government but 3 whole years since the Gentiles first sacrificed in that place. For on that very same day of the same month on which they profaned the old altar, Judas consecrated the new one. (/APC 1Ma 4:54 2Ma 10:3-5 Joseph. l. 12. c. 11.)

3420. This dedication was joyfully celebrated with songs, hymns, citherns, harps, and cymbals. All the people fell prostrate on the ground and worshipped and blessed the God of heaven who had given them good success. They beseeched him that he would not allow them to fall any more in such calamities. If at any time they provoked him, they prayed that he himself would chasten them in mercy and that they might not be delivered up to the blasphemous and barbarous Gentiles. They kept the dedication of deliverances or peace offerings and of praise. They decked the fore front of the temple with golden crowns and shields. They repaired the gates and chambers on the sides of the temple and made doors for them. /APC 1Ma 4:54-58 2Ma 10:4-6

3421. Then Judas and his brethren and all the congregation of Israel, ordained that through the whole country of the Jews, the days of the dedication of the altar should be observed annually with mirth and gladness for 8 days starting with the 25th day of the month Chisleu. /APC 1Ma 4:59 2Ma 10:8 After they had kept the 8 days, they kept the feast of tabernacles. They recalled

how not long ago they kept that feast while living about the mountains and caves like wild beasts. Now they carried green boughs, fair branches and palms. They sang praises to him who had brought the purification of his holy place to such a good conclusion. /APC 2Ma 10:6,7 Hence it was, that in the letters which the council at Jerusalem wrote to the Jews in Egypt, these days are called the days of tabernacles of the month Chisleu. /APC 2Ma 1:9,18 In the gospel Joh 10:22 they are called the feast of dedication of the Jews or the feast of lamps. This was either from the sudden eradiation of their religion and liberties, as Josephus intimates (Antiq. l. 13. c. 2.) or from the lighting of the lamps because both at that time and the lighting of the lamps in the temple was restored. /APC 1Ma 4:49,50 2Ma 10:3 Also, to this very day, the Jews in their synagogue still continue their custom of celebrating this feast with the lighting of lamps.

3422. When they had repaired the temple, they fortified mount Sion with high walls and strong towers to contain the enemy. They feared that those who were garrisoned in that fort would sally out against those worshipping at the temple. They fortified Bethsura which was about a half mile away /APC 2Ma 10:5 so that the people might have a garrison for defence against Idumea. / APC 1Ma 4:60,51 4:7-26

3840b AM, 4550 JP, 164 BC

3423. When the surrounding countries heard of the building of the altar and the dedication of the sanctuary, they were much displeased by this. Thereupon, they plotted how they might destroy all the Jews and they began to massacre all those that lived in any of their quarters. /APC 1Ma 5:1,2

3424. Antiochus Epiphanes crossed the high country beyond Euphrates. He heard that the city of Elymais in Persia, (called Persepolis /APC 2Ma 9:2) was a very wealthy city. In its temple, (which Appian reports to be dedicated to Venus, (Elymais in Syriac. p. 131.) but Polybius and Diod to Diana, in Elymais, (in Josephus, l. 12. c. 13. & Jerome in Da 11 with Excerptis Valesii. p. 141.)) was richly appointed and had gold coverings, breast plates and arms left there by Alexander the Great, Philip's son. When he greedily tried to plunder the city, the citizens rose up in arms against him. He was defeated and forced to retreat with much dishonour./APC 1Ma 6:1-4 2Ma 9:1,2

3425. When he arrived at Ecbatana, he was told of the defeat of Nicanor and Timothy in Judea. He left there for Babylon. Near the borders of Persia, he heard also of the great defeat given to Lysias' army, how the image of Jupiter Olympius was cast out of the temple at Jerusalem, and that the sanctuary and Bethsura were fortified. Therefore full of fury, he thought to be avenged upon the Jews for the disgrace he recently received by them. He ordered his chariots to go with all speed to hasten the journey home. He proudly bragged that as soon as he arrived at Jerusalem, he would make that city a common burying place for the Jews. /APC 1Ma 4:4-7 2Ma 9:3,4 The passage of Tacitus (l. 5. Histor.) relates to this:

``King Antiochus endeavoured to reform their religion and to bring in the cities of the Greeks. He was hindered by the Parthian war in his plan of destroying that most base nation.''

3426. Scarcely were these proud words out of Antiochus' mouth, when he was struck with an incurable disease in the bowels and extreme pains. Although his body was quite sick his mind was still sharp. He still breathed out his threats against the Jews. He ordered his chariot man to

increase his pace. It happened on this fast journey that he fell out of his chariot. He was badly hurt and his whole body was bruised and his limbs put out of joint. After he was taken up from the ground, he carried about in an horse litter. Worms bred so fast in his body that whole streaks of flesh sometimes dropped from him. While he was still alive in such pitiful state and because of the stench, none could endure to carry him. Thereby he became offensive to his whole army. / APC 2Ma 9:5-10 He was forced to stop his journey to Babylon and to stay at Tabis, a town of Persia. (Polybius, in Excerpt. his Valesii, p. 144. & Jerome, Da 11) He continued bed ridden many days /APC 1Ma 6:8,9 and pined away. (Appian. in Syriac. p. 131.)

3840c AM, 4550 JP, 164 BC

3427. From the beginning of the spring, began the 149th year of the kingdom of the Greeks. / APC 1Ma 6:16 Antiochus Epiphanes gave up any hope of recovering. He called his friends and publicly acknowledged all those miseries to have happened to him for the harm he had done to the Jews. He must now, to his great grief, die in a strange land. /APC 1Ma 6:10-13 When he could no longer endure his own smell, he said:

``It is fitting to submit to God, and for man who is mortal, not to set himself in competition with God."

3428. In this prayer to God, he vowed that he would allow those of Jerusalem and all other Jews everywhere, the free use of their own constitutions and that in the future, they should enjoy the liberty of their own laws and customs. He promised he would beautify the temple with most rare gifts, restore all the holy vessels. He would defray the costs of the sacrifices from his own treasury and that he himself also would become a Jew. He promised to go through the whole habitable world and declare the power of God. When he saw no lessening of his pains, he wrote most courteous letters to the Jews and earnestly entreated them, that they would remain loyal to him and to his son. While Antiochus lived he had appointed his son to be the next king as was the normal custom. /APC 2Ma 9:11-27

3429. He called Philip to him who was his close friend and raised with him. /APC 2Ma 9:29 He appointed him over the whole kingdom and committed to him his crown, his robe and his signet. His purpose was that after he had taken back his son Antiochus from Antioch, where he had left him with Lysias, he should raise him up to be the next ruler of the kingdom. He was only 9 years old as had been previously hinted from Appian. Thus Antiochus died in 149th year of the kingdom of the Greeks of a miserable death in a strange land on the mountains /APC 2Ma 9:28 of Parata, near Babylon. Grotius writing on this from the 5th book of Curtius, stated that the town Tabis was located here. Polybius (in Excerpt. Velesii, p. 144.) said that he died at Tabis in Persia and Jerome on Da 11 tells (from Polybius and Diodorus) how Antiochus was frightened by certain phantoms and visions. He went mad and at last had a disease which killed him. He attributed his calamity to his sacrilegious designs on Diana's temple. However, Antiochus professed in the presence of all his friends that the basis of all his misery was:

``He robbed the temple at Jerusalem and sent forces to destroy the Jews without any cause." / APC 1Ma 6:12,13

3430. His dead corpse was carried out by Philip. He feared Antiochus' son and withdrew himself into Egypt to Ptolemy Philometor. /APC 2Ma 9:29 He planned to raise forces against Lysias.

When Lysias had heard of Antiochus Epiphanes' death, he set up his son Antiochus in his place on the throne who was under his guardianship during his minority years and he called him Eupator. /APC 1Ma 6:17 Appian reports, that the Syrians gave him that surname in honour of his father and confirmed that Lysias was his guardian in his upbringing. (in Syriac. p. 117.)

3431. Antiochus Eupator was now in actual possession of the crown and preferred to let Lysias manage the realm. In particular he gave him control of Coelosyria and Phoenicia. Ptolemy Macron, Dorymenes' son, who had that honour formerly under Antiochus Epiphanes, /APC 2Ma 8:8 1Ma 3:38 poisoned himself when he was accused to Eupator as favouring the Jews. He saw the great injustices that were done to them and endeavoured that justice might be done to them and their affairs might be managed in a peaceable manner. He had been called a traitor for turning over Cyprus which was committed to his trust by Philometor, to Antiochus Epiphanes. / APC 2Ma 10:11-13 Polybius gives him this commendation: (in Excerpt. Valesii, p. 126.)

``Ptolemy Macron, the governor of Cyprus behaved himself like an Egyptian in nothing, but was prudent and valiant among the first."

3432. But Gorgias who had the command of all parts about Judea, hired soldiers and continually pressed the war against the Jews. The Idumeans were allied with him and got control of the best places. They accepted the Jerusalem renegades and attacked the Jews and did what they could to keep the war going. /APC 2Ma 10:14,15

3433. Thereupon Judas Maccabeus at Acrabbates, a region of Idumea, attacked the sons of Esau, who had besieged the Jews. He stormed their garrisons and took control of them. Over 20,000 were killed and he seized on all their spoils. /APC 1Ma 5:3 2Ma 10:16,17

3434. He recalled the injury done to the Jews by the children of Baean. They had hid themselves in secret ambushes along the way sides, by which the Jewish army was to pass. After their last defeat, the Baeanites had escaped with 9000 to 2 very strong citadels and were provided with all things necessary to endure a siege. Therefore Judas Maccabeus left his brother Simon with Joseph and Zacchaeus to besiege them. He marched away to relieve some other places which stood in more need of his help. Those who were with Simon were greedy of money. They made a deal with the besieged for 70,000 drachmas and allowed some to escape. As soon as Maccabeus knew this, he convened the governors of the people and in their presence executed as many of them as where involved in this treachery. He took both the garrisons with little trouble and he burned them to the ground and utterly destroyed more than 20,000 of them. /APC 1Ma 5:4,5 2Ma 10:16-23

3435. From there he passed over to the Ammonites, where he found a very large force with many people under Timotheus' command. He often fought them and defeated them. He took Jazer and its towns and returned to Judea. /APC 1Ma 5:6-8

3436. After his last defeat, Timotheus recruited multitudes of foreign forces and cavalry from Asia. He returned confident of the conquest of Judea. Maccabeus and those that were with him, after a serious humiliation and supplication to God, marched from Jerusalem and fought the enemy a great distance from the city. They were encouraged by visions of some horsemen in the heavens fighting for them. They killed 20,500 of the enemy's foot soldiers and 600 cavalry. Timothy escaped to a very strong garrison called Gazara where his brother Chereas was

governor. Finally the garrison was taken. He and his brother with Apollonius were found hiding together in a pit and all three were killed with the sword. /APC 2Ma 10:24-38

3437. The Trocmians, a people of Galatia, tried to get a foothold in Cappadocia. When this failed they sent letters to the Romans hoping to make King Ariarathes odious to them. The Romans soon sent an embassy headed by M. Junius there. (Polyb. Legat. 108.)

3841a AM, 4550 JP, 164 BC

3438. The autumn began the year of the "account of the contracts" or Dhilkarnain as noted by the writer of 2nd Macabees, year 149. The Chaldee account used in the king's edicts, (/APC 2Ma 11:21) and in Ptolemy's great Syntaxis, (l. 9. c. 7. & l. 11. c. 8.) 148 is used. This was also a sabbatical year.

3439. The heathen about the region of Gilead assembled against the Jews who were near their borders and planned to exterminate them. They killed 1000 Jews who lived in the land of Tob. Jud 11:3 They led away their wives and children as captives and took their goods and household belongings. Timothy hurried with an army to besiege those Jews of Gilead who took refuge in the garrison in Dathema. This was not the same Timothy who was killed with his brother Chereas, but another man with the same name. At the same time, others from Ptolemais, Tyre, Sidon and all Galilee of the Gentiles held a meeting to wipe out the Galilaeans. /APC 1Ma 5:9-15

3440. The Gileadites and Galilaeans sent letters to Judas and his brothers and earnestly asked them to hurry to help them. Thereupon after Judas consulted first with those at Jerusalem, he divided his whole army into 5 brigades. He sent his brother Simon with 3000 men to help the Galilaeans. He and his brother Jonathan, took along with them 8000 to help the Gileadites. He left the rest of the army with Joseph, son of Zacharias and with Azaria for the defense of Judea. He strictly charging them that they should not on any condition fight with the heathens until they returned back. /APC 1Ma 5:16-20

3441. As soon was Simon entered Galilee, he attacked the heathens and chased them to the very gates of Ptolemais. They killed 3000 men there and took their spoil. After he had rescued the Galilaeans and those of Arbattis in the plain with their wives, children and all they had, they brought them into Judea with great joy. (/APC 1Ma 5:21-23)

3442. Before Judas could get to the Gileadites, many of them were besieged in Bossora, Bosor, Alemis, Caspher, Maged, Carnain and other cities in Gilead. (/APC 1Ma 5:26,27)

3443. By that time, Judas and his brother had crossed the Jordan River and had gone on a 3 day march through the Arabian Desert. The Nabathites met him and told what had happened to the Gileadites. In addition, they said that on the next day, the enemy planned to attack the garrisons and as fast as they captured them to kill them all in one day. With this news, Judas with his army turned aside by the way of the wilderness to Bozor. After they captured the city they killed all the males, pillaged the city and then burned it to the ground. He left at night and marched toward the fortress where he found the enemy about day break. They were placing the battering rams against the place. Those within the city prayed to God for help. Those that were with Judas marched in three divisions to the rear of the enemy. They blew trumpets and lifted up their voice

in prayer. Timothy's camp knew that it was Maccabeus who was so near to them. They fled from him as fast as they could. In the pursuit, he killed 8000 of the enemy. After this, he went to Maspha and took it by storm. He killed all the males and after they had plundered the place, they set it on fire. From there he went and took Chasphon, Maged, Bosor, and the other cities of the country of Gilead. (/APC 1Ma 5:24-36)

3444. While Judas and Jonathan were in Gilead and Simon in Galilee opposite Ptolemais, Joseph, the son of Zacharias and Azarias, who were left behind to hold Judea, heard of their gallant achievements. They were ambitious to get themselves a name as great as the others. Contrary to orders, they took their army as far as Jamnia and planned to fight the heathens. However, Gorgias assembled all his forces from the city against them and drove them back to the very borders of Judea. That day 2000 Jews were killed. (/APC 1Ma 5:55-62)

3841b AM, 4551 JP, 163 BC

3445. Lysias was the protector and kinsman of the young king Eupator. Lysias effectively ran the kingdom. He was greatly upset at what had happened and mustered almost 80,000 men with all his own cavalry and 80 elephants. He marched against the Jews and planned to make Jerusalem a Greek city, the temple a tributary and to sell the office of the high priest every year. Thereupon, when he entered Judea, he besieged Bethsura, which was a strong place about half a mile from Jerusalem. However, Maccabeus' army were guided by an angel and killed 11,000 of the enemy's foot soldiers and 1600 cavalry. All the rest including Lysias fled. Many were badly wounded and others threw away their arms and shifted for themselves. /APC 2Ma 11:1-12

3446. Lysias thought about his defeat and God who fought the battles for the Jews. He sent ambassadors to them to sue for peace and said that he would agree to all reasonable terms. He said he would use his influence to gain favour with the king. Judas Maccabeus agreed and wrote what he thought would be in the best interest of the Jews. This letter was sent by the hands of John and Absalom and contained what Lysias should ask the king for on the behalf of the Jews. The king granted every request. (/APC 2Ma 11:13-15) The letters from both King Antiochus to Lysias and from him to the Jews are found in (/APC 2Ma 11:22-26) These are dated in the year (of the Chaldee account) 148, the 24th day of the month Dioscorinthius as it is in the Greek copies. In the Latin copy (/APC 2Ma 11:16-21) this month in the Chaldee year seems to be intercalated between Dyster and Xanthicus (in which are written, the following letters of the King, and the Romans to the Jews, concerning this peace.) Therefore this is called in the Greek edition of the book of Esther, (now seen in the noble Earl of Atundel's library) the month Adar-nisan and Dysterxanthicus, and by the modern Jews, Veadar or the other Adar. Although our Syriac interpreter of the second book of the Maccabees has substituted in its name the Syrians, "latter Tisri."

3447. In the same 148th year, (of the Chaldee account) the 15th day of the month Xanthicus according also to the Chaldean reckoning, there are letters sent to the Jews from King Antiochus /APC 2Ma 11:27-33 and from Quintus Memmius and Titus Manlins (otherwise called Manius or Mamlius) the ambassadors from Rome. At that time they came to the king at Antioch. (/APC 2Ma 11:34-38) After this Lysias came to the king after the covenants were drawn up. /APC 1Ma 12:1

3841c AM, 4551 JP, 163 BC

3448. About the beginning of the spring, began the 150th year of the kingdom of the Greeks which the writer of the first book of the Maccabees uses.

3449. Demetrius, son of Seleucus Philopator was held many years hostage at Rome and was now 23 years old. He requested the senate that with the help of the people of Rome, he might be restored to his own kingdom which was unjustly usurped by the son of Antiochus Epiphanes, his uncle. He said that he should always look on Rome as his native country consider the senator's sons as brothers and the senators as fathers. Notwithstanding all this flattery, the senate esteemed it more expedient for them to have Syria governed by a child rather than a man. They voted that Demetrius should be detained at Rome and the kingdom be confirmed to the child which Antiochus left behind him. However, they presently sent Cn. Octavius Spurius, Lucretius and Lucius Aurelius as delegates to run that kingdom according to the pleasure of the senate. They thought no one would oppose them since the king was yet a child, and the princes of the court would be favourable to the senate since the Romans did not turn over the kingdom to Demetrius. The princes had greatly feared that this might happen. The senate was told that Antiochus had gotten elephants in Syria and many more ships than they allowed him. They ordered their delegates to burn the ships and hough the elephants. In other words, they should do what they could to bankrupt the king's treasury. (Polyb. Legat. 107, Appian, Syriac. p. 117. Sonor. ex Dione. Justin. l. 34. c. 3.)

3450. The delegates also received instructions to visit the Macedonians. They were not accustomed to a democratic government and had made no use of a common council. There were factions and seditions among them. They were ordered also to make a diligent enquiry into the affairs of the Galatians and the kingdom of Ariarathes. (Polyb. Legat. 107.) However, Ariarathes, by his great civility in a conference with Junius and the former delegates, sent them away with a good opinion of himself. (Polyb. Legat. 108.)

3451. The peace between Eupator and the Jews was no sooner made than it was broken by those who had command in the adjacent lands. Timothy Apollonius, son of Genneus, Hieronymus, Demophon and Nicanor, the governor of Cyprus, would not allow the Jews to live in peace. The citizens of Joppa tricked more than 200 Jews who lived among them onto their ships. They sailed from shore and threw them all overboard. /APC 2Ma 12:2-4

3452. When Judas Maccabeus heard of this piece of treachery, he came by night to Joppa. He burned their port and their ships. He killed all those who had fled there. When he knew that the Jemnites plotted against those Jews that lived with them, he did the same by night to their port and fleet. The flames of the fire appeared as far away as Jerusalem which was 30 miles away. / APC 2Ma 12:5-9

3453. When Judas' army had gone about a mile from there on their march against Timothy, the nomads of Arabia attacked them with at least 5000 foot soldiers and 500 cavalry. After a fierce battle, the Arabians were defeated. They agreed to supply them with cattle and other needs and hence made peace with Judas. /APC 2Ma 12:10-12

3454. Judas' soldiers stormed the city of Caspis and took it. The city was fortified with a bridge and surrounded with walls and inhabited by people from various countries. So great was the slaughter of the citizens, that an adjacent lake, a quarter mile wide, was red with blood. /APC 2Ma 12:13-16

3455. They left there and travelled about 94 miles to Characa to the Jews who were called Tabiani because they lived in the land of Tob. Timothy had left the place, although he had not finished his business there. He left behind a very strong garrison. Dositheus and Sosipator, two of Judas' captains, attacked them and killed about 10,000 of the men which Timothy had left to hold it. /APC 2Ma 12:17-19

3456. After this defeat, Timothy raised a new army of 120,000 foot soldiers and 2500 cavalry from all the surrounding countries with mercenaries from the Arabians. He sent away the women and children and other supplies to Carnion or Carnaim. This place was hard to besiege and difficult to approach because of the narrowness of the entrance. Timothy camped opposite Raphon on the other side the brook. Judas with all his forces, putting himself in the vanguard, crossed the brook toward the enemy. He totally routed that Gentile army. Some flew this way and others that way, in such a great disorder that they were often harmed by their own men and wounded by the points of their own swords. Judas eagerly pursued them and he slew nearly 30,000 men. /APC 1Ma 5:37-43 2Ma 12:20-23

3457. Timothy was captured by Dositheus and Sosipater. He craftily persuaded them to let him escape with his life because he had in his power many of the Jews' parents and brothers. If they put him to death, they would likewise be killed. When he agreed for their safe return, they let him go for their brethrens' sake. /APC 2Ma 12:24,25

3458. Judas marched on to the city of Carnaim and to the temple of Atargata which was located there. Many of the enemy had fled there for refuge. Judas burned the temple along with everyone in it. He demolished the city and killed 25,000 men. /APC 1Ma 5:43,44 2Ma 12:26

3459. Judas brought back all the Israelites which were in Gilead with their wives, children and all their belongings. He planned to bring them into Judea. They came as far as Ephron, which was a very great and well fortified city and stood in their way. It was inhabited by people from many countries. The walls were well manned and had in it a good supply of engines and ammunition. When Judas and his army had to pass through it, the citizens closed their gates against them and barricaded them up with the stones. However, they forced their way through after a day and a night's battery and demolished the city to the ground. They took all the spoil, killed all the males numbering almost 25,000 and marched over the dead bodies through it. /APC 1Ma 5:45-51 2Ma 12:27,28

3460. After this, they passed over Jordan into a great plain before Bethshan, /APC 1Ma 5:52 which the Greeks called Scythopolis, (Joseph. Antiq. l. 12. c. 12.) about 75 miles from Jerusalem. As soon as they entered the town, the Jews, who lived among them, met them and told them, how friendly the Scythopolitans had always been with them. They said how kindly they had treated them in their adversities. Thereupon they returned them thanks and requested the continuance of their friendship to their country in times to come. /APC 2Ma 12:29-31

3461. Judas brought up the rear of his army and encouraged them all the way until he came to Judea. /APC 1Ma 5:53 They arrived at Jerusalem about the feast of Pentecost /APC 2Ma 12:31 and went up to Mount Sion with joy and gladness. They offered burnt offerings because they had not lost a man and all returned home in peace. /APC 1Ma 5:54

3462. After Pentecost, Judas and his brothers with 3000 foot soldiers and 400 cavalry marched against Gorgias who commanded Idumea and planned to fight with him. /APC 2Ma 12:32,33 1Ma 5:65

3463. In that battle few of the Jews were killed. Dositheus, one of the Bacenor's troops, a strong man had taken Gorgias prisoner and grabbed him by his coat of mail and led him away. A Thracian soldier came to him and cut off his shoulder and rescued Gorgias. He escaped into Marissa. They that followed Esdris, one of Judas' captains, were wearied with the long battle. When Judas had called on the Lord and sang psalms and hymns in his mother tongue, he attacked Gorgias' forces suddenly and made them flee. /APC 2Ma 12:33-37

3464. After the victory, he called together his army and withdrew to the city of Adullam. When the sabbath was come they purified themselves and kept that day. The next day, Judas' soldiers had gathered up the bodies of those that died in the battle and planned to bury them. They found under everyone's coat, things consecrated to the idols of the Jamnites which was prohibited by the Jewish law. De 7:25,26 It was clear to all what was the reason for their death. Thereupon they prayed and beseeched God that the sin might be utterly rooted out. Arundel's book and the Aldin edition states that they beseeched God that they might not be utterly destroyed for that sin. Moreover, they made a contribution of 2000 or 3000 (as the Greek Arundel and my own Syriac book, or 12,000 as the Latin copies have it) drachmas of silver and sent it to Jerusalem to make a sin offering. /APC 2Ma 12:38-43

3841d AM, 4551 JP, 163 BC

3465. Then Judas with his brethren went against the sons of Esau and attacked them in the south of Judea and smote Hebron and its villages. They dismantled the fortifications and burned the towns around the area. From there, he went through Samaria and planned to go into the land of the Philistines. At that time some priests were killed who were desirous to show their valour and acted unwisely in a skirmish. Judas went down toward Azotus into the land of the Philistines. After he had overturned their altars, burnt their graven images and took away the spoils of the cities, he returned into Judea. /APC 1Ma 5:65-68

3466. Antiochus' soldiers who were garrisoned in the tower at Jerusalem, had shut up the Jews around the temple and always tried to find ways to annoy them and strengthen the heathen. Judas and all the people besieged them in the 150th year of the Greeks. He placed his battering rams and engines against them. However, some of the besieged escaped, to whom also some wicked Jews allied themselves. They prevailed with Antiochus Eupator the king to quickly subdue the rising power of the Jews. /APC 1Ma 6:18-27

3467. Thereupon the king summoned together all his friends and the commanders of his army and his cavalry. He got forces from other kingdoms. His whole force consisted of 100,000 foot soldiers and 20,000 cavalry and 32 elephants which were trained for war. (/APC 1Ma 6:28-30) In the second book of the Maccabees we read, how that in the 149th year of the account, that is of the contracts, Judas Maccabeus had news that Antiochus Eupator was gone against Judea. His Greek forces numbered 110,000 foot soldiers and 5300 cavalry, 22 elephants and 300 chariots with hooks. /APC 2Ma 13:1,2

3468. Menelaus the usurping high priest, sided with this power and hoped to obtain from

Eupator that honour which he had before in name only. /APC 2Ma 13:3

3469. King Eupator was highly enraged and came resolving to bring far greater harm on the Jews than his father ever did. When Judas heard of this, he commanded the people to call on God night and day for protection. After he had called a council of war, he resolved to march against the king and he camped by Modin. /APC 2Ma 13:9-14

3470. When the king's army had marched through Idumea, they attacked Bethsura with their engines of war but the men of Bethsura sallied forth valiantly and burned the engines. Judas camped in Bethzachariah opposite the king's camp. /APC 1Ma 6:31,32 He told his men that victories are from God. Then he took with him the most valiant men and attacked the enemy's camp by night. He advanced as far as the king's own pavilion. He slew in this fight almost 4000 men and their best elephants along with all that came upon him. When the morning dawned, he withdrew victoriously. The entire enemy camp was filled with dread and horror by his exploits. / APC 2Ma 13:15-17

3471. Early in the morning, the king marched with his army and camped near Bethzachariah. He drew up his men into battle array and ordered that the juice of grapes and mulberries should be placed before the elephants. He thought that this would make them more fierce in the fight. These beasts were distributed throughout the army and to each beast was assigned 1000 well armed foot soldiers and 500 cavalry. Each elephant's back had a wooden room that carried 32 soldiers plus the Indian to steer them. Their armour made such a glorious show that the neighbouring hills glittered from the reflection of the sun on their shields of gold and brass. / APC 1Ma 6:33-41

3472. Judas and his army engaged the enemy and killed 600 men of the king's party. At which time, Eleazar, surnamed Savaran, (or Avaran, Judas' brother /APC 1Ma 2:5) saw an elephant in royal harness and taller than any of the others. He thought the king was on his back riding it and he went for it and slaughtered his enemies on both sides. He crept under its belly and slew the beast. He was killed when the beast fell on him. When the Jews saw the vast forces of the king and their strength, they retired from battle. /APC 1Ma 6:42-47

3473. When the king returned to besiege Bethsura, he was sometimes driven off by Judas in skirmishes and sometimes Judas retreated with losses. However, Judas tried to relieve the besieged and sent them the things they needed. Rhodius, one in the Jewish army, told this to the enemy. Thereupon when the Jews made an inquiry about this, he was seized, put on the rack and kept in prison. Then the king talked a second time with the men of Bethsura and persuaded them to surrender to him. /APC 2Ma 13:19-22 After the peace was concluded between them, the Jews all marched out of the city and were forced to surrender for lack of provisions to sustain the siege. That year was the sabbatical year in which it was not lawful to sow their land. After the king had taken Bethsura, he placed a garrison in it to keep it. /APC 1Ma 6:49,50

(Since this was a sabbatical year, it verifies Ussher's calculations that a jubilee was every 49 not every 50 years. Otherwise this would not have been a sabbatical year. This also confirms the date for the first sabbatical year. See notes on 2560a AM <<333>> and 2609a AM. <<343>> Editor.)

3474. From there the king's army went up to Jerusalem and camped against Mount Sion and the

sanctuary for many days. They used their artillery with engines and instruments to cast fire and stones and pieces to hurl darts and slings. Thereupon the besieged also made engines to thwart the enemies' weapons. They held them off for a long time but supplies began to grow scarce with both of them because this was the seventh year. Those in Judea who were delivered from the Gentiles had eaten up the supply of their store. Very little was left in the sanctuary because the famine was so severe among them. They were forced to disperse into various places. (/APC 1Ma 6:51-54 Josephus. l. 11. c. 14.)

3475. In the meantime, Philip, whom Antiochus Epiphanes had by his last will and testament named guardian of his son Eupator and under him was appointed ruler over the whole kingdom had already returned from Egypt. He came from Media and Persia with the forces which Epiphanes had left there /APC 1Ma 3:37 and planned to recover by force his rights which Lysias had usurped. /APC 1Ma 6:55,56 2Ma 13:23

3476. When Lysias hear of this, he persuaded the king and the commanders of the army to make peace with the whole country of the Jews and to permit them to enjoy their own laws as in former times. He said that their army grew weaker every day, the provisions for the camp failed, the place which they besieged was well fortified and the affairs of their own kingdom were more urgent and important. /APC 1Ma 6:57-59

3477. The king and his nobles agreed with Lysias and sent to the besieged about terms of peace. The conditions were accepted and the covenants confirmed with an oath. Thereupon the besieged marched out of the garrison and the king entered Mount Sion offered sacrifice, honoured the temple and dealt kindly with the place. A little later when he had considered the strength of the place, he broke his oath and ordered the walls to be pulled down. /APC 1Ma 6:60-62 2Ma 13:23

3478. The king appointed Maccabeus (or as the Greek context bears it, and my Syriac version has it) Higemonides rather, governor from Ptolomais to the Gerrhenians /APC 2Ma 13:24 or as far as Egypt. Its boundary is the mountain Gerur according to Ptolemy's account.

3479. While the king was coming to Ptolemais, the Ptolemaians, who always hated the Jews, / APC 1Ma 12:48 were quite upset by the peace made with Judas. In a rage they wanted to void the covenant. However, Lysias went up to the judgment seat and defended the matter. He appeased the tumult and pacified the citizens. /APC 2Ma 13:25,26 Josephus, in the close of the 14th book of his Antiquities, says that the rule of the Hasmoneans lasted 126 years to the taking of Jerusalem by Herod and the slaying of Antigonus. In Josephus (Antiqu. l. 17. c. 8) has this time as 125 years. However this happened on the 126th year from this time, so that the start of this rule was from the time of the peace agreed on between Antiochus and Maccabeus.

3842a AM, 4551 JP, 163 BC

3480. From autumn began the year of accounts of the contracts, 150 which the writer of the second book of the Maccabees uses.

3481. Antiochus Eupator with Lysias his guardian, hurried to Antioch, /APC 1Ma 6:63 2Ma 13:26 and brought along with him as prisoner, Menelaus the high priest. (Josephus, l. 12. c. 15.) Lysias had accused him as the sole cause of the whole Jewish war and the first instigator of all

their evils. Thereupon, by orders from the king, he was sent to Berhea in Syria, where he was let down into a tower filled with ashes and so died a death worthy of his life. /APC 2Ma 13:4-8

3482. This wretched Menelaus was killed in the 10th year after he first usurped the priesthood at Berhea. This is correctly written in Josephus, p. 421. and not as in p. 700 where it erroneously says at Beryticen. The king substituted another in his place one who was just as wicked called, Alcimus or Jacimus. He was descended from Aaron but not of the high priest's blood. Lysias persuaded the king to transfer that honour to another family. (Joseph. Antiq. l. 12. c. 15. & l. 20. c. 8.)

3483. When Onias, son of Onias the third, high priest, saw the high priesthood was given to Alcimus, he went into Egypt. After he had ingratiated himself to Ptolemy Philometor and his wife, Cleopatra, he obtained permission to build a temple of God in the city of Heliopolis similar to the one at Jerusalem. They would also appoint him the high priest there. Thus Josephus writes in his Jewish Antiquities which contradicts what he formerly wrote in his work of the Jewish wars. (l. 1. c. 1. & l. 7. c 37. or 30.) There he says that Onias' flight and his building of the temple in Egypt happened while Antiochus Epiphanes was still living.

3484. About this time, Ptolemy Philometor and his younger brother Ptolemy Euergetes the 2nd had a falling out. The senate of Rome wrote letters to their ambassadors, Cn. Octavius, Sp. Lucretius and L. Aurelius to do what they could to make peace. (Polib. Legat. 107.) For after they had jointly ruled six years together peacefully, the younger brother put out Philometor and ruled alone. (Porphyr. in Grac. Euseb. Scaliger. p. 54. & 225.)

3485. When the older Ptolemy of his kingdom, went to Rome for help. He had very few in his retinue and travelled in poor clothes. (Valer. Maxim. l. 5. c. 1.) As he was on his way to the city on foot, he was noticed by Demetrius, Seleucus' son. He was much troubled at this sight, shortly provided a royal robe, a diadem, and a horse, adorned with golden fittings. He went with his own servants and met Ptolemy 26 miles from the city. After a civil greeting, he advised him to put on these ornaments and to enter Rome more like a king lest he appear contemptible. Ptolemy thanked him very much for his goodwill toward him. He did not take these things for himself. Ptolemy desired rather to have permission to rest a while with Archias in one of those towns along the way. (Diod. Sic. in Excerpt. Vales. p. 322.)

3486. Finally he came to Rome and lodged at an Alexandrian painter's house. As soon as the senate heard of it, they sent for him and made a most exact apology for they had not according to the usual custom, sent the quaestor to wait upon him nor had they entertained him on the public account. They promised that those omissions were not to be imputed to any disrespect of theirs towards him but merely to his own coming so suddenly to them and so privately. Thereupon, they conducted him from the court to the house of public entertainment and persuaded him to put off those sordid clothes. They settled on a day for a meeting. They also took care that presents were sent to him daily by the treasurers. By their kind treatment of him, they restored Ptolemy from that low condition he was in to his former kingly eminence. This caused him to hope more for Rome's assistance than to fear his low estate. (Val. Max. l. 5. c. 1.)

3487. As soon as Cn. Octavius and Spurius Lucretius, the Roman delegates came to Ariarathes, king of the Cappadocians, they enquired into the fights between him and the Galatians. He, in a few words told them the whole matter. He added that he was willing to agree to use them as

arbitrators. Most of his speech concerned Syria for he knew that Octavius was going there. He showed them also in what a weak condition that state was in and how great was the similarity between himself and Syria. He preferred also to attend them with his forces and to be ready on all occasions to help them until they were returned safely from Syria. The king's good will and desire to accommodate them was much resented by the delegates. They told him that at present they had no need of his company. However, in case of some future emergency, if the need arose, they would not hesitate to send to him. They said that they would after this always include him as a most sincere friend to the Romans. (Polyb. Legat. 108.)

3488. King Eupator with the help of his guardian Lysias, had quickly pacified the disturbances in Syria. When he returned to Antioch, he found Philip in command there. He fought him and took the city. /APC 1Ma 6:63 After he had captured Philip, he had him killed. (Josephus l. 12. c. 15.)

3842b AM, 4552 JP, 162 BC

3489. Octavius Lucretius and Aurelius the three Roman delegates followed their instructions from the senate when they came into Syria took care that the elephants should be slain and the navy burned. They managed all other things in the Roman interest. This grieved Leptines and therefore he stabbed Cn. Octavius, the head delegate at Laodicea, as he was anointing himself in the place of exercise. He testified that the deed was lawfully done and by the instigation of the gods. This Octavius was the first from that family with the consulship, from whom Caesar Augustus later descended. Lysias, Eupator's guardian, who was reputed the chief instigator of the people against the Romans, took care for the entertainment of Octavius. He immediately sent delegates in the king's name to Rome, who might excuse the act and testify to the king's innocence as not being an accessory to this in any way. (Polyb. Legat. 114. & 122. Cicero. Philippic. 9. Appian. Syriac. p. 117. Zonar. ex Dione.) Julius Obsequiens, in his book De Prodigus, confirms that the killing of Octavius happened when Marcius and Scipio were consuls.

3490. At that time in Syria, lived Isocratis a grammarian who belonged to a company of those that made public recitations. He was a prating braggard and hated by the Greeks. Alcaeus in his public speeches used to make fun of him. As soon as Isocratis came to Syria, he began to reproach the Syrians as being stupid. He did not stay within the bounds of his profession and began to talk of state matters and pass his judgment on them. He defended the justice of the murder of Octavius and wanted the other Roman delegates killed too, so none would be left to take the news back to Rome. By this, the Romans might be made more humble and cease interfering in the sovereignty of others. (Polyb. Legat. 122.)

3491. The Romans through their ambassadors, Canuleius and Quintus, restored Ptolemy Philometor to his kingdom and reconciled him to his younger brother Euergetes. They decreed that the kingdom should be divided between them. Philometor was to take Egypt and Cyprus for his share, Euergetes was to get Cyrene. This agreement was confirmed by all religious ceremonies and by the mutual pledging of their faith to each other. However, Euergetes hurried away to Rome to try to have the covenant voided. Thereupon Philometor also sent Menethillus of Alabanda, as his delegate there, as his advocate and representative in his quarrel with Euergetes. (Polyb. Legat. 113. & 114. Livy l. 46. Zonar. Ex Dione.)

3492. Ariarathes, the king of Cappadocia, died and his son Ariarathes surnamed Philopator succeeded him by right of inheritance. As soon as he had performed his father's funeral with the highest magnificence that could be, he sent his delegates to Rome to renew the league and alliance with the people of Rome. He was first called Mithradates, but after he came of age, he was called by his father's name, Ariarathes. When he was crowned, he treated his friends, nobles and subjects, with what respect was fitting, so that he soon won the affections of all. He was experienced in Greek and studied philosophy. Cappadocia, never before known to the Greeks, soon became a home for learned men. (Livy l. 46. Diod. Sic. in Bibliotheca, Phocy. cod. 244. & Excerp. Vales. p. 325.)

3842c AM, 4552 JP, 162 BC

3493. From spring began the 151st year of the kingdom of the Greeks, which is used in the first book of the Maccabees.

3494. When the ambassadors of Ariarathes, the new king of Cappadocia arrived at Rome, they asked the senate that they would embrace their king with all love and affection. He always wished well to all the Romans. The senate renewed the league and amity as they requested and highly commended the king's affections to them. They entertained the ambassadors very civilly. After this, Tiberius Gracchus (See note on 3838 AM <<3402>>) returned from his embassy in Asia and related many notable expressions of the affections of this king and of his father and indeed of the whole kingdom toward the people of Rome. (Polyb. Legat. 109.)

3495. The Rhodians, through Cleagoras and Lygdamis, their ambassadors at Rome, requested that they might be permitted to hold Lycia and Caria on the same terms as before. (Polyb. Legat. 110.)

3496. At that time the Calyndians in Caria revolted from the Caunii. Thereupon the Caunii attempted to besiege them. The Calyndians first required help from the Cnidyans. By their help, they were able to hold the enemy off for a while. Since the outcome of the war was uncertain, they sent an embassy to the Rhodians and they surrendered themselves and their city into their hands. The Rhodians accepted this and accordingly sent supplies both by sea and land. They raised the siege and took the city into their own jurisdiction. The senate soon after this confirmed to them the right and possession of the place. (Polyb. Legat. 111.)

3497. Ariarathes, the king of Cappadocia knew from his delegates who had returned from Rome that he was in good favour with the Romans. He thought himself secure in his kingdom and offered to the gods sacrifices and feasted his nobles. Moreover, he sent ambassadors to Lysias at Antioch, to get the bones of his sister and his mother, Antiochis, the daughter of Antiochus the Great. He gave the ambassadors instructions before they left and prayed for their success. He told them it would be best not to mention the death of Octavius even though he was quite displeased by it. He thought this might provoke Lysias and he would not grant his request. Lysias allowed him to have those bones. As soon as they were brought to him, he carried them out very solemnly and placed them very carefully in his father's tomb. (Polyb. Legat. 112.)

3498. After the two Ptolemys (brothers) had divided the kingdom between them, the younger Ptolemy went to Rome to invalidate the partition agreed upon with his brother. He said that he did not voluntarily do as he was commanded but had yielded from necessity, being forced to it

by the difficulty of the times. Therefore he requested the senate that they would give Cyprus to him otherwise his portion would be much less than his brothers. On the other side, Menithyllus, Philometor's agent, stated and was confirmed by the Roman ambassadors' testimony, how the younger Ptolemy retained Cyrene but also his very life, by means of his brother. Since he was generally hated, that he might take it for a high favour that the kingdom of Greece had sided with him which was more than he could hope for or any man dream of. After Ptolemy's reply it was urged that the senate consider that the sharing of the kingdom was not quite completed, partly from their own desire to have that kingdom divided. They, as occasion should arise, would have less pains to subdue it when divided than when united. They granted the younger brother's demands and immediately sent their delegates, Titus Torquatus and Cn. Merula, with instructions to reconcile the two brothers and to give Cyprus to the younger brother. (Polyb. Legat. 113.)

3499. News came to Rome of the killing of Cn. Octavius. When the delegates of Antiochus Eupator whom Lysias had sent, arrived at Rome, they showed that their king was in no way involved in the murder. The senate sent the delegates back again and determined nothing about the matter because they would by no means reveal their minds about it. (Polyb. Legat. 114.) However, they ordered a statue to be erected in the place of common pleas, to the memory of Octavius. (Cicero Philipic. 9.)

3500. Demetrius was much disturbed by the news of that accident. He sent for Polybius, the historian and asked him whether or not, it was wise to ask the senate again about his affairs. Polybius warned him to take heed of dashing himself twice against the same stone. He told him, that he had better attempt some noble exploit worthy of a kingdom and hinted by this that he would have him stolen away from Rome as soon as he could. But Demetrius followed the counsel of Apollonius, his close friend who was a good man but very young. Demetrius came into the senate and requested that he might at least have his liberty and might be no longer detained as hostage at Rome, since they had confirmed the kingdom to Antiochus Eupator. The senate for all this stood by their decree. Thereupon, Demetrius consulted first with Diodorus who was a crafty fellow who recently came from Syria and had previously educated him. Then he talked with Polybius about how he might make his escape. Menethyllus, Ptolemy Philometor's agent, who by Polybius' means (with whom Polybius was intimately acquainted,) had been admitted into the discussion under the pretence of providing for his return home. He publicly hired a sacred ship of the Carthaginians which was about to sail to Tyre to bring the first fruits of the Carthaginians, to their ancestor gods according to the custom. When all things were ready, Demetrius sent his tutor, Diodorus, into Syria beforehand to hear what was said and to feel the pulse of the people. He took only a few with him to be companions with him on his journey. He dined at a friend's house with them and the rest he sent away to Anagnia, where he said he would come hunting the next day. (Polyb. Legat. 114.)

3501. At this time Polybius was sick in bed. He feared lest Demetrius spend too much time drinking and miss the chance to escape. Since the night was passing, he sent him a sheet sealed up with these lines written on it.

He that delays, incurs the fates Of night, boldness success creates.

Adventure, come what can, let all, Rather than thou, thyself shouldst fall.

3502. Polybius added that saying of Epicharmus, (commended by Polybius, l. 3. p. 768. & Cicero. ad Attic. l. 1. Epist. 16.) "Be sober, and remember to trust nobody, these are the very sinews of prudence." As soon as he read the note, he understood immediately what those instructions meant and from whom they came. Thereupon he pretended to need to vomit and he and his friends left the company. He told his plan to Nicanor and the rest of his friends. He came by night to Ostia, at the mouth of the Tiber River. Menithyllus went before to the sailors and told them that he received new instructions from the king so that he must of necessity stay a while longer in the city. However he would send him some trusted young men who would give him a full account of all the affairs of his brother. About the end of the third watch of the night, Demetrius came with 8 friends, 5 servants and 2 lackeys. Menithyllus commended these to the captain of the ship, who knew nothing of the plot. They set sail about day break. (Polyb. Legat. 114.)

3503. No one at Rome missed him until 4 days later. They looked for him but he was not found. On the 5th day, the senate met on the business but Demetrius was now 6 days from the city by sea and had gone as far as the strait of Sicily. The senate thought it would be of no use to follow after him since he had such an head start on them. A few days later, they sent Tib. Gracchus, Lucilius Lentulus and Servilius Glaucias as ambassadors whose business was to see how things went in Greece. After that they were to find out what Demetrius was up to, see how the kings felt toward Rome and to settle their differences with the Galatians. (Polyb. Legat. 114.)

3504. In the meantime, Demetrius had got into Lycia from where he wrote the senate that he marched not against Antiochus, his uncle's son, but against Lysias with a resolution to avenge Octavius' death. He won over Tripoli of Syria to his side, by saying he was sent by the senate to take possession of the kingdom, for no one dreamed of his escape. He captured Apamea and he mustered all his forces together and marched toward Antioch. He killed the young king Antiochus Eupator and Lysias when they came out to give him a friendly greeting. They did not want to take up arms for fear of displeasing the Romans. (Zonar. ex Dione.) He won the approval of all in Syria and he took over the kingdom. (Justin. l. 34. c. 3. Appian. in Syriac. p. 117, 118.)

3505. We read in the /APC 1Ma 7:1-4 how that in the 151st year of the kingdom of the Greeks, Demetrius, son of Seleucus, escaped from Rome and came with a few men to a city on the sea coast, that is Tripoli of Phoenicia and began to reign there. He entered into the palace of his ancestors at Antioch near Daphne, the metropolis of Syria. His soldiers seized Antiochus and Lysias and killed them by his orders. In the /APC 2Ma 14:1,2 we read that, after 3 years or in the 3rd year from the beginning of Antiochus Eupator or the purging of the temple by Judas Maccabeus as mentioned in /APC 2Ma 10:1-10, Judas was told of the arrival of Demetrius at Tripoli. With a great force and navy, he had taken the country and killed Antiochus and his tutor Lysias. However, Josephus states that Antiochus Eupator reigned only 2 years (Antiqu. l. 12. c. 16.) and so does Eusebius in his Chronicles. On the other hand, Porphyrius (in Grec. Euseb. Scaliger. p. 228.) and Sulpicius Severus, (Histor. Sacr. l. 2.) say he reigned only 18 months.

3506. Demetrius removed Heraclides from the charge of the treasury in Babylon. Antiochus Epiphanes had appointed him to that position. Demetrius also killed Heraclides' brother, Timarchus who had been appointed governor of Babylon by Antiochus Epiphanes. Timarchus had rebelled against Demetrius and ran the place poorly. The Babylonians first surnamed Demetrius, Soter. (Appian. Syriac. p. 118.)

3507. Alcimus had obtained from Antiochus Eupator the high priesthood but was not accepted by the people. In the times of confusion under Antiochus Epiphanes, he wilfully defiled himself. /APC 2Ma 14:3 He tried to get the priesthood confirmed to him by Demetrius Soter and addressed the king. He was accompanied by other wicked and apostate Israelites who maligned their country men and especially the Hasmoneaus. They said he was guilty of killing the king's friends and banishing them out of the country. Demetrius resented their complaints. Thereupon he sent a large force into Judea under Bacchides, the governor of Mesopotamia and his intimate and trusty friend along with Alcimus on whom he had given the priesthood. When they had entered the land, they thought to have won over Judas Maccabeus and his brethren by their talk about peace. The Jews did not believe them when they saw their large forces. /APC 1Ma 7:5-11

3508. A company of scribes headed by Hasideans came to Alcimus and Bacchides and desired peace from them. They said:

``One that is priest of the seed of Aaron has the charge of this army who will not do us any wrong"

3509. After they had committed themselves to his safety, that wicked priest broke the agreement and his oath and executed 60 of them in one day. The historian applies the saying of the psalmist to this event. Ps 79:2,3

``The flesh of thy saints, have they (cast out,) given to the beasts of the earth, and their blood have they shed around about Jerusalem, and there was none to bury them."

3510. Many were terrified by this act of wickedness and fled from the city. /APC 1Ma 7:12-19

3511. Bacchides left Jerusalem and camped in Bezeth or Bethzetha. From there he sent and took many of those which had forsaken him. He killed some of the Jews and cast them into a deep pit. After that, he committed the country to Alcimus' care and left him a sufficient force to help him. Bacchides returned to the king. All the rebellious of the people came to Alcimus who had done everything to ensure the priesthood for himself. When they had subdued Judea, they made great havock in Israel. Thereupon, Judas Maccabeus went out into all the land of Judea and took vengeance on all who had revolted from him. He was so successful that the enemy was confined to their garrisons and did not make any more incursions into the country. /APC 1Ma 7:19-24

3512. Ptolemy the younger, left Italy and came into Greece. There, he hired an army of very strong men. He also hired Damasippus, a Macedonian, who after he had killed the governors that sat in council at Phaco, a town of Macedonia, escaped from there as fast as he could with his wife and children. Ptolemy left and came to Persea, a land opposite Rhodes. After he had been courteously treated by the people, he planned to set sail for Cyprus. However, Torquatus and the rest of the Roman delegates saw the great number of mercenary soldiers he had. They remembered their instructions from the senate in which they were expressly charged to control him without fighting. At last they prevailed with him, to disband his mercenaries as soon as he come to Sida and to not make his intended voyage to Cyprus. He should do his best that they might meet with him concerning Cyprus. In the meantime, they were going to Alexandria to persuade the king to agree to his requests. They would meet him at the appointed place and

bring the king himself along with them. These propositions had such influence on Ptolemy the younger, that he gave up the idea of conquering Cyrene (Cyprus ??) and dismissed his mercenary soldiers. He went directly to Crete and took along with him Damasippus and Cn. Merula, one of the ambassadors. As soon as he had hired 1000 soldiers, he departed to Libyna and kept them at the Port of Apis. (Polyb. Legat. 115.)

3513. In the interim, Torquatus and Titus came to Alexandria and did what they could to persuade the older Ptolemy to come to an agreement with his brother and to give Cyprus to him. Ptolemy's gave in on some things and listened to others merely to buy time. His younger brother who was camped as was agreed, before Apis in Libyna was very displeased that as yet nothing was concluded concerning the surrender of Cyprus. He sent Cn. Merula to Alexandria and hoped through him and Torquatus to accomplish his plans. (Polyb. Legat. 115.)

3843a AM, 4552 JP, 162 BC

3514. Hipparchus Bithynus attempted to transmit to posterity the exact number of the stars and to order constellations using particular instruments he invented. He showed their positions and their magnitudes. Pliny says his works were underestimated. (Pliny l. 2. c. 95.) He wrote in his book and said that in the 27th year of the third Calippic period, the 30th day of the Egyptian month Mesor, (September 27th) about sunset, he observed the autumnal equinox. (Ptol. 3. l. 2. c. 2.)

3515. This autumn began the year 151 of the account of the contracts as used in the 2nd book of the Maccabees. In this year (for so the Greek copies compute, and my Syriac Interpreter, where the Latin edition reads 150.) Alcimus came to king Demetrius and gave him a golden crown, a palm and boughs also which were used in the temple. /APC 2Ma 14:3,4 He saw how Judas Maccabeus and the Assideans who were with him had greatly increased in power. They would not allow him to come near the holy altar. Using this opportunity, he eagerly accused them to the king, as the instigators of all the rebellions and disturbers of the common peace in Judea. He complained most bitterly about this. He said he was divested of the high priesthood which was the glory of his ancestors. As long as Judas was living, he was confident Demetrius should never enjoy the kingdom quietly. This was confirmed by his friends and other implacable enemies of Judas. Demetrius was so angry that he sent Nicanor, his general into Judea with orders to destroy Judas and disperse his associates, the Assideans. He was to place Alcimus in the high priesthood. The Gentiles who fled from Judea for fear of Judas, flocked to Nicanor. They were happy about the calamities which were likely to befall the Jews. /APC 2Ma 14:3-14 1Ma 7:25,26

3516. When the Jews knew of Nicanor's coming and of the alliance of the Gentiles with him, they cast dust on their heads and prayed to God. There was a short skirmish between Simon, Judas' brother, and Nicanor near the village Dessaro. Nicanor had heard of the prowess and valour of Judas and his company in defending their country and was afraid of fighting with him. Therefore he sent Poseidonius, Thoedotus and Matthias to make peace between them. When they had discussed the matter among themselves, Judas told it to the people. They unanimously approved the articles. A day was appointed in which Judas and Nicanor were to meet. Judas did not trust the enemy, and placed some armed men in several convenient places for security in case of any violence. However the conference was very peaceful and closed in a league without the king's knowledge. After this, Nicanor stayed a while in Jerusalem and dismissed the companies which he had before collected. He lived so friendly and familiarly with Judas that

Judas persuaded him to marry a wife, /APC 2Ma 14:15-25

3517. As soon as Alcimus saw what happened, he spoke a 3rd time to Demetrius and complained about Nicanor. He accused Nicanor of plotting against the king. Demetrius was so upset by all this that he immediately wrote to Nicanor to let him know that he was very upset with his actions with Judas Maccabeus. He ordered Nicanor to send Judas bound to Antioch. He was very loath to do this since it would break their articles of peace and since Judas had done nothing wrong. However he knew enough not to cross the king and he watched for a convenient time to execute the king's command by craft. /APC 2Ma 14:26-29

3518. Ptolemy Philometor with his entertainment detained the Roman delegates at Alexandria for 40 days. This was against their will since no business was transacted. The Cyrenians and some other cities revolted from Euergetes the younger brother. The Egyptian Ptolemy, whom Euergetes had appointed over the whole realm when he sailed away unto Rome knew of this matter. News of this came to Euergetes. He was also told that the Cyrenians already had an army ready for war. He feared that while he tried to add Cyprus to his kingdom, he would lose Cyrene. He set aside all other matters and left Apis where his navy was anchored in the harbour. He sailed to the great Catabathmus, as they call it and planned from there to go to Cyrene. He found the strait in Catabathmus held by the Libynians and the Cyrenians. He shipped half his men with orders to sail around those straits and to attack the enemy by surprise. He led the vanguard with the rest of the army and tried to capture the hill. As soon as the Libynians knew they were surrounded, they abandoned their stations. Hence the king took the top of the hill and captured the stronghold and its 4 towers which contained plenty of water. (Polyb. Legat. 115.)

3519. From there he marched through the wilderness in 7 days and the soldiers under Mochyrinus followed him by sea. When the Cyrenians knew of his coming, they drew out their army of 8000 foot soldiers and 500 cavalry against him. They guessed what Philometor's mind was by what he had done at Alexandria. They saw nothing of a king in Euergetes but that all his administrations were tyrannical. They could not be persuaded to freely submit to him. Thereupon they fought and defeated him. (Polyb. Legat. 115.)

3843b AM, 4553 JP, 161 BC

3520. Judas Maccabeus saw how Nicanor had grown more reserved then before and his dealings more harsh than they usually were. He thought he was up to no good and therefore gathered many of his associates and withdrew himself from his sight. /APC 2Ma 14:30

3521. Nicanor came to Jerusalem with great forces and by his fair speeches drew Judas to a meeting. However, while they were greeting one another, the enemy planned to seize Judas and carry him away. When Judas knew this, he was very afraid of him and did not want to see him any more. When Nicanor saw that his plan was discovered, he marched against Judas to fight him beside Capharsalama. Nicanor's side lost 5000 men and the rest fled to the city of David. / APC 1Ma 7:27-32

3522. After this Nicanor went to Mount Sion where he was met by some of the priests and elders of the people. They came from the sanctuary to greet him peaceably and to show him the burnt sacrifice that was offered for the king. He slighted and scoffed at them and commanded them to turn over Judas. They swore with an oath that they did not know where he was. Nicanor

stretched out his right hand toward the temple and swore that unless Judas and his forces were delivered into his hands, when he returned in peace, he would burn the house of God, destroy the altar and erect in the same place another glorious temple to Bacchus. Thereupon the priests entered and stood before the altar and the temple. With great lamentations they beseeched God to frustrate Nicanor's threats and avenge his blasphemies. /APC 1Ma 7:33-38 2Ma 14:31-36

3523. Razis, one of the elders of Jerusalem, who for his love and affection to the citizens, was called, "The Father of the Jews", came to Nicanor. Therefore Nicanor thought that if he were killed, he could do what he pleased with the Jews. He sent about 500 soldiers to take him. When they had forced the outter gates of the tower where he was and were ordered to burn the other doors, he stabbed himself with his own sword. When he knew by his haste, his wound was not mortal, he threw himself headlong from the wall. Afterward, running to a steep rock, when he was almost dead, he ripped out his bowels and with both his hands threw them among the throng and so he died. /APC 2Ma 14:37-46 Concerning this event, see Augustine. (61st Epistle to Dulichius, and l. 2. against Gaudentio, c. 23.)

3524. When Nicanor saw that Judas was not in Jerusalem but in parts of Samaria, he marched from Jerusalem and camped in Bethhoron. More troops came to him from Syria. Judas camped in Hadasa about 4 miles from the enemy with 3000 men. Nicanor tried to start the battle on the sabbath day. He was presently admonished by some Jews who were compelled to march with him to reverence that day and the God who instituted it. He railed on them with a most horrid blasphemy but was unable to carry out his plan of fighting on the sabbath. Maccabeus encouraged his troops from the law and the prophets. Moreover he had them remember their former encounters and declared to them a dream of his. He saw Onias, who was the 3rd high priest by that name, praying for the people and the prophet Jeremiah reaching to him with a golden sword. Hence he encouraged the troops. Thereupon, being well armed with prayers and the sure confidence in God, on the 13th day of the 12th month Adar, they attacked the enemy. Nicanor was the first to die in the battle. Thereupon, the rest threw away their arms and fled. The Jews chased them for a whole day from Hadasa to Gazera and sounded an alarm after them with their trumpets. By this all the Jews from the various surrounding towns, hurried to the slaughter of their fleeing enemies. At least 35,000 were killed and not one of the enemy army survived. Then they fell on the spoil and took the prey. They cut off Nicanor's head and arms with the shoulder and brought them to Jerusalem. They hung his head on an high tower with his right hand with which he had so proudly stretched forth against the house of God. Judas ordered that the tongue of this wicked fellow to be cut out, chopped in pieces and fed to the birds. In commemoration of this victory, it was enacted by a general decree, that a great holiday should be kept annually on the 13th day of the 12th month, called in the Syriac, Adar, the day before the feast of Mordecai. (/APC 1Ma 7:39-49 2Ma 15:1-37 Joseph. l. 12. c. 17.)

3525. This ends the history contained in the second book of the Maccabees. This is a summary of the five books of Jason, a Jew of Cyrene. After Nicanor's death, Judea had rest from wars for a while. /APC 1Ma 7:50 During that time, Judas Maccabeus heard of the great power of the Romans and their humanity toward any that were in distress. He also knew how great Demetrius feared them. Therefore, he sent Eupolemus the son of John and Jason son of Eleazar, as agents to the senate at Rome, in the name of him, his brother, and the commonwealth of the Jews. They were to negotiate an association and alliance with the people of Rome and hoped by this to free them from the heavy yoke of King Demetrius and the empire of the Greeks. /APC 1Ma 8:1,17,18,31,32)

3526. Cneus Merula finally returned from Alexandria to Euergetes and told him that his brother Philometor would not agree to any of his demands. He urged him that they must abide by the covenants which were first ratified. When Euergetes heard this, he ordered Copmanua and his brother Ptolemy to go as his delegates to Rome along with Merula. They were to entreat with the senate concerning the wrongs done to him by his brother and to tell them of his contempt of the Romans. On their way, they met Titus Torquatus who was Cn. Merula's colleague in the embassy. He had left Alexandria also without completing the business he went there for. At the same time, Menithylius of Alabanda was sent as a delegate to the senate from Philometor. (Polyb. Legat. 116,117.)

3527. After Demetrius heard that Nicanor and his whole army were destroyed in the battle, he sent Bacchides and Alcimus for the second time into Judea. He gave them the right wing or the better part of his army. They marched on the way to Gilgal. They camped at Maesaloth or Massadoth which is in Arbela. When they captured it, they killed many people. /APC 1Ma 9:1,2

3843c AM, 4553 JP, 161 BC

3528. On the first month of the 152nd year of the kingdom of the Greeks, they moved toward Jerusalem to find Judas Maccabeus and from there they marched to Berea (or Beerzath, as it is in the Arundel copy) with 20,000 foot soldiers and 2000 cavalry. Judas camped in Eleasa with 3000 choice men with him. When they saw the large number of the enemy, they were very afraid. Thereupon many left him, so that he had only 800 left in the camp. With these few he attacked Bacchides' vast army and fought from morning till night. At last he routed his right wing in which Bacchides was and pursued them to Mount Azotus. However, those in the left wing chased Judas and those which were with him. Judas died fighting valiantly and the rest fled immediately away. Then Jonathan and Simon took up the body of their brother Judas and buried it in the sepulchre of their fathers at Modin. Israel mourned for him many days. /APC 1Ma 9:3-21 Judas was slain in the 6th year after the death of his father Mattathias.

3529. After the death of Judas, wicked men appeared all over Israel, who before had stayed out of sight for fear of Judas. There was a great famine in those days and this caused the whole country to join with them and submit to Bacchides so that they might have more provisions. Bacchides promoted those wicked men to be rulers of the country. When they found any of Judas' friends, they brought them to Bacchides to be tormented and reviled. There was a great affliction in Israel, there was nothing like this since the time of the last prophets of the Old Testament. /APC 1Ma 9:23-27

3530. In the meantime, the delegates who were sent to Rome from Judas Maccabeus concluded a peace and association with the people of Rome. The articles were written in tables of brass and said that the Jews should assist the Romans and the Romans the Jews against the common enemy. The senate also wrote letters to King Demetrius that he should stop oppressing the Jews, otherwise they would wage war with him both by sea and land to support this people who were now their friends and confederates. /APC 1Ma 8:19-32

``When they had revolted from Demetrius, (having procured an alliance with the Romans) they of all the eastern people first obtained their liberty. The Romans at that time were very free in giving away that which was not their own."

3531. Josephus, (Antiq. l. 12. c. 17.) notes that this was the first league that was ever known to be between the Romans and the Jews. It is written in other words with this forged subscription, appended. This decree of the senate was written by Eupolemus, son of John, and Jason, son of Eleazar: (the Jew's agents)

``When Judas was high priest and his brother Simon, the general."

3532. Jonathan was the most likely one to be the general while Judas was living. It was not until Jonathan died that Simon became the general. A little before Josephus incorrectly wrote that when Alcimus died, the people voted Judas to be the next high priest. /APC 1Ma 9:54-56 For this passage shows that Alcimus died after Judas and Josephus admits his error later and says that Jacimus or Alcimus had no successor at all and Jerusalem had no high priest for 7 whole years. (Antiq. l. 20. c. 8. p. 701.)

3533. There was a long debate in the senate between the delegates of both the Ptolemys. Titus and Cnaeus who were sent as ambassadors by the Romans testified for Euergetes and promoted his cause. The senate ordered that within 5 days Menithyllus, Philometor's delegate, should depart from Rome. The league which was between them and Philometor was void. The senate sent Publius Apustius and Caius Lentulus as ambassadors to Euergetes. They immediately went to Cyrene and with great care informed him what was done. This inflated his hopes so that soon he levied an army and plotted how to take over Cyprus. (Polyb. Legat. 117.)

3534. All Judas Maccabeus' friends met and chose Jonathan as general in his place. He was the brother of Judas and was surnamed Apphus. As soon as Bacchides heard this, he planned to kill him. Jonathan, his brother Simon and those that were with him found out about this. To thwart him, they fled into the desert of Tekoa and camped by the pool of Asphar. Jonathan sent his brother John, surnamed Gaddis with a band of soldiers, to ask the Nabathites (Arabians) that they might leave their wagons with them for they had many wagons. However, the children of Jambri from Medaba met with them on the way. They attacked and killed John and his company. They seized the spoil and went their way. Their victory was short lived. Jonathan and his brother Simon heard that those sons of Jambri were having a large wedding and were bringing the bride from Nadabath with great pomp and a long train of nobles. She was a daughter to a prince in Canaan. They arose from an ambush and attacked them. They killed 400 and the rest fled to the mountains. They seized all their spoil. After they had fully avenged the blood of their brother, they marched back to the marshes of Jordan. (/APC 1Ma 9:28-42. Joseph. l. 13. c. 1.)

3535. Bacchides followed Jonathan closely and came on the sabbath day to the banks of the Jordan River with a large army. Both the armies fought. In the fight Jonathan tried to kill Bacchides but he deflected the blow. However, 1000 of Bacchides' men were killed but Josephus says 2000. Jonathan knew he could not cope with such a large force. He and his men leaped into Jordan and crossed over to the other side. The enemy did not attempt to follow him. Bacchides returned to Jerusalem and built fortified cities in Judea and a fort in Jericho, Emmaus, Bethhoron, Bethel, Thamnatha, Pharathoni and Tephon. He strengthened them with high walls, gates and bars and put garrisons in all of them. He used these places as bases to attack and annoy the Jews. He fortified Bethsura, Gazara and the tower at Jerusalem. He supplied them with men and provisions. He seized the chief men's sons in the country for hostages and he put them in prison in the tower at Jerusalem. /APC 1Ma 9:43-53 Joseph. l. 13. c. 1.)

3536. Mithrobuzanes, one of the sons of Zadriades, king of the lesser Armenia had escaped to Ariarathes king of Cappadocia. Artaxias, the king of the greater Armenia whom Antiochus Epiphanes had conquered wanted his old kingdom. He sent an embassy to Ariarathes and asked him to side with him. They would murder one of the two brothers, whom he had under his power at that time and he would divide Sophene between them. Ariarathes detested this treachery and sharply rebuked the delegates. He sent letters to Artaxias and admonished him not to do such a wicked act. Moreover, he restored Mithrobuzanes to his father's kingdom. (Diod. Sic. in Excerpt. H. Valesii, p. 325.)

3844a AM, 4553 JP, 161 BC

3537. Ariarathes received Tiberius Gracchus, Lucius Lentulus and Servilius Glaucius, the Roman delegates in Cappadocia very royally. (Polyb. Legat. 119.) Demetrius Soter sent Menocharis there so that he could seriously debate with the Roman delegates about the settling of his kingdom. (Polyb. Legat. 120.) He also offered to King Ariarathes a marriage with his sister, who was related to Perseus, the king of the Macedonians. He declined, lest he offend the Romans. (Diod. Sic. Legat. 24. Justin l. 35. c. 1.)

3844b AM, 4554 JP, 160 BC

3538. Menocharis returned to Demetrius at Antioch and gave an account of his conferences with the Roman delegates. The king deemed it very necessary in his present condition, to gain the favour of the Roman delegates. He set aside all other matters and first sent to them into Pamphylia then again to Rhodes. He said he would do whatever he could for the Romans if they would confirm his title as king. Tiberius favoured him and helped him considerably to obtain the legal right to his kingdom. (Polyb. Legat. 120.)

3539. Leptines, who had stabbed Cn. Octavius the Roman delegate at Laodicea went to King Demetrius and told him not to be troubled by the death of Cnaeus nor to act harshly toward the Laodiceans because of this. He planned to go to Rome and state before the senate that he had done the act and that the gods approved of it. He went cheerfully of his own accord and was brought from there to Rome without any guard. Isocrates the grammarian, who by his vicious tongue had got him into trouble, went stark mad when he knew the trouble he was in. When he saw the irons put about his neck and the shackles on his hands, he neglected his personal duties including his appearance and clothes. (Polyb. Legat. 122.)

3844c AM, 4554 JP, 160 BC

3540. In the 153rd year of the kingdom of the Greeks, the second month, Alcimus commanded the wall of the inward court to be pulled down. This divided the court of the people from that of the Gentiles and was built by Zerubabel and the prophets. However, God shut the mouth of that profane high priest by striking him with a sudden palsy. He could not speak a word more nor give any orders concerning his own house. He died in great torment /APC 1Ma 9:54-56 in the third year after he had usurped the high priesthood. Josephus (l. 12. Antiq. c. 17.) said he was high priest for 4 years but in the second last chapter of the 20th book in the same work he says it was only 3 years. There he adds that after his death Jerusalem went 7 whole years without any high priest. 7 years five months elapsed between the second month of the 153rd year in which Alcimus died and the seventh month of the 160th year when Jonathan became the high priest. /

3541. When Alcimus died, Bacchides returned to King Demetrius and Judea had two years of peace. /APC 1Ma 9:57

3845a AM, 4554 JP, 160 BC

3542. About the 155th olympiad, ambassadors came to Rome from Ariarathes king of Cappadocia with a crown of the value of 10000 pieces of gold. They told the senate how their king had graciously received Tiberius Gracchus and that for their sakes they refused any alliance with Demetrius and the offer of marriage with his sister. They added that he was very ready to serve the Romans, in whatever they wanted him to do. When Tiberius Gracchus and the rest of the ambassadors confirmed this as true, the senate accepted the crown and took it for a great favour. They gave them a staff and an ivory seat which the Romans highly esteemed. These ambassadors were sent by him to the senate immediately before the beginning of winter. (Polyb. Legat. 119 & 121 Diod. Sic. Legat. 24.)

3845b AM, 4555 JP, 159 BC

3543. When the new consuls, Cn. Cornelius Dolabella and Marcus Dolabella and Marcus Fulvius Nobilior assumed office, a joint embassy of Prusias, king of Bithynia and the Gallogrecians arrived and complained against Eumenes king of Pergamus to the senate. Attalus was also heard who was sent there by his brother Eumenes, to plead his cause. He was completely cleared of all the accusations and had much honour bestowed on him. He was received and dismissed with great courtesy. The hearts of the senators were aversed to king Eumenes whom they hated but they really liked Attalus. They hoped he would take over the kingdom from his brother and hence treated him royally. (Polyb. Legat. 119, 121.)

3845c AM, 4555 JP, 159 BC

3544. Menocharis and other ambassadors came to Rome from Demetrius Soter the king of Syria. They brought a crown worth 10,000 pieces of gold for a present which the king sent as a token of his gratitude for his kind treatment when he was a hostage at Rome. They turned over Leptines who had killed Cn. Octavius, the ambassador, and Isocrates the grammarian who publicly defended the murder. Isocrates was a strange spectacle to all. His countenance was terrible and fierce as a man's must be who in a whole year's time had never washed his face, trimmed his nails or cut his hair. The motion of his eyes showed he was mad. Whoever met him by chance would have preferred the attack of a wild beast instead. On the other hand, Legtines was wholy unaffected and ready at any time to come into the senate. He freely confessed the murder to anyone who talked with him. He was confident the Romans would not harm him and he was right. The senators had debated about this for a long time. Finally, the senate heard the ambassadors and received the crown from them. They made no mention of those two men as if that was a fault chargeable to all the Syrians. It was the policy of the senate to keep this matter to themselves so that as often as they pleased they might avenge this crime. They replied to Demetrius that the senate was ready to be friendly to him provided that he became their tributary again as before. (Polyb. Legat. 122. Diod. Sic. Legat. 25. Appian. Syriac. p. 118.)

3545. Orophernes, or as some call him Holophernes, spoke to Demetrius Soter, the king of Syria

and complained that Ariarathes his younger brother, had driven him out of the kingdom of Cappadocia. Although, he was not the lawful heir but either put in by Queen Antiochis or adopted by her as Zonaras relates from Dion, as we said before (See note on 3832 AM <<3237>>) from Diodorus. Demetrius still bore a grudge against Ariarathes for slighting the offer of his sister to him in marriage. He was agreeable to the request and gave him 1000 talents to help dethrone Ariarathes. This was over and above the help he had from Eumenes, the king of Pergamus. (Polyb. l. 3. p. 161. Livy l. 47. Justin, l. 35. c. 1. Appian. Syriac. p. 118. Zonar. ex Dione.)

3546. When Eumenes, the king of Pergamus, was on his deathbed, he bequeathed his wife Stratonica, the sister to Ariarathes who had recently lost his kingdom to his brother Attalus. (Plutarch in Apothegm.) He reigned for 38 years. If we subtract the years as computed by Strabo, of his brothers' and his sons' reign who succeeded him from the interval inserted in the Roman history between his becoming king and the time when Pergamos ceased to be a kingdom, More than 38 years elapsed. Therefore Eumenes died in the very beginning of the 39th year. However, Strabo incorrectly states he reigned 40 years. He left Attalus Philometor, whom his wife Stratonica bare to him to inherit the kingdom after him. Since his son was so young, he appointed his brother Attalus Philadelphus, guardian of him and the kingdom, who managed its affairs for 21 years. (Strabo. l. 13. p. 624.)

3846a AM, 4555 JP, 159 BC

3547. In the morning about sunrise, Hipparchus made a second observation of the autumnal equinox in the 20th year of the Calippic Period, on the first day of the Egyptian Additionals. (September 27) (Ptol. l. 3. c. 2.)

3548. After Orophernes had expelled his brother Ariarathes, it behoved him to manage things with great prudence and ingratiate himself into the people's hearts by acts of clemency and grace. This he did not do but tried to get as much money together as he could. He most wickedly killed many. He gave Timothy whom afterwards he sent as an ambassador to Rome, 50 talents. He gave Demetrius 70 and promised to pay the another 400 talents soon along with another 600. When he saw that he was hated by the Cappadocians, he started to plunder all the people and take the the wealth of the nobility into his treasury. (Diod. Sic. in Excerpt. Valesi. p. 334.)

3549. Orophernes who was educated in Ionia (See note on 3832 AM <<3237>>) had little regard for the constitutions of his country and set up:

``The Ionic and an artificial kind of intemperance." (Polyb. l. 22. and Athenaum, l. 10 c. 12.)

3550. After amassing a vast sum of money, he deposited 400 talents with the Prienians, in case the times should turn against him. Later they were faithful and restored it to him again. (Polyb. & Diod. Sic. in Excerpt. Valesi. p. 170, 173. & 334.)

3846c AM, 4556 JP, 158 BC

3551. After Jonathan and his company had lived in peace for 2 years, some lying Jews suggested to Bacchides that there was a good chance of taking them all by surprise in one night.

Thereupon Bacchides went toward them with a large force and sent letters secretly to all his friends in Judea. He asked for help in his plan of capturing Jonathan and his company. However, their plot was discovered by Jonathan and his men. They took the 50 men of the country, who were involved in this plot and executed them. /APC 1Ma 9:57-61

3552. Then Jonathan, Simon and those that were with him moved to Bethbasi, (or Bethlagan, as Josephus has it) which is in the wilderness. They repaired its walls which were in ruins and fortified it. As soon as Bacchides knew of this, he mustered up all his forces and summoned his adherents in Judea to come to him. Then he went and laid siege to Bethbasi and fought against it for many days with his engines. However, Jonathan, left his brother Simon in the city and crossed the country with a small troop. He killed Odoarrhes or Odomern and his brethren and the sons of Phasiron in their tents. When he began to kill all that he met and break into the enemy forces, Simon with his company sallied from the city and burned the engines. In this fight, Bacchides was defeated. He was enraged to see his plans thwarted and directed his anger against those wicked wretches that were the cause of this expedition. He killed many of them and planned to return into his own land. When Jonathan knew this, he sent commissioners to him to treat with him concerning a peace and to return the prisoners he had taken from Judea. Bacchides very readily embraced the motion, said he would do nothing against Jonathan all the days of his life. So he returned back to his own land and never entered Judea with an army again. Thus the wars were settled in Israel. Jonathan lived in Michmash in the tribe of Benjamin and began to judge his people and uproot the wicked from the land. /APC 1Ma 9:62-73

3847 AM, 4557 JP, 157 BC

3553. About noon, Hipparchus made a 3rd observation of the autumnal equinox in the 21th year of the Calippic Period, on the first day of the Egyptian Additionals. (September 27) (Ptol. l. 3. c. 2.)

3554. When Ariarathes was deprived of the kingdom, he came as an humble suppliant to Rome and sought the help of Sextus Julius, the consul. His clothes showed the great distress he was in. Demetrius sent an embassy under Miltiades. He came to defend against Ariarathes' accusations against Demetrius and to bring charges against Ariarathes. Orophernes also sent his delegates, Timothy and Diogenes to present a crown at Rome and to renew their alliance and association. Their main purpose was to justify and defend their actions and to accuse Ariarathes. Diogenes and Miltiades had the upper hand in the private conferences. They were in their prime and Ariarathes was in an afflicted and miserable condition. When they discussed the matter publicly they dared disagree with him and say anything whether it was true or not. There was no one there to refute what they said. (Polyb. Legat. 126.) Finally the senate decreed that since Ariarathes was a friend and an associate of the people of Rome, he and Orophernes should reign together as brothers and partners in the kingdom. (Appian. Syriac. p. 118. Zonar. ex Dione.)

3555. Ptolemy Euergetes, tried to capture Cyprus and was defeated in a battle there with his brother Philometor. Philometor besieged him in the city Lapithus until they were in dire straits. When he captured him, he spared him since he was of a mild disposition and because he was his brother. Also he feared the Romans. He forgave him and entered into a covenant with him and gave him back the rule of the Cyrenians. Instead of Cyprus, he gave him some cities with a annual allowance of grain. He also promised to give his daughter to him. Thus this war between the two brothers after much hard feelings was quickly settled in a peaceful manner. (Polyb. & Diod. Sic. in Excerpt. Valesii, p. 197. 334, 337. Livy l. 47. Zonar. ex Dione.)

3556. When Orophernes knew that the Romans had taken away what he enjoyed formerly, he resolved as soon as possible to pay his mercenary soldiers. He feared that from lack of pay, they might rebel. Since he was short of money, he pillaged Jupiter's temple which was located at the foot of Mount Ariadne. Up until that time it had never been touched. From the plunder he was able to pay his soldiers what he owed. (Diod. Sic. in Excerpt. Valesii, p. 337.)

3557. Attalus, Eumenes' brother and successor in the kingdom of Pergamos, drove Orophernes and Demetrius Soter from Cappadocia and restored Ariarathes to the throne. (Polyb. Legat. 126. p. 169. Zonar. ex Dione.)

3558. Demetrius Soter offered Archias 500 talents on the condition he would betray Cyprus to him. He promised him other rewards and honours if he would help him. As Archias was going about this, he was apprehended by Ptolemy Philometor. When he was questioned about what he was doing, he hanged himself with the rope of the curtain which was drawn before the hall. (Polyb. in Excerpt. Valesii, p. 170 & apud. Suidam, in voc.)

3559. After Ariarathes was restored unto the kingdom of Cappadocia, he demanded the Prienians pay the 400 talents which Orophernes had deposited with them. They honestly replied that as long as Orophernes was alive, they would not give the money to anybody but him, who had entrusted them with it. Thereupon Ariarathes sent troops to pillage the country and Attalus helped him. Indeed Attalus instigated this since there was a private grudge between him and the Prienians. There was a large slaughter of men and beasts and some were killed at the very gates of the city. However, the Prienans could not defeat them. Therefore they sent their ambassadors to the Rhodians and finally asked the Romans for protection. However, Ariarathes lightly esteemed all this news. The Prienians had faithfully restored to Orophernes the money he deposited with them. For that act, Ariarathes imposed a huge fine on them and afflicted them with most grievous calamities without just cause. (Polyb. in Excerpt. Vales. p. 173.)

3848 AM, 4558 JP, 156 BC

3560. When there were disputes between Attalus and Prusias Venator, the king of Bithynia, Attalus sent Andronicus, Prusias Niconmedes and Antiphilus as ambassadors to Rome. Thereupon, the senate sent Publius Lentulus to find out what was happening. When Andronicus began to charge Prusias with the first invasion, the Romans were not impressed with what he said. Prusias' ambassadors protested that there was no such matter. This made the senate give less credit to what was alleged against Prusias. After a more strict search into the business the senate did not know how well they could trust these agents. They sent two ambassadors of their own, L. Apulcius and C. Petronius to see how the affairs went between those two kings. (Polyb. Legat. 128.)

3849 AM, 4559 JP, 155 BC

3561. When Prusias had defeated Attalus, he entered Pergamos. After he made expensive sacrifices, he went into Esculapius' temple. As soon as he had made an end of offering, he returned again to the camp. The next day since he was unable to capture Attalus, he brought his forces to Nicephorium, which was near the walls of Pergamos. He began to pillage all the temples and rifled and ransacked the images and statues of the gods. At last even the image of

Esculapius, to whom the day before he had offered so many vows and sacrifices was not spared. It was an excellent piece made by Philomachus or Phyromachus. He had his soldiers carry it away. From there he marched with his army to Elaea. He tried to besiege the city. He saw that this was not going to be successful because Sosander, the foster brother to Attalus was in the city with a strong garrison and drove him off. He went away by ship to Thyatira. On the way he sacked the temple of Diana in Hiera Cume. The temple of Apollo Cynius at Temnus was sacked and burned to the ground. When he had done this, he returned home. He had lost most of his foot soldiers to famine and a disease of a bloody flux. He had no better luck with his fleet. A violent storm in Propontis wrecked most of his ships and most of the soldiers and mariners drowned. The rest were cast on shore. (Polyb. & Diod. Sic. in Excerpt. Valesii, p. 169, 170. & 337. cum Snidas. in Voce.)

3562. After Attalus had been beaten by Prusias, he sent his brother Athenaeus along with Publius Lentulus to tell the senate what had happened to him. (Polyb. Legat. 128.)

3563. After these two had told the senate of Prusias' deeds, the senators immediately ordered that C. Clausius Cento, L. Hortensius and C. Aurunculeius should go as ambassadors with Lentulus. They were to order Prusias to stop his hostilities against Attalus. (Polyb. Legat. 129.)

3564. When P. Scipio and Marcus Marcellus were consuls, the Athenians sent three of the most famous philosophers of that age, as ambassadors to the senate and people of Rome. Carneades an academic from Cyrene, Diogenes the stoic from Babylon, and Critolaus the peripatic, were sent to obtain a release of the fine of 500 talents. This was the judgment of the Sicyonians and ordered by the senate for their devastation of Oropus. When they were brought into the senate, they used Caecilius, or C. Acilius a senator for their interpreter. Although a little before, each of them had shown their abilities and discoursed in a great assembly of people. At that time, Rutilius and Polybius stated that it was admirable to hear the eloquence of those three philosophers as they spoke. Carneades was hot and fiery, Critolaus was witty and smooth and Diogenes grave and sober in his style. Clitomachus in his history written in Greek, relates, how that Carneades to whom Clitomachus was the speaker and Diogenes the stoic stood before the senate in the capitol. A. Albinus, who was then the praetor said in jest to Carneades:

``I seem not (O Carneades) in your eyes as if I were a praetor, because I am not a philosopher, nor Rome a city, nor its people citizens."

3565. He replied:

``This stoic perhaps takes you for no such person."

3566. As soon as Carneades was finished speaking, Cato the Censor thought it best to send away those ambassadors immediately because, while he argued the truth could not easily be discerned. The fame of those philosophers spread all over the city and the Roman youth set aside all other pleasures and delights and followed as if they were mad after philosophy. Cato, feared lest the youth should make all their studies this way and esteem the glory of eloquence more than of action and martial discipline. He moved that all philosophers should be sent out of the city in a civil manner. When he came into the senate, he rebuked the senators because they allowed those ambassadors who were able to persuade them what they pleased, to stay so long among them without an answer. Therefore he advised also that they would without further delay conclude

and decree something concerning the embassy so that they might send them home to argue among their young Greeks and not to spoil the youth of Rome. These were to be made to strictly obey the laws and magistrates as in former times. (Cicero. in Lucullo. & Tulculan. quest. l. 4. & l. 2. de oratore. Pliny l. 7. c. 30. Plutar. in Catone. Malore. A. Gellius l. 7. c. 14. Maccab. l. 1. Saturnal. c. 5.)

3850 AM, 4560 JP, 154 BC

3567. At the same time that the senate sent Qu. Opimius, the consul, to wage war with the Oxybians of Ligurea (of which Polybius makes mention in the 134th embassy) Ptolemy the younger (Euergetes) came to Rome. No sooner had he entered the senate than he accused his brother Philometor of setting an ambush for him. He showed his scars of the wounds he had received. He tried to use inflamed language to stir up the people and to create sympathy for him. Ptolemy the older sent Neolaidas and Andromachus as ambassadors to answer the charges made by his brother. The senate would not allow them to speak because they seemed to believe what the other brother had said. They were commanded to leave Rome immediately. Five ambassadors were selected among whom were Cn. Merula and L. Thermus. To each were assigned ships of five tiers of oars. Their commission was to go along with the younger Ptolemy and give him Cyprus. They wrote also to their allies in Greece and Asia to help Ptolemy recover Cyprus. (Polyb. Legat. 132.)

3568. When the ambassadors from Rome were come to Prusias, they forbid him in the senate's name to take any more hostile action against Attalus, an ally and confederate of the Romans. They charged him strictly, either to submit to the senate's decree or to come with 1000 cavalry to the borders and there to argue the case with Attalus who was coming there with the same number. He saw Attalus' small retinue and hoped to surprise him. He sent his agents a little before him as if intending to follow after with his 1000 men. However, he drew up his whole army as if he had come to fight and not to talk. Attalus and the Roman delegates were warned and hurried away. However, Prusias seized the Roman wagons, took Nicephorum and demolished it. He burned the temples that were in it and forced Attalus with the Roman delegates to flee to Pergamos for refuge which he besieged. (Appian. in Mithridaticis, p. 172.)

3569. When Hortensius and Autunculeius returned from Pergamos to Rome, they declared with what great contempt Prusias had received the injunctions of the senate. Contrary to the league between them, he used all violence against them and Attalus after he had besieged them in Pergamos. The senators were so highly displeased and moved by this affront that they decreed that 10 ambassadors should immediately be sent. Among them were L. Anicius, C. Fannius, and Q. Fabius Maximus. These were ordered to end the war and to compel Prusias to make satisfaction of Attalus for the damages he had sustained by this war. (Polybius, Legat. 133.)

3570. While it was still winter, Attalus gathered a large army. Ariarathes and Mithridates his confederates had sent both foot soldiers and cavalry, under the command of Demetrius, Ariarathes' son. While Attalus was preparing for war, the Roman ambassadors met him at Quada. After they had talked with him, they went directly to Prusias. As soon as they came there, they told him he displeased the senate greatly. Prusias promised he would do some things the senate required of him but denied most of them. Thereupon, the Roman ambassadors to whom he had given great offence by his obstinacy, renounced that amity and alliance which had been formerly between them. They all left him and journeyed to Attalus. Prusias repented of what he had done and went after the ambassadors. He begged and beseeched them for a long

time. When he saw no good would come of this, he let them go and returned home. He did not know what to do. In the meantime, the Romans advised Attalus to stay within his kingdom with his army and not commit any act of hostility against anybody. He should secure his own cities and villages from invasion. The ambassadors went their separate ways. Some went to Rome to tell the senate of King Prusias' pertinency. Others went into the country of Ionia and others to the Hellespont and adjacent lands to Byzantium. All of them went with the plan of making the rulers break their alliance with Prusias and join Attalus to help him in whatever way they could. (Polyb. Legat. 135.)

3571. Atheneus, Attalus' brother, came soon after this with a large fleet of 80 ships with decks. 5 came from the Rhodians that had been used in the war in Crete. 20 came from the Cyziceneans, 27 from Attalus, the rest were from his confederates. He sailed directly to the Hellespont. Any cities he sailed past that were under Prusias' command, he went ashore and wasted their countries. (Polyb. Legat. 136.)

3572. As soon as the senate had heard their ambassadors who returned from Prusias, they sent three others, Appius Claudius, Lucius Oppius and Aulus Posthumus. When they arrived in Asia, they concluded the war and prevailed with both the kings to agree on these conditions.

``Prusias would immediately give Attalus 20 ships with decks. He would pay him 500 talents over 20 years. Each should keep what they had before the start of the war. Moreover, Prusias was to make good the damages which he did to the countries of the Methymneans, Egans, Cumai, and Heracleots and to pay to them 100 talents."

3573. After the covenants were signed by both parties, Attalus returned home with all the forces he had brought either by sea or land. (Polyb. Legat. 175.) When Prusias, saw his subjects hated him for his tyranny and how his son Nicomedes was loved by them, he grew jealous of his son and sent him away to Rome to live there. (Appian. in Mithridatic. p. 173.)

3574. When Antioch revolted from Demetrius Soter, Orophernes entered into a league with them and plotted how to dethrone him. He was recently restored to his kingdom. When Demetrius knew of his plans, he spared his life lest Ariarathes should be freed from the fear of war from his brother. However, he seized him and commanded him to be kept as a prisoner at Seleucia. Those of Antioch were not put off by the discovery of the plot but applied themselves all the more to their plan. They allied themselves with Ptolemy, the king of Egypt, Attalus, the king of Asia and Ariarathes of Cappadocia who was attacked by Demetrius. The men of Antioch bribed a certain obscure youth, a foreigner who was to lay claim to the kingdom of Syria, as being his father's kingdom. He was to try to recover it by force. So that the affront might be complete, they called him Alexander and said that he was son of King Antiochus. Such was the universal hatred of Demetrius that his rival had conferred on him by the consent of all the strength and power befitting a king and the royalty of extraction. (Justin l. 35. c. 1.)

3575. Livy (l. 52) says of this Alexander:

``to have been an obscure person and whose descent was not very well known,"

3576. Athenaeus (l. 5. c. 10.) styles him:

``the supposed son of Antiochus Epiphanes."

3577. Appian says:

``one who added himself into the family of those that were descended from Seleucus"

3578. In the Syriac. (p. 31.) Sulpitius Severus:

``A youth raised at Rhodes who falsely bragged of himself that he was son of Antiochus."(Histor. Sacra. l. 2.)

3579. Strabo, (l. 16. p. 751.) surnamed him Balas and Josephus, (l. 13. c. 8.) Balles.

3580. In the middle of the summer, Heraclides, whom Antiochus Epiphanes formerly had appointed over the treasury at Babylon, brought Alexander with him to Rome along with Laodice, the daughter of Antiochus Epiphanes his daughter. While he stayed at Rome, he wore the clothes of some great person and did all things very subtilly, purposely stretching out the time and hoped to incline the senate to favour his plans. (Polyb. Legat. 138.)

3851a AM, 4560 JP, 154 BC

3581. While Attalus, the son of King Eumenes (in whose name his uncle Attalus governed the kingdom of Pergamos) was yet a child, he came to Rome to ingratiate himself with the senate and renew that friendship and right of hospitality which formerly had been between his father and the people of Rome. He was treated with most extraordinary civility by the senate. His father's friends received an answer to his own heart's wish. He was given honours as were suitable for a child of his age. Within a few days, he returned from Rome. All the cities of Greece through which he passed, received him with great devotion and magnificence. (Polyb. Legat. 140.)

3582. Demetrius, later called Nicator, son of the then reigning Demetrius Soter in Syria, was at the same time at Rome. His reception was ordinary since he was a child and he did not stay long. (Polyb. Legat. 140.)

3851b AM, 4561 JP, 153 BC

3583. Heraclides stayed a long time at Rome and came into the senate with Laodice and Alexander (Balas). First the youngster made a short speech and desired that the Romans would be pleased to remember that friendship and alliance which had been formerly between them and his father Antiochus and that would help him recover his kingdom. Failing that, he asked permission to return to Syria and that they would not oppose any of those who were ready to help him regain his father's kingdom. Heraclides spoke next. After he had extolled the merits of Antiochus for a long time, he condemned Demetrius (Soter). He concluded that it was right and just to grant unto the youth (Alexander) and to Laodice, who were the lawful seed of King Antiochus, permission to return to their country. Very little if anything he said was liked by the sober-minded senators who thought all he had spoken was a fiction. They utterly detested Heraclides. The lowest of the senators, whom Heraclides by his delusions had made his friends,

all agreed that a decree of the senate should be made to this end:

``The senate had given to Alexander and Laodice, children of a king who was a friend and an associate of the people of Rome, permission to return to their father's kingdom by right of former inheritance and to assist them according to their decrees."

3584. Thereupon Heraclides presently hired soldiers and drew a very large number of persons to his side. He came to Ephesus where he began with all earnestness to prepare for the war he had so long planned. (Polyb. Legat. 140.)

3851c AM, 4561 JP, 153 BC

3585. In the 160th year of the kingdom of the Greeks, Alexander (Balas) who pretended to be the son of Antiochus Epiphanes, captured Ptolemais, a city of Phoenicia. It was betrayed to him by the soldiers who were garrisoned there. /APC 1Ma 10:1 (Joseph. l. 13. c. 3.) They detested Demetrius' behaviour because he was of a harsh disposition and very insolent. He secluded himself and did not care about public matters but trifled his time away in idleness.

3586. When Demetrius Soter heard that Alexander was received into Ptolemais, and began to reign there, he mustered together a very large force, and planned to march against him and fight with him. /APC 1Ma 10:1,2 After Demetrius considered the hazards of the war, he sent two of his sons, Demetrius Nicator and Antiochus Sideres who were later kings of Syria, with a great amount of gold to his army at Cnidus. This was to protect them should the war turn out badly. If that happened, they should live to avenge their father's quarrel. (Livy l. 52. Justin. l. 35. c. 2.)

3587. Demetrius wrote letters to Jonathan to renew peace with him and gave him authority to levy forces and to provide arms that he might help him in the war against Alexander. He ordered that the hostages who were kept in the fort, should be released. When Jonathan read the letters publicly at Jerusalem, those who held the fort feared and turned over the hostages to him and he gave them to their parents. /APC 1Ma 10:3-9

3851d AM, 4561 JP, 153 BC

3588. Jonathan wisely made good use of this opportunity and began to repair Jerusalem. He took care to build up the walls and the Mount Sion all around with square stones to fortify it. The aliens who were in the forts which Bacchides built, left their strongholds and hurried away to his own land. Only at Bethsura remained some of the apostates and deserters of the law and used that as their place of refuge. /APC 1Ma 10:10-14

3589. Alexander had heard in the meantime, of the good promises which Demetrius had made to Jonathan through his letters. Thereupon he also sent letters courting his friendship and association. He ordained him the high priest of that country. He honoured him with the title of being called the king's friend and sent him a purple robe and a crown of gold. /APC 1Ma 10:15-20

3852a AM, 4561 JP, 153 BC

3590. Jonathan assumed the high priesthood in the 7th month of the 160th year of the kingdom of the Greeks at the feast of tabernacles. /APC 1Ma 10:21 This was the 9th not the 4th year (as it is in Josephus l. 13. c. 5.) after the death of his brother Judas. For by that account, Judas died not before the 164th year of the Greeks. This contradicts the history of the Maccabees. /APC 1Ma 9:3,18,54. This error generated another in that Judas succeeded Alcimus in the high priesthood. We have shown previously this was wrong and it was later acknowledged by Josephus also. He clearly stated later that no one succeeded Jacimus or Alcimus but that the city was without an high priest for the 7 whole years. (Joseph. Antiq. l. 20. c. 8.) After 7 years and 5 months expired, Jonathan now assumed the office of the high priesthood. He was first of the Hasmoneans who descended from Jehoiarib who was of the priest's family. He was not descended from Jaddus the high priest, whose heir, Onias, at this time lived in Egypt with Ptolemy Philometor.

3591. Demetrius Soter was grieved that the Jews were inclined to side with Alexander. He hoped to win them over by forgiving the arrears of tribute and all the tribute by which the Macedonians had before miserably oppressed that country. He made generous promises of other honourable concessions. Jonathan and the people of the Jews were not much influenced by this. They knew that this offer came from a man who by his former actions had clearly shown his hatred of them. He would not keep his word if he escaped from those troubles he was in. Thereupon, they abandoned Demetrius and sided with Alexander. He had first made an offer of peace with them. From that time on, they were his confederates in the war. /APC 1Ma 10:22-47

3852 AM, 4562 JP, 152 BC

3592. Andriscus an Adramyttean, a contemptible person, said that he was the son of Perseus, the last king of the Macedonians and changed his name to Philip. He tried to create a rebellion in Macedonia. When no one paid any attention to him, he went into Syria and spoke to Demetrius Soter whose sister was Perseus' wife. He thought he might get some help from him. To better accomplish this, he devised this tale. He said he was descended from King Perseus by a courtesan and given to Cyrthesa to receive his education. This was done so that some of the royal family might be preserved in case he lost the war which he had with the Romans. After Perseus' death, he was kept in ignorance of his lineage and believed until he was 12 that the man with whom he was brought up at Adramyttum was his father. Afterward the man became sick and was about to die. Before he died, he told him the truth. He gave him a little book which his reputed mother signed with King Perseus' signet. He was to give it to him when he came of age. Until then everything was to be kept secret. When he came of age, the book was to be given to him, in which two treasures were left to him by his father. Then the woman who did not know that he was her own but a secret son, told him of his true descent. She begged him earnestly to withdraw from those parts before Eumenes knew of it who was Perseus' sworn enemy. She feared lest they should be put to death. For this lie he was taken by King Demetrius and sent to Rome. When it was obvious that he was neither the son of Perseus nor had anything else of note, he was slighted and condemned. (Livy l. 48 & 49. Zonar. ex Dione.)

3854 AM, 4564 JP, 150 BC

3593. Alexander Balas assembled a large army with the soldiers which revolted from King Demetrius in Syria and the auxiliaries of Attalus, Ariarathes, Jonathan and especially of Ptolemy Philometor. He fought with Demetrius and the left wing of Demetrius' army routed the enemy. They pursued them so hard that they had also the plunder of their camp. The right wing, in which Demetrius himself fought, was forced to give ground. Even though many of his troops fled, Demetrius behaved himself very valiantly and killed some of his enemies and chasing others of them who were not able to withstand the violence of his charge. He was caught in a slough that was deep and impassable. He could not escape because his horse kept falling as he went. The enemy surrounded him and shot him with arrows. However, he fought very gallantly on foot, until he fell down dead from the many wounds he had. /APC 1Ma 10:48-50 (Joseph. l. 13. c. 5. Justin. l. 35. c. 1. Appian. Syriac. p. 131.) Demetrius died after he had reigned in Syria for 12 years. When the rest of the kings conspired against him, he lost his life and his kingdom together. (Polybius l. 3. p. 165.) Porphyrius who knew well Demetrius (in Grec. Euseb. Scaliger, p. 228.) Eusebius and Severus Sulpicius agree that he ruled 12 years. However, Josephus says he ruled for only 11.

3594. After Demetrius' death, who was survived by his two sons, Demetrius and Antiochus and a little before the Achaic war, a comet the size of the sun appeared. At first its orb was fiery and ruddy and cast a clear light that brightened up the night. After, it began to lessen in size and its brightness vanished, it finally disappeared. (Senec. Natural. Quast. l. 7. c. 15.)

3595. After Alexander with the special help of Ptolemy Philometor (as Appian stated) had killed Demetrius and taken his kingdom, he sent ambassadors to Ptolemy to arrange a marriage between him and his daughter. Ptolemy readily agreed and immediately left Egypt for Ptolemais with his daughter Cleopatra. She was a woman born to ruin the kingdom of Syria. This marriage happened in the 162nd year of the kingdom of the Greeks at the end of the year. /APC 1Ma 10:51-58

3596. Jonathan was invited by Alexander to this wedding. He presented those two kings and also their friends with gold, silver and many other gifts. He hoped to ingratiate himself to them. At the same time, some wicked men came from the land of Israel to accuse Jonathan. Alexander did not listen to them and commanded that Jonathan should be clothed in purple and that he should sit next to him. He also ordered the piers of his realm to attend him into the middle of Ptolemais. A proclamation was made forbidding anyone to speak against him or to molest him in any way. Thereupon his accusers vanished out of his sight. The king also showed him a great deal of honour by promoting him among those that were reputed his most intimate friends. He made him the general of his forces in Judea and shared the dominion with him in his own court. So Jonathan returned back to Jerusalem in peace and great joy. /APC 1Ma 10:59-61

3597. Onias, son of the high priest, Onias the 3rd one by that name lived as a renegade with Ptolemy Philometor at Alexandria. He saw there was no hope of recovering the high priesthood of Jerusalem since it was transferred to the family of the Hermoneans. He aspired to make a name for all posterity. He petitioned King Ptolemy and Queen Cleopatra, who was both his wife and sister, while he was engaged in the war in various countries. He noted that in Coelosyria, Phoenice and Leontopolis in the Heliopolitan jurisdiction of Egypt and in various other places

that the Jews had their temples. This was the cause of all that strife which was so common with them. Therefore, Onias requested that he might have permission to purify an old ruined temple that was not yet consecrated to any god which he had found standing near the citadel of Bubastis in the plain. He also wanted to build another temple in the same place to the Almighty God, patterned exactly like the one at Jerusalem in size and shape. Then the Jews who lived in Egypt might keep their assemblies there. This would be a good means of preserving unity among themselves and preparing them to serve the king when required to. For, the prophet Isaiah had foretold that there should be in the latter days, an altar erected to the Lord God in Egypt. He also prophesied many other things concerning that place. (Joseph. Antiq. l. 13. c. 3.)

3598. It should be noted that when Onias did not plan to build a new temple when he came first to Philometor and Cleopatra into Egypt but rather after he had served them well in the Egyptian and Syrian wars. Josephus in his second book against Appian (p. 1064.) states that Philometor and Cleopatra, committed their whole kingdom to the Jews to ravage and appointed Onias and Dositheus (both Jews) over the whole army. Again, in that prophecy of Isaiah, which Onias wrested to support his sacrilegious ambition concerned the spiritual kingdom of our Lord Christ, is found in Isa 19:18,19:

``In that day shall there be five cities in the land of Egypt, speaking the language of Canaan, and sworn to the Lord of Hosts, one shall be called a city of destruction."

3599. In that day shall there be an altar to the Lord in the middle of the land of Egypt and a pillar to the Lord at its border. Here for srxt ry["city of Jerusalem", is similar srxt ry[where it says, "the city of the sun" where the only difference is that the [is pointed differently. This is how Simachus interpreted it and Jerome has rendered it:

``One of them shall be called the city of the sun."

3600. The Chaldee Paraphrase puts them together:

``The city of the sun which shall be destroyed."

3601. This may be the reason why Scaliger guesses that Onias chose the Heliopolitan tract to build the temple.

3602. When Onias was given a plot in the Heliopolitan district about 23 miles from Memphis, he built a temple there. It was not so large or so costly as the one at Jerusalem. The towers were similar and made of large stones and rose to the height of 90 feet. The altar was a copy of the one at Jerusalem and furnished with the same utensils except for the candlestick. He made no candlestick but a golden lamp instead. It sparkled as it were with a beam of light. He hung it on a chain of gold. He surrounded the temple with a wall of brick in which were made gates of stone. The king gave a grant of a large proportion of land and revenue that the priests might be supplied with necessaries for the worship of God. Onias also found some Jews, who lived in the same area that he did, that were priests and Levites. (Joseph. Antiq. l. 14. c. 14. & Belli. l. 1 c. 7.) He used them in his temple. (Joseph. Belli. l. 7. c. 37. cf. Antiq. l. 13. c. 6. & in the Meshna, tract. Minhoth c. 13. Sect. 10.) The priests who ministered in Onias' temple were accounted little better than the priests of the high places, who were not permitted, (as appears from 2Ki 23:9) to offer burnt offerings on the altar of the Lord at Jerusalem but to eat only unleavened bread like

the unclean priests among their brethren.

3603. At Alexandria there arose a dispute between the Jews and the Samaritans concerning their holy rites. One contended that the temple at Jerusalem was the only lawful temple and ordained by Moses while the other party contended for Gerizim. Both sides appealed to Ptolemy Philometor and his friends for the hearing and decision of the matter. They wanted the losers to be executed. Sabbeus and Theodosius pleaded for the Samaritans and Andronicus the son of Messalamus for the Jews. They took their oaths by God and the king that they would use no arguments but such as they found in the law. They asked the king that he would put to death whoever lost. The king with many of his friends at the council heard the whole debate. Finally they were persuaded by Andronicus' arguments and determined that the temple in Jerusalem was that which was built by Moses' directions. Sabbeus and Theodosius were sentenced to death as was agreed. (Joseph. l. 13. c. 3.)

3604. At the same time Aristobulus, a Jew, being a peripatetic philosopher, became famous at Philometor's court in Egypt. He wrote a commentary on Moses and dedicated it to the king. In its preface there is a famous passage that is quoted by Clemens Alexandrinus (l. 1.) Stromato and by Eusebius in Perparat. Evangel. (l. 13. c. 7.) In this book (l. 8. c. 3.) of the same work, he copies large sections from this book of Aristobulus.

3855 AM, 4565 JP, 149 BC

3605. In this year the 3rd Carthaginian war started. Mithridates Euergenes, who was the first of the kings of Pontus and a confederate with the people of Rome, brought a number of ships against the Carthaginians. (Appian. in Mithridatic. p. 176.) Both the consuls were sent to manage this war. Manilius managed the army and Marcius Censorinus was admiral of the fleet. They were told secretly not to stop the war until Carthage was demolished. (Livy l. 49. Appian. in Libyc. p. 42.)

3606. Andronicus or the false Philip, secretly escaped from Rome. He levied an army and captured all Macedonia and the royal ensigns. This was either with the consent of the inhabitants or by force of arms in the 3rd year of the 157th olympiad. He also thought of invading Thessaly and adding it to his domains. However, through the instigation of the Roman delegates, it was defended with the help of the Achaians. (Livy l. 49. & 50 Vellei Patercul. l. 1. Porphyr. in Grac. Euseb. Scalig. p. 229.)

3607. When Prusias Venator, the king of Bithynia, knew that his son Nicomedes was in some favour at Rome, he ordered him to go to the senate. He wanted the arrears of the money which was owed to Attalus to be cancelled. He also sent an ambassador, Menas, to be his assistant who was secretly ordered to murder Nicomedes if he failed to get his request. (Appian. in Mithridatic. p. 173.) This would give the kingdom to his younger sons who he had by a second wife. (Justin. l. 34. c. 4.) One who was named after his father, had no teeth in his upper jaw but instead it was one bone that grew out so evenly that it did not disfigured him or cause him any problems when chewing. (Livy l. 50. Valer. Maxim. l. 1. c. ult. Pliny l. 7. c. 16.)

3608. Prusias set out his ambassador Menas with some large ships and 2000 soldiers and Attalus sent Andronicus as an ambassador to oppose the request. He made it clearly appear that the fine which was laid upon Prusias was far less than the booty he had obtained by pillaging the

country. Menas saw there was little hope of obtaining his request of getting Prusias' fine removed and also knew in what high esteem Nicomedes was held in Rome. He did not know what to do. He dared not kill Nicomedes nor return to Bithynia. In this state of indecision, he remained at Rome. Nicomedes called him to a meeting which he found not too disagreeable. They conspired against Prusias and drew Andronicus into their confederacy who was to persuade Attalus to help to establish Nicomedes in Bithynia. They all met together at Bernice, a little town in Epirus and at night time went aboard a ship. They wanted to determine what was the best way to accomplish this business. After the discussion, they departed their way the same night. In the morning, Nicomedes came ashore in his purple robe and with his crown on his head, like a king. Andronicus met him a little later and greeted him as a king. Andronicus was attended by 100 soldiers. Menas pretended not to know that Nicomedes was in the company until then. Menas ran about the 2000 soldiers he had brought with him and exhorted them to side with the one who should seem most deserving. He intimated that Prusias was now an old man and Nicomedes was in his youth. The Bithynians were weary of Prusias and desirous of his son. The best of the Romans liked this youth extremely well. Andronicus who was now captain of his guard, had promised assistance from Attalus, a neighbouring king of a large kingdom. He was also a bitter enemy to Prusias. He reminded them of Prusias' cruelty and antics by which he was hated by everybody. As soon as Menas saw in these soldiers the dislike for his villainies, he took them all to Nicomedes. He was the second after Andronicus that greeted him as king and brought 2000 soldiers with him as a guard. (Appian. in Libyc. p. 173,174.)

3609. Attalus was very eager to accept the youth and sent orders to Prusias to turn over to his son some cities to dwell in and fields for provision. Prusias answered that he would soon give him Attalus' whole kingdom for whose sake he had formerly invaded Asia. When he had said this, he sent some delegates away to Rome to accuse Nicomedes and Attalus and cite them both to a trial. (Apian. in Libyc. p. 174.)

3610. Nicomedes was encouraged by Phaellon or rather Phaennis, Epirus' seer who predicted success and by the instigation of Attalus. He waged war with his father Prusias. (Zosim. Histor. l. 2.) As soon as he and Attalus with their forces came into Bithynia, the Bithynians began to revolt. Thereupon Prusias dared not trust himself with anyone of his own subjects. He hoped that the Romans would relieve him. He waited for this and secured himself in a citadel at Nicaea. He had gotten from Dirgylles a Thracian, his father-in-law, 500 Thracians, whom he appointed to be his bodyguard. (Appian. Mithridatic. p. 174.)

3856a AM, 4565 JP, 149 BC

3611. The praetor of Rome did not conduct the ambassadors from Prusias to the senate as soon as they arrived. He hoped to do Attalus a courtesy. After he had ushered them into the senate and was ordered to choose some ambassadors who might settle the war, he selected three. One had been wounded in the head with a large stone and was badly disfigured from the scars. A second one was lame on his feet,and the third was a fool. Cato Censorinus, who died at 85 soon after, said in jest that the Romans sent an embassy who had neither head, feet nor heart. (Livy l. 50, Plutarch. in Catone majore.)

3612. When the ambassadors came into Bithynia, they ordered both sides to lay down their arms. Nicomedes and Attalus indicated they would submit to the authority of the senate. However, Bithynians, who were instigated and previously told by Nicomedes and Attalus what they should do, said obstinately that they could no longer endure Prusias' tyranny especially

since they had showed to him by this present engagement how much they disliked his government. Since the Bithynians had not as yet made known these their grievances to the senate, the ambassadors returned home again and accomplished nothing. Prusias gave up expecting help from the Romans and had not sought help elsewhere because he believed the Romans would help him. He crossed over to Nicomedia and planned to fortify that place and from there to prevent the enemy from getting in. However, the townsmen deserted their king and opened the gates to the enemy. Thereupon Prusias fled to Jupiter's temple and trusted he would be protected by the religion and respect due to that place. In spite of this, Nicomedes sent some of his party who killed him there. (Appian. Mithridatic. p. 174, 175.) Diodorus Siculus stated that Prusias fled for his own security to the altar of Jupiter and was slain by his son Nicomedes by his own hand. (in Photii. Bibliotheca. cod. 244.) Strabo states he was slain by Attalus. (l. 13. p. 624.) Livy says he was killed by his son with the help of Attalus. (l. 50.) Zonaras from Dion. says he was killed by his own subjects. For Polybius reports that he was so hated by the Bythynians (in Excerpt. Valesii, p. 174. & Suidas in pdts) that they all rose up against him in such numbers and with such violence as if their plan had been not only to revolt from him but mainly to avenge themselves of him for the notable injustices of his government.

3613. Andriscus, or the false Philip, in Macedonia, fought with Juventius the Roman praetor who was sent with a legion against him. He won the battle and slew Juventius and killed most of the Roman army. From there he invaded Thessaly and wasted most of the country and took the Thracians into an alliance. (Livy l. 50. Flor. Histor. l. 2. c. 14. Entrop. l. 4. Zonar. ex. Dione, Oros. l. 4. c. 22.) With these successes, he started to commit acts of cruelty and tyrannical deeds. There was not a wealthy person whom he did not put to death on false accusation. He did not spare his most intimate friends and killed many of them. He was naturally of a fierce and bloody disposition. In his common actions, proud and haughty and at last deeply engaged in covetousness and all manner of vice. (Diod. Sic. in Excerpt. Valesii, p. 342.)

3856 AM, 4566 JP, 148 BC

3614. Alexander Bala in Syria gave himself over entirely to riotous living and luxury. His friend Ammonius managed the affairs of the kingdom. He killed all the king's friends, Laodice the queen who was the daughter of Antiochus Epiphanes and Antigonus who was the son of Demetrius. (Livy l. 50. Joseph. Antiq. l. 13. c. 4. Athenaus, l. 5. c. 10.)

3615. In the 165th year of the Greeks, Demetrius the oldest son of Demetrius Soter was now in his prime. He heard of Alexander's degenerate life style and luxury to whom came those vast incomes which he scarcely dreamed of and perks of the kingdom. All the while he stayed like a prisoner in his own palace among a company of courtesans. He raised a large force of mercenary soldiers from Lasthenes a Cretian who sailed from Crete to Cilicia with the army. Alexander was so terrified by this news that he hurried away from Phenice to Antioch to settle things before Demetrius arrived. The government of Antioch was committed to Hieraces and Diodotus, who is the same with Tryphon. /APC 1Ma 11:39 1Ma 10:67,68 (Josephus Antiq. l. 13. c. 4, Justin. l. 35. c. 2. Diod. Sic. in Excerpt. Valesii, p. 346.)

3616. Apollonius the governor of Coelosyria who was surnamed Daus by Josephus, joined Demetrius whom he made general of his forces which he sent against those Jews which remained loyal to Alexander. When Apollonius had raised a large army, many defected from Alexander to Demetrius from fear. He camped at Jamnia and sent to Jonathan, the Jew's general and high priest, a boastful challenge to meet him if he dared and fight in the plain. This inflamed

Jonathan so much that he immediately marched from Jerusalem with 10,000 men. His brother Simon met him to help him. They camped before Joppa but Apollonius' soldiers who were garrisoned there, shut them out. Thereupon they laid siege and began their batteries against the place. This so dismayed the citizens, that they immediately opened their gates and surrendered city. /APC 1Ma 10:69-76

3617. As soon as Apollonius heard of the loss of Joppa, he marched to Azotus with 3000 cavalry and his 8000 infantry according to Josephus. He placed in ambush 1000 cavalry who were to attack Jonathan's rearguard, as soon as he was past the place where the ambush lay. Then Apollonius would charge the enemy's vanguard so that the Jews were to be attacked at both ends. As soon as Jonathan passed the place, he saw the ambush coming to surround his camp. He commanded his men to stand still and deflect the enemies arrows with their shields. The cavalry had worn themselves out and exhausted their arrows because they had attacked from the morning until night. Then Simon lead up his forces against the enemies foot soldiers and defeated and routed them. The enemy cavalry fled to Azotus and entered into Bethdagon, their idol temple, for their safety. However, Jonathan burned Azotus and the surrounding cities and took much spoil. He burned Dagon's temple to the ground and all that fled there died in the flames. Nearly 8000 men were killed by the sword and by the fire. Jonathan left there and camped before Askelon where the men of the city treated him very nobly. After this victory Jonathan returned as a conqueror to Jerusalem with his army loaded with much booty and spoil. When King Alexander heard the news of Jonathan's successes, he continued to show his respects to him and sent him a golden buckler which was usually given only to those of the royal blood. He also gave Accaron with its territories (a city of the Philistines) to him and his heirs for ever. /APC 1Ma 10:77-89

3618. After the Carthaginians had defeated Piso the consul, at Hippo, they sent their ambassadors to Macedonia to Andriscus, the alleged son of Persius. They urged him to persist courageously in his war against the Romans and promised that he would never lack money nor shipping from Carthage. (Appian. in Libyc. p. 67.)

3619. Q. Caecilius Metellus, the Roman praetor, not the consul as Florus has it and also the Latin interpreter of Pausanias' Achaicks, was sent against Andriscus with a large army and came into Macedonia. There he persuaded the commissioners, who the senate had sent to receive information of the affairs in Asia, that before they went there, they would go to the commanders of the Achaians and order them to stop the war they were fighting with the Lacedemonians. They sent to Damocritus and the Achaians the message they received from Metellus. The Achaians were just about to attack the Lacedomians. When they saw they had no affect on the Achaians, they went on to Asia. (Pausan. in Achaicis, p. 218.)

3620. When Metellus entered Macedonia, Attalus brought his fleet to help him. He kept Andriscus away from the sea coast. Andriscus brought up his army a little beyond Pydna. Although his cavalry had defeated the enemy yet he retreated back for fear of the Roman foot soldiers. He divided his army into two brigades. One of them he sent into Thessaly to waste that country and the other he kept to himself. Metellus put little stock in the enemy forces and marched towards them. When he had beaten Andriscus' troops, Andriscus fled into Tracia. After he had levied a new army, he fought with Metellus but was defeated. He fled to Byzes, a petty king of Thrace who betrayed him into the hands of Metellus. Alexander who pretended to be the

son of Persius, gathered an army and seized part of the country beside the Nestus River. Metellus pursued him as far as Dardania. (Strabo. l. 1. 13. p. 624. Vellei. Patersuli l. 1. Flor. l. 2. c. 14. Zonar. ex Dione.) The false Philip was utterly defeated by the loss of 25,000 of his soldiers. He was taken prisoner and Macedonia was recovered by the Romans. (Eutrep. l. 43.) This happened when Spurius Pollumius and Lucius Piso were consuls, (Jul. Obsequens, de prodigin.) in the 4th year of the 157th olympiad at the close of the year. (Polphyr. in Crac. Euseb. Scalig, p. 229.)

3857 AM, 4567 JP, 147 BC

3621. P. Cornelius Scipio, the consul, fought a naval battle at Carthage. His fleet had his own ships with 5 ships from the Sidenses which Mithridates, the king of Pontus had sent to him. (Appian. Libyc. p. 75,76.)

3622. The Aradians planned the ruin of the Maratheans in Phoenicia. They sent secretly to Ammonius, who at that time was viceroy in Syria under Alexander Bala and offered him 300 talents to turn over Marathum to them. Thereupon Ammonius sent Isodore to the Maratheans. He was to pretend he was there on business but the true intent was to seize Marathum and to give him to the Aradians. The Marathians knew the king favoured the Aradians more than themselves. They denied the king's soldiers entrance into their city. From their most aged citizens, they selected 10 of the most famous among them and sent them as suppliants to the island of Aradus. They took along some of the oldest images of their gods which they had in their city and hoped by this to appease the fury of the Aradians. The Aradians were highly provoked and ignored their humble speeches. They disregarded all reverence to the gods and broke the images and trampled them most shamefully under their feet. When the ambassadors were stoned by the people, some senators who interposed themselves, had much trouble to move them safely to prison. The ambassadors complained and pleaded the privileges of suppliants and of the sacred gods. The rights of ambassadors were not to be violated but they were massacred by a company of impudent young fellows. The authors of this villany came immediately after into the assembly. They had taken the signet rings from those Maratheans whom they had killed. They counterfeited letters to the Maratheans in the ambassadors names. They said that the Aradians would quickly send them some supplies. The Maratheans were completely deceived and let the Aradian forces into their city since they thought they came to help them. (??) Thereupon the Aradians seized all the ships belonging to private men, lest perchance someone might reveal their plot to the Maratheans. In spite of all this, a certain sailor and a friend to the Amratheans, pitied their sad condition. He usually sailed in the neighbouring sea. He took his ship and by night boldly crossed that one mile strait and told the Maratheans how that the Aradians planned to attack them. When the Aradians knew that their plot was revealed, they stopped sending letters to them. (Diod. Sic. Legat. 29. & in Excerpt. Valesii. p. 349, 350.) They openly attacked Marathum and captured the city. They demolished it and shared its territory among themselves. (Strabo. l. 16. p. 753.)

3858a AM, 4567 JP, 147 BC

3623. A 4th observation of the autumnal equinox was made by Hipparchus at midnight, in the 32nd year of the third Calippic period, on the 3rd day of the Egyptian Additionals (at the beginning of September 27th) in the 178th year from the death of Alexander. The 177th year was ending and the 178th was starting in 2 days. (Ptol. l. 3. c. 2.)

3624. In the same year of the same Calippic Period, the 178th year from the death of Alexander, on the 27th day of the Egyptian month Mechir, (March 24th) in the morning, Hipparchus wrote that he observed the vernal equinox. (Ptol. l. 3. c. 2.)

3625. When Cn. Cornelius Lentulus and Lucius Mummius were consuls, Carthage was demolished. (Vellei. Paterc. l. 1.) On this occasion, Scipio, considered the turning of human affairs and feared lest the same fate should happen sometime to Rome. He said this:

``The day shall come when sacred Troy shall fall, And Priam with his stock sink therewithal."

3626. He told this to his teacher Polybius, who was then present, and had inserted this passage in his history. (Appian. in Libyc. p. 82.)

3627. L. Mummius the consul, who was sent from the senate to make an end of the Achaic war, came to the camp with a small company. He had given orders to Metellus who was in charge of the Achaic war as soon as he had finished the Macedonian war. He was to march with his forces in Macedonia and stay at the isthmus until he had drawn up his whole body which consisted of 3500 cavalry and 23,000 foot soldiers. (??) In this army were some archers from Crete. Philopaemen brought him a brigade from Attalus from Pergamos which lies above Caicus. The consul defeated Diaeus at the isthmus who was the last Achaian praetor and the prime instigator of these Achaian disorders. On the 3rd day after the fight, he entered Corinth with his trumpets sounding. After he had taken the spoils of the city, he levelled it to the ground. (Livy l. 52. Vellei. Ptercul, l. 1. Justin, l. 34. c. 2. Florus, l. 2. c. 16. Pausan. in Achaic. p. 221. Oros. l. 5. c. 3.) This occurred in the 3rd year of the 158th, (for so it is in Pliny, and not the 156th) olympiad and according to Varro's calculations, the 608th year since Rome was built. (Pliny l. 34. c. 2.)

3628. When Polybius came from Africa to help his country, he saw some pictures of the most exquisite artists lying on the ground at Corinth and the soldiers were playing at dice on them. He mentions two in his history. One was of Hercules tortured in the shirt which Deianira had sent him. The other was a picture of Bacchus drawn by Aristides the Theban. Some think it was Aristides who coined the proverb, ouden pbz t lionuoon, "This is nothing to Bacchus". This was Aristides' picture of Bacchus. (Strabo. l. 8. p. 381.) When L. Mummius knew that King Attalus had bought this picture of Bacchus from among the spoils that were about to be shipped away, for 6000 sestercies or 102 talents (Pliny l. 7. c. 38. & l. 35. c. 10.) he marvelled at the high price paid. He suspected that there might be some rare virtue of which he did not know about. He revoked the sale in spite of Attalus' protests and placed the picture in Ceres' temple at Rome. (Pliny l. 35. c. 4.) He knew so little of the value of such things that when he had culled out some exquisite pieces and statues of the best artists to be carried into Italy, he told those that had the charge of them if they lost any of them on the way they should make new ones for them. (Vellei. Patercul. l. 1.) Any hangings and other ornaments that seemed admirable, were sent to Rome. Others of less value were given to Philopaemen and shipped to Pergamos. (Pausanias in Achaic. p. 221.)

3629. Ptolemy Philometor assembled a large naval and land forces and left Egypt for Syria under pretence to help Alexander Bala his son-in-law. His real reason was to annex the kingdom of Syria, of which Alexander was deprived, to his own dominions. When all the cities had

received him peaceably according to Alexander's orders, Ptolemy placed a garrison of soldiers in every one of them and pretended this to be in Alexander's interest. /APC 1Ma 11:1-3

3630. As soon as Ptolemy came to Azotus, they showed him the temple of Dagon, which was recently burned and the ruins of Azotus and its surrounding lands. He was shown the heaps of the dead bodies of those that were killed in the war and were burned by Jonathan's command, for they had laid them in heaps on the way that he was to pass. Although they had made an envious account of whatever Jonathan had done to deliberately malign him, the king said nothing. Jonathan met the king at Joppa with great pomp and was very courteously received by him. From there they went together as far as the Eleutherus River where Jonathan took his leave of the king and returned to Jerusalem. /APC 1Ma 11:4-7

3631. Ptolemy had taken all the cities along the sea coasts as far as Seleucia on the coast that is located at the mouth of the Orontes River. He thought Alexander had plotted an ambush against him. At Ptolemais, Ammonius had laid an ambush to trap him. When Ptolemy demanded that justice might be done for him on Ammonius for this act, Alexander would not surrender Ammonius. Thereupon he took away his daughter, Cleopatra from Alexander and gave her in marriage to Demetrius Soter and promised to restore him to his father's kingdom. /APC 1Ma 11:8,12 (cf. Joseph. Antiq. l. 13. c. 8 & Livy l. 52.)

3632. The men of Antioch deserted Alexander because of Ammonius from whom they had received much abuse. Ammonius thought to make an escape dressed as a woman and was attacked and slain. Ptolemy went into Antioch and was greeted by the people. He crowned himself with two diadems, the one of Asia, (or Syria) the other of Egypt. He told them that he, for his part, was contented with his own dominion of Egypt and persuaded the men of Antioch to receive Demetrius. He said that he had a far greater resentment of their present condition than of the recent exasperations and disputes which had happened between them and his father, Seleucus. (Joseph. l. 13. c. 8. cf. /APC 1Ma 11:13) So the men of Antioch gave their loyalty to the son in recompence to the actions they had taken against his father. The old soldiers of his father loved Demetrius and followed him. (Justin. l. 35. c. 2.)

3633. Alexander was at this time in Cilicia /APC 1Ma 11:14 where he consulted the oracle of Apollo and he said he received this answer. It said that he should beware of that place which had a rare sight, a thing having two shapes. This was generally thought to refer to Abas, a city in Arabia where Alexander was killed not long after. In this city, there was a certain woman called Herais, the daughter of Diophantus a Macedonian and she had Arabian woman for her mother. She married Samiades who changed her sex and became a man and assumed her father's name of Diophantus. (Diod. Sic. fin. l. 32. in Photii Bibliotheca, cod. 244.)

3859a AM, 4568 JP, 146 BC

3634. In the morning, Hipparchus observed the 5th the autumnal equinox in the 33rd year of the third Calippic period, on the 4th day of the Egyptian Additionals. (September 27) (Ptol. l. 3. c. 2.)

3635. When Alexander had gathered a powerful army, he invaded Syria and wasted all the territories of Antioch. He pillaged and burned wherever he went. Ptolemy with his son-in-law Demetrius, marched towards him and defeated his forces in a battle near the Oenopara River.

Alexander escaped from the battle with 500 of his soldiers and quickly headed towards Abas, a city of Arabia. He wanted to see Zabdiel, /APC 1Ma 11:17 an important person of Arabia. Josephus calls him Zabel and Diodorus Siculus, Diocles. The commanders of Alexander's party, who were with Heliades, treacherously killed Alexander. They had arranged this previously with Demetrius, to whom they had sent an embassy to look after their own interests. In the last battle it happened that Ptolemy's horse was scared with the braying of an elephant and threw him to the ground. When he was down, the enemy attacked him and wounded him seriously in the head. They would have killed him except his bodyguard saved him. In spite of that, he lay 4 whole days so senseless that he could neither speak nor understand what others spoke to him. Zabdiel, the Arabian cut off Alexander's head and presented it to Ptolemy. About the 5th day, he had some relief from the pain of his wounds and returned to his senses. He was encouraged by a pleasing story of the death of Alexander and the sight of Alexander's head. The 3rd day after, Ptolemy died while his wounds were being dressed and the physicians were endeavouring to set his bones. /APC 1Ma 11:14-18 (Polyb. in Excerpt. Valesii, p. 194. Diod. Sic. fin. l. 32. Livy l. 52. Strabo, l. 16. p. 751. Joseph. l. 13. c. 8.)

3636. Josephus said Alexander ruled 5 years after the death of Demetrius Soter, (l. 13. c. 8.) from which we suppose about 5 months are to be deducted. Based on the authority of the Maccabean writer, the death of this man appears to happen at the same time as Philometor's. After Alexander's death, Demetrius, son of Demetrius Soter, controlled the government of Syria in the 167th year of the kingdom of the Greeks. /APC 1Ma 12:19 Since he had defeated one who was not descended from their family, he received the same surname Nicator or "the conquorer", as the first Seleucus of that kingly line. (Appian. Syriac. p. 131.)

3637. As soon as Ptolemy Philometor was dead, the soldiers whom he had placed in the forts and cities for the security of Syria, were all killed by the other soldiers in the same garrisons by the instigation of Demetrius. /APC 1Ma 11:18 Demetrius treated the rest of Ptolemy's soldiers very unkindly and forgot the help which Ptolemy had given him and his alliance by marriage with Cleopatra. Those soldiers hated his ingratitude and they all retreated to Alexandria and left only the elephants under his control. (Joseph. l. 13. c. 8.)

3859b AM, 4569 JP, 145 BC

3638. In Egypt, Cleopatra, the wife and sister of Philometor who had just died, negotiated with the nobles of the realm and tried hard to get the kingdom given to her son. (Josephus l. 3. Contra Appian. p. 1064, Justin l. 38. c. 8.) However, Ptolemy the younger brother of Philometor, surnamed Euergetes the second along with Phiscon, who reigned at Cyrene, was sent for from there to oppose her in her plans. Onias, who recently built the temple in the Helopolitan jurisdiction, took up the war for Cleopatra and marched with a small army of Jews to the city Alexandria. This happened when Thermus was a junior ambassador there for the Romans, according to Appion the grammarian, in his book against the Jews. (Josephus l. 13. c. 8.)

3639. Physcon ended the quarrel and forced Cleopatra, who was his older sister and wife to their own brother, to marry him. (Valer. Maxim. l. 9. c. 1.) And as soon as he entered Alexandria, he commanded all those that favoured the young child to be killed. He also killed the young child as he was in his mother's arms on the wedding day in the midst of their feasting and religious solemnities. So he went up to his sister's bed besmeared with the gore of her own son. Neither was his behaviour any milder to his countrymen, who invited him to the kingdom and helped him secure the throne. He gave the foreign soldiers permission to kill at pleasure and many were

killed everywhere. (Justin. l. 38. c. 8.) He executed many of them with the most cruel tortures based on false charges of treason. He banished others and confiscated their estates based on false charges he had made up and forged. (Diod. Sic. in Excerptis Valesii, p. 350.)

3640. When Jonathan had assembled those who were in Judea, he prepared many engines and besieged the tower at Jerusalem. Demetrius Nicator was told this by some ungodly persons who hated their own country. Thereupon, the king was incensed and wrote to Jonathan to break off the siege and quickly meet him at Ptolemais so they could have a conference about the matter. Jonathan did not break off his seige but did go to the king. He was accompanied by the elders and the priests and took along with them some presents by which they soon pacified the king's wrath. Jonathan made so good an apology for himself that the king dismissed the informers and confirmed the high priesthood on him and counted him as one of his best friends. Moreover, Jonathan promised to give to the king 300 talents and procured from him a release for all Judea and the 3 countries annexed to it. /APC 1Ma 10:30 That is Apherma, Lydda, and Ramath. They did not have to pay tithes and tribute that was formerly paid to the kings. The king sent letters about this to Lasthenes, who with the Cretian's auxiliaries had brought Demetrius to the kingdom and whom he styled cousin and father. /APC 1Ma 11:20-37

3641. When Demetrius saw that there was now peace throughout the kingdom and no opposition made against him, he disbanded his old native soldiers and continued in arms only those bands of foreigners whom he had levied in Crete and the other islands. This turned the hearts of his father's soldiers against him /APC 1Ma 11:38 who constantly received their salaries from the previous kings in times of peace so that by this they might be more ready and more cheerful to serve them in all dangers and emergencies. (Josephus, l. 13. c. 8.)

3642. Diodotus, one of Alexander Balas' commanders, who later was made king and assumed the name of Tryphon, noticed the alienation of the soldiers from Demetrius. He was born at the citadel of Sceoan in the Apamian's country and raised at Apamia. /APC 1Ma 11:39 (Strabo l, 16. p. 752. Livy l. 52 & 55. Josephus l. 13. c. 9. Appian. Syriac. p. 132.) Tryphon went to Elmalchuel the Arabian, who was entrusted with the education of Antiochus, the son of Alexander Balas and told him all Demetrius Nicator had done and the differences between him and the soldiers. He urged him very much to give him the young child and he would undertake to establish him in his father's kingdom. The Arabians were opposed to this and he stayed there many days. /APC 1Ma 11:39,40

3643. In the meantime Demetrius Nicator supposing himself secure and out of harm, executed anyone that appeared to oppose him using unusual kinds of death. Lasthenes, who was a wicked and rash fellow and appointed over the whole kingdom, corrupted Demetrius by his flattery and put him up to all kinds of villany. (Diod. Sic. in Excerptis Vales. p. 346.)

3860a AM, 4569 JP, 145 BC

3644. Jonathan sent ambassadors to Demetrius and asked him to remove his garrison soldiers from the tower of Jerusalem and all other forts because they continued to attack the Israelites. Demetrius replied that he would grant Jonathan his request and would also make him and his nation glorious when he had convenient time. For the present, he desired Jonathan to send him some soldiers to help him against his own soldiers who had revolted from him. Jonathan quickly satisfied his request and sent to him in Antioch 3000 strong men for whom the king was

thankful. /APC 1Ma 11:41-44

3645. Demetrius was well supplied with foreign forces in whom he placed greater confidence than in his own. He commanded them to disarm the citizens of Antioch. However the people of Antioch refused to surrender their arms and assembled into the middle of the city and began to attack him in the palace. The Jews hastened to his relief and dispersed themselves within the city. They killed on that day nearly 100,000 men, burned the city and took much booty. Thereupon the citizens laid down their arms and made peace with the king. The Jews received much honour for this service from the king and the kingdom. They returned richly loaded down with spoils to Jerusalem. /APC 1Ma 11:45-52 (cf. Diod. Sic. in Excerpt. Valesi. p. 346.)

3646. After the destruction of most of Antioch by the fire, the execution of many for sedition and confiscation of estates into the king's treasury, many of the citizens were forced to escape. From fear and hatred of Demetrius, they wandered about Syria and used every opportunity to avenge themselves on Demetrius. In the meantime, Demetrius, whose actions had made him odious to all men, continued in his massacres, banishments and confiscations. He far surpassed his father in cruelty. (Diod. Sic. in Excerpt. Valesi. p. 349.) Moreover, he lied to Jonathan. In spite of his flattery, he was alienated from him and afflicted him very grievously. /APC 1Ma 11:53 He threatened also to wage war with him unless he would pay all those tributes which the country of the Jews paid his predecessors. (Josephus, l. 13. c. 9.)

3860b AM, 4570 JP, 144 BC

3647. Finally, Diodotus, who is Tryphon, returned to Syria from Arabia with the young Antiochus who was the son of Alexander Bala and Cleopatra, the daughter of Ptolemy Philometor. He set the crown on his head and proclaimed him to be the rightful heir of the kingdom and surnaming him Theos or Divine. He returned with a large force many of which were discharged by Demetrius. He attacked and defeated Demetrius in a plain and forced him to flee to Seleucia. Diodotus seized his elephants and took Antioch. /APC 1Ma 11:54-56 (cf. Livy, l. 52. Joseph. l. 13. c. 9. & 12. about the beginning & Appian. in Syriac. p. 132.)

3648. Then Antiochus or rather Diodotus in his name, sent letters and ambassadors to Jonathan and confirmed the high priesthood to him and granted him the 4 territories. (Perhaps Ptolemais was added to the 3) (See note on 3859b AM <<3449>>) /APC 1Ma 10:30,39 He was honoured as one of the king's friends. He sent him also chargers of gold to be served in and gave him permission to drink in vessels of gold, to be clothed in purple and to wear the golden buckle. Moreover, he appointed his brother Simon general of all the king's forces, from the land of Tyre to the borders of Egypt. /APC 1Ma 11:57-59 Jonathan was very glad for the favours and honours Antiochus had so bountifully bestowed on him and sent his ambassadors to Antiochus and his guardian Tryphon. He promised that he would be their friend and associate and join in arms against the common enemy, Demetrius. He complained about Demetrius' ingratitude in that he had repaid his civilities and courtesies with many shrewd actions and injustices. (Joseph. l. 13. c. 9.)

3649. Since all Syria now began to dislike kings, Diodotus used Coracesium, a citadel in Cilicia, as his headquarters. He had the Cilicians join him in piracy at sea. (Strabo. l. 14. p. 688.)

3650. Demetrius stayed at Laodicea and spent his time idly in revelling and luxury. He did not

change his wicked ways and was none the wiser for his recent calamities. (Diod. Sic. in Excerpt. Valesii, p. 353.)

3651. At this time Ptolemy Euergetes the second or Physcon was made king at the palace at Memphis, according to the solemn rites of the Egyptians. Queen Cleopatra, who was both sister and wife to him and his brother Philometor, bore him a son. He was so exceeding joyful by this that he named him Memphites because he was born while his father was observing the holy solemnities at Memphis. However, during the celebration of his son's birth, he did not refrain from his cruel practices but set orders to execute some of the Cyrenians. They were the ones who first brought him into Egypt. They had been too free and sharp in reproving him for his courtesan, Irene, the prostitute. (Diod. Sic. in Excerpt. Valesii, p. 354.)

3652. When Jonathan had received permission from Antiochus to wage war against Demetrius' captains, he assembled his soldiers from Syria, Phoenicia and other places. He quickly crossed all the cities located beyond the Jordan River. With all his Syrian auxiliaries, he marched to Askelon where the citizens went out to meet him very honourably. He left there for Gaza and he was denied entrance and the citizens shut their gates against him. Thereupon Jonathan besieged the city and plundered and burned its outskirts. These actions forced them to sue for peace. It was granted when they gave hostages whom Jonathan sent to Jerusalem. Jonathan then marched through the country as far as Damascus. /APC 1Ma 11:60-62 (Josephus, l. 13. c. 9.)

3653. The princes of Demetrius came to Cades, a city of Galilee, and planned to draw Jonathan off from attacking Syria to help the Galilaeans. Jonathan marched against them and left his brother Simon behind him in Judea. He vigorously assaulted Bethsura for many days and after a long siege, forced them to surrender. He threw out Demetrius' soldiers and put in a garrison there instead. /APC 1Ma 11:63-66 14:7,33 (Joseph. l. 13. c. 9.)

3654. Jonathan and his army camped by the Lake of Gennesaret. Early in the morning they came to the plain of Asor where Demetrius' forces attacked him. They had placed an ambush among the mountains. As soon as the ambush showed itself, the Jews feared they might be trapped and all killed. They all fled and left Jonathan in great danger. Only Mattathias, the son of Absalom and Judas the son of Calphi, the two chief commanders of the army remained with him with a band of 50 very brave men. First, Jonathan begged for God's help. Then he and the men charged the enemy and defeated them. When those that had deserted Jonathan saw that the enemy was fleeing, they returned again into the field and pursued the enemy to their own camp as far as Cades. About 3000 of the enemy were killed that day. Jonathan returned to Jerusalem. / APC 1Ma 11:67-74 (Joseph. l. 13. c. 9.)

3655. Jonathan saw that things were now going well and sent Numerius, son of Antiochus and Antipater, son of Jason, as ambassadors to Rome, to confirm and renew the alliance and association which was formerly started with Judas Maccabeus. /APC 1Ma 12:1,16 He ordered them that on their return home from Rome, they should visit the Lacedemonians and to remind them of the alliance and ancient league made with the high priest Onias the 3rd. He sent a letter for the same purpose wherein the people of Judea among other things, said they continually remembered them as their own brethren when they made their holy sacrifices and devotions. / APC 1Ma 12:2,5-18 (Josephus, l. 13. c.9.)

3656. Jonathan got word that Demetrius' commanders had returned with a far larger army than

they had before to fight against him. He left Jerusalem and marched against them in the country of Amathis that is located in the farthest borders of Canaan. When he camped within 6 miles of the enemy, he sent out his scouts to spy on the enemy's position and fortifications. Jonathan, had learned by some prisoners whom the scouts had brought back that the enemy planned a surprise attack on them. He ordered his soldiers to stand with their arms all night in a position to receive the enemy attack. He placed his guards throughout the camp. When the enemy heard that Jonathan was drawn up in battle array and was prepared for their attack, they began to be afraid. Thereupon, they stole away secretly by night and left campfires throughout the camp to deceive the Jews. In the morning Jonathan pursued them but was unable to overtake them for they had already crossed the Eleutherus River. Therefore, Jonathan went into Arabia against the Zabadeans or Nabatiaus, as Josephus has it and killed them and took their spoil. From there he went to Damascus and travelled through the whole country hunting and chasing the followers of Demetrius. His brother Simon was not idle either. He made an expedition as far as Askelon and the adjacent garrison. From there he went to Joppa and captured it. He put his garrison of soldiers in it to hold it. There was a rumour that the citizens planned to turn that garrison over to Demetrius' party. /APC 1Ma 12:24-34 (Josephus l. 53. c. 9.)

3657. The ambassadors of the Jews were brought into the senate where they renewed their amity and league with the Romans. They gave them letters for the governors of their various allies that they should conduct them safely to Judea. /APC 1Ma 12:3,4 On their return home, the Lacedemonians treated them very civilly and gave them the public decree concerning the renewing of their amity and preserving friendship between them. A copy of this is found on another occasion in /APC 1Ma 14:22,23:

``Numenius son of Antiochus and Antipater son of Jason, the Jews ambassadors came to us to renew the friendship that was between us. It pleased the people to receive the men honourably and to enter a copy of their embassy among the public records so that the people of the Lacedemonians might have a memorial of this."

3658. As soon as Jonathan came back to Jerusalem, he assembled the elders of the people and consulted with them about the building of forts in some convenient places of Judea. He also wanted the wall around Jerusalem built up and an high and strong wall made between the fort of Sion and the city to prevent any one from carrying provisions from the city to the fort. They began their repairs and they brought their new work to join with the remains of the old wall towards the east, by the brook Kidron. They repaired the place which was called Chaphenatha. Simon went into other places of Judea and built Adida in Sephela or the plain and made it strong with gates and bars. /APC 1Ma 12:35-38

3861 AM, 4571 JP, 143 BC

3659. In the 169th year of the account of the contracts, in the reign of Demetrius, the Jews in Jerusalem and Palestine wrote to the Jews in Egypt about the keeping of the feast of tabernacles in the month Chisleu. /APC 2Ma 1:7-9 This was the feast of the Maccabee's dedication which was observed according to the prescript of the Mosaic feast of tabernacles in the month Tisri. (See note on 3840a AM <<3429,3430>>)

3660. When Tryphon had planned to kill Antiochus, he feared that Jonathan would come to the defence of the young king. He marched with his forces to Bethsane, which the Gentiles call

Scythopolis, and hoped to surprise him. When Jonathan heard of his coming, he marched toward him with 40,000 good men. This so disheartened Tryphon that he did not lay hands on him but treated him very nobly and recommended him to all his friends. He gave Jonathan many presents and ordered his soldiers guard Jonathan as they did for him. After the meeting, he persuaded Jonathan to dismiss his army and go along with him to Ptolemais with a few selected men. He promised to turn it over to him along with the other garrisons and forces he had in the area. Jonathan believed him and sent 2000 of his soldiers to Galilee and the rest to Judea. He kept 1000 for himself. As soon as he entered Ptolemais, Tryphon commanded the gates to be shut. Jonathan was captured and all that came with him were killed. Tryphon was not satisfied with the massacre of those 1000 but sent his army and some cavalry into Galilee to attack the 2000 men that Jonathan had sent there. However, as soon as they heard of what happened at Ptolemais, they prepared for battle. Tryphon's soldiers knew they were dealing with desperate men and retreated back again. So Jonathan's soldiers came safely into Judea and all Israel lamented that loss of their country men with a great lamentation. /APC 1Ma 12:39-52

3661. After this, Tryphon raised a large army to attack Judea and to destroy it. Thereupon, when Simon saw how discouraged the people were, he went up to Jerusalem. He assembled the people and offered to help them. So they chose him as general in the place of Judas and Jonathan, his brothers. He gathered all the men of war, quickly completed the walls of Jerusalem and fortified it on every side. He spent large sums of money from his own purse and armed all the men of war of his own country and paid them. /APC 1Ma 12:52,53 13:1-10 14:31,32

3662. In addition, Simon sent Jonathan the son of Absalom, with a sufficient army to Joppa. He drove out the inhabitants and occupied and fortified the place. He used this as his sea port. /APC 1Ma 13:11 14:5,34 From this Strabo also has noted that the Jews used this harbour. (l. 16. p. 759.)

3663. Tryphon left Ptolemais with his army against Judea and took Jonathan along with him as his prisoner. Simon was camped in Adida opposite the plain. Tryphon saw that the Jews were prepared for battle. He pretended that he kept Jonathan prisoner for a ransom of 100 talents of silver. When this was paid, he promised to release Jonathan provided that he sent two of his sons as hostages for security from Jonathan's attempting to revenge his imprisonment after he was freed. As soon as Simon sent both the money and his brother's sons to him, Tryphon broke his word. /APC 1Ma 13:12-19

3664. When Tryphon marched against Judea, he went toward the way which leads to Adoram or Doran, which is a city of Idumea, as Josephus has it. However, Simon's army followed him wherever he went. Those that were in the fort Sion at Jerusalem sent to Tryphon some agents, asking very earnestly to hurry as fast as he could through the desert and to supply them with food. Tryphon was all ready with his cavalry for the expedition. However, there happened to be such a large snowfall that night that he could not possibly get to them. Thereupon he altered his journey and marched into the country of Gilead. As soon as he came near Bascama or Bascha, he killed Jonathan. After he was buried, Tryphon retreated back into Syria. /APC 1Ma 13:20-24 (Joseph. l. 13, c. 11.) Jonathan lived 17 years and 7 months after the death of his brother Judas Maceabeus. He was the high priest for 9 years and a month or two.

3665. Simon sent to carry away the bones of his brother Jonathan and buried them at Modin, the city of their ancestors. All Israel lamented for him for many days. Simon built a monument over the sepulchre of his father and his brothers. It was very high and made of polished white stone.

He built 7 pyramids all in a row, in memory of his father, mother, and his 4 brothers. He added to these a porch of large stone pillars on which he had engraved the picture of arms and ships. They were conspicuous to all that sailed by that way. /APC 1Ma 13:25-30 (Joseph. l. 13. c. 11.) Josephus says this rare sepulchre at Modin lasted to his time as does Eusebius Caesariensis, in his little book pzei pw popikw onomatwn

3666. The Romans and the Lacedemonians were very deeply grieved by the death of Jonathan. As soon as they knew through Simon's ambassadors that he was made the high priest in place of his brother, then they wrote to him in tables of brass concerning the renewing of the amity and league which they had formerly made with Judas and Jonathan, his brothers. /APC 1Ma 14:16,17 The Romans considered the Jews, their allies, friends and brethren and went out to meet Simon's ambassadors in an honourable entourage. (/APC 1Ma 14:40) The inscription of the letters which the Lacedemonians returned by the ambassadors, to which they also annexed a copy of their reply sent previously to Jonathan, was this:

``The Magistrates and cities of the Lacedemonians to Simon the high priest and the elders and to the rest of the people of the Jews our brethren, greetings." (/APC 1Ma 14:20,24)

3667. The letters from the Romans and the Lacedemonians were read before the congregation at Jerusalem. (/APC 1Ma 14:19)

3668. Antiochus, Theos or the Divine, the son of Alexander Bala was murdered by his guardian, Diodotus or Tryphon. He bribed the Chyrurgions to kill him and to say that he died of a fit while they were cutting him. Tryphon began with his own country and seized first Apamia, Larissa, the Casians, Megara, Apollonia and the other neighbouring cities. From there he went on to invade the other part of Syria. He put the crown royal on his own head and made a great desolation in the country. /APC 1Ma 13:31,32 (Livy, l. 55. Strabo, l. 16. p. 752. and Justin, l. 36. c. 1.)

3669. When Tryphon had made himself king, he hurried to have his kingdom confirmed by the decree of the Roman senate. To accomplish this, he sent with his ambassadors to the Romans, a golden medal of victory that weighed 10,000 crowns. He did not doubt the success of his mission since he sent such a rich gift and since it carried the name of victory. His hopes were deluded by the subtilty of the senate. When they received the present, they ordered that instead of Tryphon's name, the title of the princely youth who was killed by Trypon's treachery, should by engraved on it. (Diod. Sicul. Legat. 31.) He was not dismayed by this and caused money to be minted of which some pieces still exist. It had this inscription: BACIAEWC TPQFWNOC & TPQFWNOC AQTOKPATOPOS BACIAEWC: "King Tryphon" and "Tryphon the Peasant King." After he had taken over the kingdom, he was bold enough to assume the title of king. He changed his old name from Diodotus to Tryphon. (Appian. Syriac. p. 132.)

3670. Sarpedon, general of Demetrius' forces was defeated by Tryphon's army to whom the inhabitants of Ptolemais were allied. He retired with his soldiers into the Mediterranean country. As the victorious forces of Tryphon were marching along the sea coast between Ptolemais and Tyre, they were suddenly hit by a giant wave from the sea which rose to an incredible height and rushed with a great force upon the land. Many drowned. Some were pulled out to sea by the retreating wave and others were left dead in hollow places. The retreating wave left a great number of fish with the dead bodies. When Sarpedon's soldiers heard of this disaster, they

quickly returned there and were very pleased to see the destruction of the enemy. They gathered up very many of the fishes and sacrificed them to Neptune, the deliverer before the gates of Ptolemais where the battle was fought. (Strabo, l. 16. p. 758. & Athenaus, l. 8. c. 2. from the History of Possidonius, the Stoick.)

3671. Simon, the Jew's general and high priest, repaired the garrisons in Judea. He fortified them all around with high towers, great walls, gates and bars and supplied them all with provisions. His greatest care was to see that Bethsura would be well fortified, which was located in the confines of Judea and formerly had been the enemy's armoury. He put a garrison of Jews there to secure it. /APC 1Ma 13:33 14:7,33

3672. Simon saw that all Tryphon did was plunder everything. He sent a crown of gold to King Demetrius Nicator and requested from him that he would release Judea from paying tribute. / APC 1Ma 13:34-37 14:10-33

3673. Demetrius heard that Simon's ambassadors were entertained very nobly by the Romans and that the Jews and the priests had passed a right of the government and high priesthood to Simon and his heirs. Demetrius also also confirmed the high priesthood to him and made him one of his friends. /APC 1Ma 14:38-41 He wrote a letter to him:

``King Demetrius to Simon the high priest and friend of the king and to the elders and country of the Jews, greetings:"

3674. In this, he made a peace with them. He promised an amnesty for all past actions, a ratification of all former covenants that were made to Jonathan, /APC 1Ma 11:32-37 a grant of all the forts to them which they had built. He granted a release of tribute to all in general and of the custom taxes arising from commodities sold to those of Jerusalem. Thus was the yoke of the heathen taken off from Israel, in the 170th year of the kingdom of the Greeks. The people began to date their instruments and contracts:

``In the first year that Simon being the great high priest general, and leader of the Jews," (/APC 1Ma 13:35-42 Joseph. l. 13. c. 11.)

3675. In those days Simon besieged the Gazeans, who rebelled after Jonathan died. He compelled them to a surrender after he had forced the tower with his battering engines. They humbly asked for his pity and he did not kill them but drove them out of the city. After he had cleared the houses of all their idols and other uncleannesses, he entered the city and praised God with hymns. He repopulated the city with those that worshipped the true God. He fortified it and built a house in it for himself. /APC 1Ma 13:43-48

3862a AM, 4571 JP, 143 BC

3676. Hipparchus observed the 6th autumnal equinox in the 36th year of the Calippic period, on the 4th day of the Egyptian Additionals (September 26th) at evening about sunset. (Ptol. l. 3. c. 2.)

3677. Alexandra, who was later the queen of the Jews, was born at this time, if she lived 73

years according to Josephus. (Antiq. l. 13. c. ult.) This is also found in the 33rd chapter of the Jewish History which is printed at the end of the Paris Bibles in many languages under the title of the second book of the Maccabees. In Arabic we find she was called, Salina, from Eusebius in his Chronicle, Epiphanius in the 29th heresy of the Nazarens, Jerome on Da 9:1-17 11:1-12 and Severus (Sulpitius, in Sacr. Histor. l. 2.). Eusebius seems to have taken it as was his practice, from Julius Africanus and he from Justus Tiberiensas or some other ancient writer of the affairs of the Jews.

3862b AM, 4572 JP, 142 BC

3678. When the garrison soldiers of the fort at Jerusalem surrendered after being deprived of all provision for two years of time. Simon expelled them all and cleared the fort of all the pollutions of the idols. He went into it on the 23rd day of the second month (Ijais) in the 171st year of the kingdom of the Greeks with branches of palms, harps, cymbals, vials, hymns and songs. He ordained this day as an holy day to commemorate the day they were freed from a wicked enemy who troubled them greatly when they went to the temple. Moreover, he made the fort stronger than it was and the temple mount over which it overlooked. This was for the greater security of the country and the city. He lived there with his troops. /APC 1Ma 13:49-53 7:7,36,37

3679. Simon knew that his son John, surnamed later Hyrcanus, was a very valiant man and appointed him captain of all his forces while Simon lived in Gazara /APC 1Ma 13:53 in the confines of Azotus, where the enemies formerly lived. Simon had dislodged them and repopulated the place with Jews. /APC 1Ma 14:7,34 This was Gadara which Strabo says the Jews later made their own. (l. 16. p. 759.)

3680. Cleopatra, Ptolemy Philometor's daughter and Demetrius Nicator had a son, Antiochus, surnamed later Grypus, from his hook nose. This event happened if he lived 45 years as Josephus states. (l. 13. c. 21.)

3681. Two hours before midnight, Hippachus observed an eclipse of the moon in Rhodes, in the 37th year of the third Calippic period, of Nabanassar's 607, on the 20th day of the Egyptian Tyb (January 27th). (Ptol. l. 6. c. 5.)

3682. When Demetrius knew that most of his cities had revolted from him, he thought to remove this reproach by fighting against the Parthians. At that time, the Parthians were ruled by Mithridates, son of King Pampatius, called Arsaces or Arsacides. This was the common name of all the Parthian kings. He was not inferior to Arsaces, his great grandfather and the founder of the Parthian monarchy from whom that surname was passed to all his successors. By his prowess, Mithridates extended the Parthian empire from the east side as far as the Indus River and from the west as far as the Euphrates River. (Justin. l. 36. c. 1, 41. c. 5, 6. Oros. l. 5. c. 4.) Before we discuss Demetrius' Parthian expedition, we shall show how Mithridates obtained his vast dominion.

3683. At that time when Mithridates began to reign over the Parthians, Eucratides became ruler of the Bactrians. They were both gallant men but good fortune was on the side of the Parthians. Under the rule of Mithridates, he led them to the highest pinnacle of sovereignty. The poor Bactrians were involved in wars which eventually led to the loss of their dominions and liberty. After the Sogdians, the Arachats, the Dranganites and the Indians, had well weakened them by

their continual wars with them, the feeble Parthians attacked them and overcame them in this weakened state. (Justin. l. 41. c. 6.) Arsaces or Mithridates followed up on his victory as far as India and found no difficulty in subduing the country, where Porus of old had reigned and the other countries lying between the Hydaspes and Indus Rivers. (Diod. Sicul. in Excerpt. Valesii. p. 358. Oros. l. 5. c. 4.) These Bactrians were the survivors of the Greeks, who had taken Bactriana from the kings of Syria, the successors of Seleucus Nicator. They also seized Ariana and India. They controlled Pattalena and all the sea coasts along with the kingdom of Tessariostus and of Sigartis. Apollodorus (against the common opinion indeed) affirms in his book of the Parthian Affairs, that they were masters of a greater part of India more than Alexander and his Macedonians were. He added moreover that Eucratides had in India under his own jurisdiction 1000 cities. (Stra. l. 11. p. 516. & l. 15. p. 686.) Eucratides was always at war, for he was engaged in many, and behaved himself with much prowess. When he was worn out with constant warfare, he was closely besieged by Demetrius, king of the Indians. Although he had not more than 3000 soldiers with him, he wasted an enemy army of 60,000 by his daily sallies against them. When he gained his freedom in the 5th month, he subdued all India under his command. On his journey homeward, he was killed by his own son, whom he had made viceroy in the kingdom: His son did not try to hide his actions but drove his chariot through the blood and commanded the dead body to be cast aside into some place or other and left unburied as if he had slain an enemy and not murdered his father. While these things were happening among the Bactrians, a war started between the Parthians and the Medes. The initial conflicts were indecisive but at last, the Parthians got the upper hand. Mithridates was strengthened by this victory and appointed Bacasis over Media while he marched into Hircania. As soon as he returned from there, he fought and defeated with the king of the Elymites and annexed that country to his other dominions. By his various conquests, he enlarged his dominion of the Parthians from the mountain Gaucasus as far as the River Euphrates. (Justin. l. 41. c. 6.) After he had defeated Demetrius Nicator's general, he invaded the city of Babylon and all its regions. (Oros. l. 5. c. 4.)

3684. The Greeks and Macedonians of the upper provinces did not like the insolence of those strangers, the Parthians. They often sent embassies to Demetrius Nicator and promised that if he would come to them, they would yield to him and join with him in fighting Arsaces the king of Persia and Media. Encouraged by this, Demetrius hurried to them. In the 172nd year of the kingdom of the Greeks, he assembled all his forces and marched into Mesopotamia. He thought that he would soon have Babylon and Media and that with the help of the upper provinces he could easily expel Tryphon from Syria. When he arrived in those parts, he was quickly joined by the auxiliaries of the Persians, Elymites and Bactrians and defeated the Parthians many times. At last, he was out smarted by one of Arsaces' nobles. On the pretence of concluding a peace, he was sent to capture Demetrius. He was surprised by an ambush and after he lost his whole army, he was captured alive. They led him through the streets of the city and showed him to the people who mocked him. Finally he was imprisoned under tight security. /APC 1Ma 14:1-3 (Joseph. l. 13. c. 9. fin. Justin. l. 36. c. 1. & l. 38. c. 9.) Gorgius Syacellus adds that he was kept in Troas and from that occasion was surnamed Siderites.

3685. Although Arsaces was in control of such a vast dominion, he did not succumb to luxury and pride, which was the usual practise of most princes. He acted with a great deal of clemency toward his subjects and valour against his enemies. When he had brought various countries under his command, he selected from each of them, the best institutions and laws and gave them to his Parthians. (Diod. Sic. in Excerpt. Balesii, p. 361.) Demetrius who was sent away into Hireania was treated with respect too. Arsaces gave him his daughter for a wife and promised to restore to him the kingdom of Syria which Tryphon had taken from him. (Justin. l. 36. c. 1. & l.

38. c. 9.) However, Appian writes that Demetrius lived at Pharaates' court, the brother and successor of Mithridates and married his sister Rhodoguna. (in Syriacus, p. 132.)

3686. In the 172nd year of the kingdom of the Greeks, on the 18th day of the 6th month Elul, about the end of the 3rd year of Simon's high priesthood after the death of his brother Jonathan, a large assembly was held of the priests, the people and the rulers and elders of the country. A notice was published that said how well Simon had served the Jewish people and the right of sovereignty was granted to him and his posterity. He should be their governor and have control over those that managed the temple, over the governors in the country, over the commanders in the army and the captains of the garrisons. He also should have the charge of the holy things and should be obeyed by all men. All contracts in the country should be signed in his name. He should be clothed in purple and wear gold. It should not be lawful for any of the priests or the people to repeal any of these decrees or contradict anything he spoke or to hold any assembly in the country without his permission. No one should wear purple or use the golden buckle. Simon accepted this and was quite contented to execute the high priest's office and to be general and commander of the Jews, the priests and the rest of the people. Then they commanded this writing to be put in tables of brass and to be hung on the pillars in the porches of the temple in a public place. A copy of this should be kept in the treasury of the temple so that Simon and his sons might have them. /APC 1Ma 14:26-49

3864 AM, 4574 JP, 140 BC

3687. The soldiers grew weary of Tryphon's conduct and revolted from him to Cleopatra, the wife of Demetrius Nicator. At that time she was confined with her children in Seleucia. She sent to Antiochus, the brother of Demetrius, her husband (who was a prisoner) and offered to marry him and give him the kingdom. She did this partly by the advice of her friends and partly because she feared lest some of the Seleucians would surrender the city to Tryphon. {Josephus, Antiq., l. 13. c. 12. <c. 7. 1:350>}) &&& Cleopatra 3 - wife of Demetrius Nicator, offers to marry and give the kingdom to Antiochus, the brother of Demetrius, her imprionsed husband.

3688. Josephus (Antiq. l. 7. c 12. & l. 13. c. 16.) calls this Antiochus, son of Demetrius Soter, the pious, because of his religion. In Josephus, (l. 13. c. 12.) he calls him by his father's surname, Soter. In Trogus, he is called Pompeius (in prolog. l. 39.) and in Eusebius (in his Chronicles.) Sidetes or Sedetes. This is either from his great love of hunting, which in Syriac is hryc, as Plutarch thinks or from the city Sidon from where (as Georgius Syncellus writes) he came to besiege Tryphon. Justin relates that at first he was brought up in Asia and by his father Demetrius Soter and entrusted with his older brother Demetrius Nicator to an host at Cnidos. (Justin, l. 35. c. 2. & 36. c. 1.) Appian writes, how that he was received at Rhodes and from the islands of the sea. He was told the news of his brother's confinement and what happened after. (in Syriac. p. 132.) We read also in /APC 1Ma 15:1,2 that after he had assumed the title of king, he wrote letters to Simon the high priest and ruler and to the whole country of the Jews.

3689. In these letters, he complained much of the harsh treatment he received from his enemies and showed that he was now ready to avenge himself lest he seem to be a king in name only. He wanted to make Simon his friend and he confirmed to him all the immunities and privileges which other kings had granted. He added the right of coining money with his own stamp. Moreover, he decreed that Jerusalem should be exempted from being under the king's jurisdiction and promised also that he would confer more and greater favours as soon as he was in possession of his kingdom. (/APC 1Ma 15:3-9)

3865 AM, 4575 JP, 139 BC

3690. Numenius, the son of Antiochus and some other ambassadors came to Rome from Simon the high priest and the people of the Jews about renewing their league and amity with the Romans. They brought with them a great shield of God of a thousand pounds weight. The present was well received and Lucius the consul gave them letters to the kings and to the provinces. They were prohibited from attempting anything which might prejudice the Jews or help any of their enemies. If at anytime any renegade Jews should flee from Judea and come into their parts, they should turn them over to Simon the high priest to be prosecuted according to the laws of their country. /APC 1Ma 14:1-49 15:15,21

3691. Lucius was that same L. Calputnius Piso, the colleague of L. Popilius Laenas, who was sent into Spain against the Numantines. Concerning his consulship, Valerius Maximus, (l. 1. c. 5.) said:

``P. Cornelius Hispalus the praetor for visitors, when Popilius Lanas and L. Calpurnius. were consuls, commanded by his edict all Chaldeans to depart from the city and Italy within 10 days whose profession was by their false interpretation of the influence of the stars, to cast, through their lies, mists on vain and foolish minds."

3692. Although Stephanus Pighsius (from Cassiodorus' Fasti Consulares) instead of the name Lucius, has written Cneus which is against the authority of the received manuscripts.

3693. Five kings received these letters: Ptolemeus Euergetes 2nd or Physcon of Egypt, Demetrius Nicator of Syria (notwithstanding he was at this time, prisoner to the Parthians), Attalus Philadelphus of Pergamenine Asia, Ariatathes of Cappadocia, and Arsaces or Mithridates of Parthia. 19 cities, countries, and islands received these letters also: Sampsama, (or as in the Latin, Lampsacus), Sparta, Delos, Myndus, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodus, Phaselis, Cos, Sida, Aradus, Gortyna, Cnidus, Cyprus and Cyrene. /APC 1Ma 15:16,22,23.

3694. In the 174th year of the kingdom of the Greeks, Antiochus Sidetes returned to the land of his fathers, (/APC 1Ma 15:10) where he married Cleopatra, his brother's wife. (Justin, l. 36. c. 1.) She was upset at Demetrius for marrying Rhodoguna, the daughter to the Parthian king. (Appian. Syriac. p. 132.) From this time, Antiochus reigned for 9 years. (Porphyr. & Euseb.)

3695. Tryphon had a very small following for almost all his forces had defected to Antiochus. After his soldiers deserted him, he hurried to get into Dora, which was a maritime city of Phoenicia. Antiochus pursued him there and very tightly besieged the place so that no one could get in or out. He had an army of 120,000 foot soldiers with 8000 cavalry and a fleet. /APC 1Ma 15:10-14

3696. In the meanwhile, Numenius and his company came from Rome and brought with them letters to the kings and provinces and a copy of the same letters to Simon the high priest. (/APC 1Ma 15:15,24)

3697. Simon sent 2000 choice men with silver and gold and many engines of war to Antiochus at the siege at Dora. He refused them all and broke whatever covenants he had previously made with him and made him his enemy. He sent Athenobius to demand of him the resignation of Gazara, Joppe and the fort in Jerusalem. He also wanted the tributes of those places beyond the borders of Judea which were possessed by him. In lieu of this, he demanded 500 talents of silver and in consideration of the harm he had done and the tributes of the cities, another 500 talents more. He threatened war unless all things were done according to his commands. (/APC 1Ma 15:25-31)

3698. Athenobius, a friend of the king's, came to Jerusalem. As soon as he saw Simon's glory, his tables set with gold and silver plate and other furniture of the house, he was astonished and told him the king's message. Simon denied that they had seized any towns that belonged to others and only had recovered from the enemy by law of arms some towns of their own which were kept back from them. As for Joppe and Gazara, in spite of the fact that the people had been much prejudiced by the enemy, he offered 100 talents. Athenobius returned back in a rage to Antiochus and told him both what he had heard and seen. Neither was the king less passionate when he saw that his commands were not submitted to, nor his great threat of war heeded. (/APC 1Ma 15:32-36)

3699. Meanwhile Tryphon sailed and escaped to Orthosias which is another maritime city of Phoenicia. (/APC 1Ma 15:37)

3700. Then Antiochus made Cendebaeus the governor of the sea coast and gave him foot soldiers and cavalry. He was to build Kidron (or as the Latin edition has it, Gedor as in Jos 15:58) and to wage war on the Jews. The king pursued Tryphon. (/APC 1Ma 15:38,39)

3701. Cendebaeus went as far as Jamnia and began to invade Judea. He took prisoners and killed others. When he had built Kidron (or Gedor) he stationed there some cavalry and some companies of foot soldiers who were to raid the highways of Judea as the king ordered him to do. (/APC 1Ma 15:40,41)

3866a AM, 4575 JP, 139 BC

3702. John Hyrcanus came from Gazara and told his father Simon, what wicked acts Cendebaeus had done. Simon was now old and committed the war to his 2 oldest sons, Judas and John. Thereupon, they selected from the country, 20,000 men of war and with some cavalry, they marched against Cendebaeus. They camped that night a Modin, their birth place. From there the next morning they engaged the enemy's powerful army. However, there was a brook between them. John waded across first and the rest of the people quickly followed. He divided his forces so that the cavalry was in the middle of the foot soldiers and they mutually protected each other from the enemy attacks. Then they sounded their holy trumpets and Cendebaeus was routed and many of his army were killed. Some fled to his fort of Kidron which he recently built and others escaped to other places. Judas, John's brother was wounded and could not give chase. However, John pursued them as far as the towers which were in the fields of Azotus. In the chase he killed about 2000 men. When he had burnt the towers to the ground, he lead back his army safely into Judea. /APC 1Ma 16:1-10

3866 AM, 4576 JP, 138 BC

3703. Finally, Tryphon retired to his own country men at Apamea. Frontinus said this happened to him there: (l. 2. Stratagem. c. 13.)

``All the way that he went, he scattered money on purpose to slow down Antiochus' soldiers in their pursuit of him and so he escaped from their hands."

3704. Josephus said that Apamea was taken by assault and Tryphon killed in the 3rd year after Demetrius was taken prisoner by the Parthians. (l. 13. c. 12.) Appian wrote that he was at length taken by Antiochus and killed but not without much trouble. (Syriac. p. 132.) Strabo stated that he was besieged in a certain citadel and driven to such extremities that he killed himself. (l. 14. p. 668.) Georgius Syncellus wrote that when he was driven from Orthosias, he leaped into the fire and died.

3705. Hierax, was general for the war in Egypt because he was a very excellent soldier and very popular with the people. He was ambitious and controlled the kingdom of Ptolemy Physcon. He saw that Ptolemy had little money and the soldiers were ready to revolt to Galaestes for lack of pay. He put down the rebellion by personally paying the soldiers. The Egyptians publicly despised the king when they saw how childish he was in his talk, how impudent and prone to the vilest jests and how effeminate he was. (Diod. Sic. in Excerpt. H. Valesii, p. 361, 362.)

3706. In that part of Asia where Pergamos is, Attalus Philadelphus, brother to Eumenes, grew so restless through long idleness and peace that Philopoemen, one of his friends, influenced him in any direction he pleased. Likewise, the Romans to mock him, would often ask of those that sailed from Asia whether the king had any interest in Philopoemen, (Plutarch in l. whether the managing of a commonwealth ought to be entrusted to an old man) that he would not leave his kingdom to any of his own sons. However, in his lifetime, he gave the kingdom to his brother Eumenes' son, whose guardian he was when he came of age. (Id. in Apophthegm. & in l. prifiladelfiad)

3707. After the death of Attalus the uncle, Attalus who was surnamed Philometor, son to Eumenes by Stratonica, daughter of Ariarathes king of the Cappadocians, held the kingdom of Pergamos for 5 years. (Strabo. l. 13. p. 624.)

3708. He no sooner became king but he marred the kingdom by killing his friends and going against his relatives. He pretended that at one time, his mother who was an old woman and at another time, Beronice his wife, had died by their enchantments. (Justin. l. 36. c. 4.) He was jealous of the best and most eminent of his father's friends. Lest they should engage in some treasonable act against him, he planned to kill them all. To that end, he selected from his barbarous mercenary soldiers, the most bloody and covetous of them and placed them in various private rooms in the palace. When he called together to court those of his friends whom he held in greatest suspicion, he turned them over to these barbarians who killed them. He immediately after this, ordered them to do the same to their wives and children. His other friends had either command of the army or were appointed over cities. Some of them he killed by treachery and when he found others, he beheaded them with their whole families. By this cruelty, he became detestable to his own subjects and to his neighbouring countries. Thereupon all under his dominion were anxious for a new king. (Diod. Sic. in Excerpt. Valesii. p. 370.)

3867a AM, 4576 JP, 138 BC

3709. After this mad and furious fit was over, he put on a dirty garment let his hair and his beard grow as criminals use to do. He did not appear in public and would not show himself to the people. He did not entertain at home and seemed to be mad. He seemed to be haunted by the ghosts of those he had recently murdered. (Justin. l. 36. c. 4.)

3867c AM, 4577 JP, 137 BC

3710. When Attalus had resigned the government of the kingdom to his nephew, he took up gardening and growing herbs. He mixed good plants with poisonous ones. He made poisonous juices from these and sent them as rare presents to his friends. (Justin. l. 36. c. 4.) He planted hendoryenium which was used to make poisoned arrows. Also he studied to know the nature of their juices, seeds and fruits and to harvest them in their proper season. (Plutarch in Demetrio.) Varro, (de re restic. l. 1. c. 2.) Colomella, (l. 1. c. 1.) and Pliny (l. 18. c. 3.) state that he wrote some books about husbandry.

3711. Antiochus Sidertes attacked those cities which had revolted in the beginning of his brother's reign. When he had conquered them, he added them to his own kingdom. (Justin. l. 36. c. 1.)

3868 AM, 4578 JP, 136 BC

3712. Ptolemy Euergetes the 2nd, or Phiscon killed many of those Alexandrians who had first called him to the kingdom. He banished a large number who in their youth were raised with his brother Philometor, with whom he had had some differences and were now come of age. He let his foreign soldiers kill as they pleased and all places were daily stained with blood. (Justin l. 38. c. 8. Athen. l. 4. c. 24. fin.) Moreover, he divorced Cleopatra herself, who was both his sister and wife. He first ravished her daughter, a virgin and then married her. These wicked deeds so appalled the people that for fear of death they left their country and went into exile. So many left that Ptolemy and his company were left alone in so large a city. When he saw that he was a king of empty houses rather than of men, he invited strangers by his edicts to live there. (Justin l. 38. c. 8.) By this, he repopulated the cities and islands with grammarians, philosophers, geometricians, musicians, school teachers, artists, physicians and may other artisans. By teaching their arts to get their living, they made many excellent men. It came to pass that the liberal arts and sciences were again restored in those parts. Its knowledge was interrupted and advancement had been hindered by the continual wars that happened in the times of Alexander's successors, (Athen. l. 4. c. 24. fin.)

3713. P. Scipio Emiliathus, who after the destruction of Carthage was called Africanus, Spurius Mummius and L. Merellus were made ambassadors by the Roman senate to see in what condition the kingdoms and cities of their allies were in and to settle their differences. They took a thorough survey of Egypt, Syria, Asia and Greece. (Cicero. in Somnid Scipoinis, Strabo l. 14. p. 669. Justin l. 38. c. 8. Plutarch in Apothegm. Athen. l. 6. c. 18. & l. 12. c. 27.) Cicero in Lucullo wrote that Scipio was used in this famous embassy before he was made a censor but in Somnio Scipions, the same Cicero says that it was after he was censor and a little before his second consulship. Valerius Maximus states that this embassy was done after his two consulships and his two chief triumphs, the Carthaginian and Numantine. (l. 4, c. 3.) Polybius,

who in a work described the Numantine war, (as appears from the l. 5. of Cicero, ad familiar. epist. 12,) mentions this embassy. This we gather from Athen. (l. 6. c. 8.) and from Suidas in the word Bapos, compared with Diod. Sic. Legat. 32. Polybius says that after he was part of that embassy, he was sent to settle the Numantine war. Given these 3 conflicting opinions, we thought it best to choose the middle one.

3714. On this embassy, Scipio, took a friend along with him. He was not Calus Lelius, as it is read in the corrupt copies of Aurelius Victor, (de viris illustribus c.58.) but Panaetius the philosopher. (Cicero in Lucullo, Plutarch in Apothgm. and in l. de Philosophando cum Principibus, from Posidonius' History.) To whom Athen. (l. 12. c. 27,) incorrectly adds, Posidonius the stoic. He lived long after him. Scipio had in his retinue only 5 servants according to Posidonius and Polybius (so that from them both Valerius Maximus who assigned 7 to him and Aurelius Victor, who allows 2, are to be corrected.) Of those one died in the journey. Scipio did not buy another servant but wrote home for another one to be sent from Rome to replace him. (Athen. l. 6. c. 8. & Plutarch in Apothegm.) As he passed through the countries of allies and strangers, they did not note so much his slaves as his various victories. Neither did they take note of the amount of weight in gold and silver he brought with him, but of the greatness of his reputation. (Valer. Maximus, l. 4. c. 3.)

3869a AM, 4578 JP, 136 BC

3715. Foreigners came to Alexandria on receiving Ptolemy Euergetes' proclamation. The ambassadors from Rome also arrived there. (Justin l. 38. c. 8.) When Scipio came from the ship to land, he walked with his head covered with his cloak but the Alexandrians flocked about him and asked him to show himself for they wanted to see this great man. As soon as he uncovered himself, they shouted and made great acclamations. (Plutarch in Apothegm.)

3716. When the king came to meet the ambassadors, he seemed somewhat ridiculous to the Romans. He looked horrible, short in stature, swag belly and more like a beast than a man. This ugliness was made worse by the thin, transparent garment he wore as if to expose what modest men conceal. Justin from Trogus Pompeius, (l. 38. c. 8.) has described the man whom Athenaeus from the 7th book of Posidonius the Stoic, has represented to us in this way, (l. 12. c. 27.) as Natalis Comes has described him:

``His body by reason of his luxurious living was grown gross and foul and his belly so big that a man could hardly compass him with his arms. This forced him to wear a long garment with sleeves down to his ankles. He rarely walked on foot unless at this time in respect to Scipio:"

3717. Scipio saw that the king, because of lack of exercise could barely keep pace with him without greatly straining himself. He whispered in Panethius' ear:

``Now the Alexandrians have reaped some fruits from our travel here, who, in their civility to us, have seen their king walking." (Plutarch in Apothegm.)

3718. From this we see how well Dalechampius, who translated Athenaeus, has rendered those words,

``He never walked on foot, but leaned on his staff."

3719. The king entertained the delegates very well and showed them his palace and his treasury. Because they were virtuous, they were content with plain wholesome food and scorned that rich provisions as prejudicial both to the mind and body. Those things which the king esteemed as rarities and admirable, they only glanced their eyes on them and counted them as things of no value. They looked at things of real worth very carefully. They noted the location of the city and its industry and particularly at Pharos and what belonged to it. From there they sailed to Memphis and noticed the goodness of the country, the convenience of the Nile River, the number of the cities, the very large population and the fortifications of Egypt. They noted the wealth and goodness of the country, how well it was provided for in security and size. In brief, having sufficiently admired both the populousness of Egypt and the good locations of its cities, they thought that the kingdom of Egypt would easily grow into a vast empire if it were so fortunate as to have good leadership. After they had viewed Egypt well, they went to Cyprus and from there to Syria. (Diod. Sic. Legat. 32.)

3720. To Mithridates Euergetes king of Pontus was born that famous Mithridates, surnamed Dionysius or Bacchus and Eupator. Thereupon he called the city which he built Eupatoria. (Appian. in Mithradat. p. 176. & 251.) He was both born and raised in the city Sinope and therefore held it always in high esteem and made it the capital of the whole kingdom. (Strabo. l. 12. p. 545.)

3721. In the same year that Mithridates was born, there appeared a great comet, (Justin. l. 37. c. 2.) This is the very same one which Seneca speaks of in (l. 7. c. 15. of his natural Questions.)

``In the time of Attalus' reign, there appeared a comet at the first it was small. Later it elevated and spread itself and came as far as the equinoctial circle. Its extent covered that region of the heaven which we call the Milky Way."

3722. We allow (with Eutropis l. 6. & Orosius, l. 6. c. 5. who usually follow Livy) Mithridates 72 years of life. If we follow Appian, (p. 249.) and say that he lived only 68 years or 69 years then this comet had appeared after Attalus was dead and not in his reign.

3869b AM, 4579 JP, 135 BC

3723. Simon the high priest and ruler of the Jews, visited the cities of Judea and provided for their orderly government. He came down with his sons, Mattathias and Judas to Jericho, in the 177th year of the kingdom of the Greeks, the 11th month, which is called Sabal. There Ptolemy the son of Abubus, Simon the high priest's son-in-law, entertained them in the citadel of Doc which he had fortified. Ptolemy was appointed by his father-in-law over the province of Jericho and was a very wealthy man who had wanted to take over the government of the country for himself. Thereupon, while he was treating Simon and his sons with a banquet where they had drank somewhat freely, he with his army of ruffians, whom he had placed in some secret place, entered the house and treacherously killed Simon, his sons and some of his servants. /APC 1Ma 16:11-17. Josephus states that Simon was killed at a banquet by the treachery of his own son-in-law, after Simon had ruled the Jews for just 8 years. (l. 13. c. 7.) However, we learn from the story of the Maccabees that Simon was high priest for 8 years and 3 months after his brother Jonathan died.

3724. Ptolemy immediately told King Antiochus Sidetes of this villainy and wanted him to send an army to help him. He would soon deliver the country and cities of the Jews into his hands. / APC 1Ma 16:18 Since the king knew so quickly of this and the promise of getting the country for himself, it is suspected the king was in on this plot all along. The place of honour which the traitor wanted so much was prearranged by the king as a reward for this deed. Jacobus Salianes observed this in the epitome of his Annals, to which is to be referred that passage in the prologue of the 36th book of Trogus Pompeius.

``After Hyrcanus was slain, Antiochus subdued the Jews."

3725. Hyrcanus the son, was incorrectly written for Simon the father. On the contrary, Eusebius in Chronic, concerning the history of the conquest of Judea by Antiochus, wrote:

``He forced Simon the high priest to submit to conditions and wrote Simon the father, instead of Hyrcanus the son."

3726. This wicked Ptolemy sent his vile men to Gazara to surprise John Hyrcanus and to kill him. He tried to influence the captains of the Jewish army and wrote letters to them making generous promises to them if they would revolt. He sent others to seize Jerusalem and the temple mount. However, one ran ahead to Gazara and told John that his father and his brothers were killed and that others were coming to kill him. Although John was greatly shocked by the sad news, he killed the murderers by attacking them first. He was made high priest in the place of his father. /APC 1Ma 16:19-24

3727. Here ends the first book of the Maccabees, containing the history of 40 years which Josephus continues. He begins with an improbable account for he says that John Hyrcanus escaped in the very nick of time to the city and was received in by the people. He shut out Ptolemy who was attempting to enter in by another gate. After John had performed the holy services, he led his army from the city against Ptolemy and besieged him in the fort Dagon above Jericho. While John was endeavouring to take the fort, Ptolemy ordered to have brought John's mother and his two brothers who were with him in the fort. They were to scourge them soundly with whips and threatened to throw them down over the wall, unless he broke off the attack. John was touched by their plight and started to lose his resolve. His mother very resolutely exhorted the son not to stop from his love of her but to do what he could to take vengeance on the traitor. He stopped his batteries as often as he saw his mother being whipped. Since the sabbatical year was approaching in which the Jews rested from their works like on the sabbath, John lifted his siege and Ptolemy escaped. After he had killed Hyrcanus, his mother and his brothers, he fled to Zeno, surnamed Cotylas, who was the governor of Philadelphia. (Josephus l. 1. of the war, c. 2. & Antiq. l. 13. c. 8.)

3728. All of this Salianus, in the sixth Tome of his Annals, shows a great deal of variety, considering the persons, time and place, (ad Ann. Mundi. 3919. s. 5,6,7. & 3920. s. 5,6.) He notes that in the sabbatical year, waging war, or besieging cities or building fortifications was not prohibited by the law of God. We add that this year indeed was the sabbatical year, but it began not after, but four months before Simon's death. That is in the beginning of the 177th year of the account of the contracts as appears by the list of the sabbatical years kept by the Jews to their very times.

3729. After midnight, Hipparchus observed the vernal equinox in the 43rd year of the third Calippic period, on the 29th day of the Egyptian month, Mechis (beginning of March 24th). At the end of the same year of the same period, he observed the summer solstice. (Ptol. l. 3. c. 2.)

3730. In the end of the 4th year of Antiochus Sidetes' reign and in the beginning of the first of Hyrcanus, Antiochus Sidetes' army invaded Judea and wasted the country. He forced Hyrcanus to retire to Jerusalem and then besieged it at 7 places. He divided his whole army into 7 brigades so that he might block all routes into the city. (Joseph. l. 13. c. 16.)

3731. Scipio Africanus and the other Roman ambassadors travelled through very many parts of the world and generally were received with a great deal of affection and love. Wherever they came, they did their utmost to settle differences by reconciling some and persuading others to yield to what was just and fair. Those who were obstinate they forced to yield. When they met with any causes which were too difficult to be decided by them, they referred these to the senate. After they had visited various kings and countries and renewed their ancient friendship and alliance with all of them, they returned home. Those whom they had visited sent ambassadors to Rome and praised the senate for sending such men to them. (Diod. Sic. Legat. 32.)

3732. The siege of Jerusalem lasted a long time because of the strength of the walls and courage of the defendants. At last, on the other side of the wall, was a more level passage, Antiochus built 100 towers, 3 stories high. He placed in them bands of soldiers and daily attempted to cross the walls. He also made a long wide double trench, so that the besieged Jews could not get out. However, the Jews made frequent sallies out. If at any time they found the enemy's camp unguarded, they attacked them. If there was good resistance, they retreated back to the city. (Josephus l. 13. c. 16.)

3733. Hyrcanus knew how the large number of people in the city would hinder his cause by consuming the provisions. He expelled the weaker ones from the city and only kept those that were able to fight. Antiochus would not allow them to pass, so they were forced to wander about the walls and many died from hunger. (Josephus l. 13. c. 16.)

3870a AM, 4579 JP, 135 BC

3734. When the feast of tabernacles came, the Jews took pity on the ones around the walls and allowed them back into the city again. They also requested from Antiochus that he would respect their feast and stop the hostility for 7 days. This he did and also in very great pomp. He brought to the very gates of the city, bulls with gilded horns and gold and silver cups filled with all manner of spices. When he gave these sacrifices to the priests of the Jews and made a feast for the army, he returned to the camp. (Josephus l. 13. c. 16. Plutarch in Apothegm.)

3735. At the time of the rising of Pleiades, plentiful showers supplied the besieged with water. They were badly distressed before from lack of water. Also the sabbatical year was over and if the Jews were hindered from sowing their grounds, a famine would undoubtedly follow. Hyrcanus considered Antiochus' justice and piety and sent ambassadors to him, requesting him that he would give them permission to live according to the laws of their forefathers. Many of the king's friends urged him to demolish the city and to kill all the Jews because they were unsociable and distinct from all other countries in their laws. Failing that, they urged him at least to abrogate their laws and force them to change their manner of life. However, the king, who

was of a high spirit and gentle in his behaviour, rejected their counsel and approved the Jews' piety. He commanded that the besieged should deliver up their arms to him, dismantle the city walls, pay all the tribute due from Joppe and the other cities outside of Judea and have a garrison stationed among them. On these conditions he would make a peace with them. They agreed to all the king's propositions, except the one of having a garrison among them since they avoided all business with strangers. In lieu of that, they chose to give hostages, among whom Hyrcanus' own brother would be one plus 500 talents. Of this 300 were paid immediately and the rest later. So the enemy removed the battery from the wall and raised the siege and freed the Jews of all charges. (Joseph. l. 13. c. 16. cum Diod. Sic. l. 34. in Bibliotheca. Photis. cod. 244.)

3736. When Hyrcanus opened the sepulchre of David, which was the richest of all the kings, took from there 3000 talents. Using this treasure, he began to employ foreign auxiliaries, which the Jews had never done before. (Joseph. l. Belle 1. c. 2. l. 3. Antiq. c. 12. & l. 13. c. 16. & l. 16. c. 11.) (Concerning this see Salianus' censure, Tom. 6. of his Annals in the year of the World, 3921, Sect. 8, 9.)

3737. Matthias surnamed Curtius, the great grandfather to Josephus the historian was born in the first year of Hyrcanus Matthias, surnamed Aphlias the son of Simon Psellus, priest of the course of Joiarib, by the daughter of Jonathan the high priest. Josephus states this in the beginning of the book of his life.

3870b AM, 4580 JP, 134 BC

3738. When P. Africanus and Caius Fulvius were consuls, there arose a slave war, from the slaves in Sicily. (Livy l. 56. Julius Obsequens, de prodigiis.) It was started by Eunus, a Syrian slave, born in the city of Apemea. He was fascinated by magical incantations and juggling. He pretended to have received the knowledge of future events by the inspiration of the gods. This first appeared to him in his sleep but later when he was awake. Although he failed in many of his predictions, yet because he got some right by chance, nobody noticed his errors. His correct predictions were diligently noted and applauded, so that his name became famous. At last, he pretended to be mad while he observed the ceremonies of the goddess of Syria. He said that she had appeared to him in his sleep and promised to promote him to regal honour. He stirred up the slaves to appeal for their liberty and to take up arms by the command of the gods. To prove that this was no design of his but came first from the gods, he concealed in his mouth a nutshell, crammed with sulphur and fire. His breath caused him to send out a flash of fire as often as he spoke. This very miracle raised for him 2000 men at first from the common people. He quickly had an army of 40,000 and broke open the prisons by force. Thereupon, Eunus was made king by his slaves. After he was crowned and his wife who was also a Syrian was proclaimed queen, he selected from the whole company, the wisest to be his council. He called himself Antiochus and his associates, the revolting Syrians. Those men succeeded so well that Cleon, another slave, was encouraged by this to raise an army also. He was born in Cilicia, not far from Mount Taurus and was an highway robber from his youth. However, he submitted himself to Eunus who made him his general. He had an army of 50,000 of his own soldiers (or as it is in Livy's Epitomy, 70,000.) This was done about 30 days after the first out break of the rebellion. The praetors were not able to quell it and it was turned over to C. Fulvius, the consul. (Diod. Sic. l. 34. in Photii. Bibliotheca. cod. 244. & Excerptis. H. Valesi, p. 369, 370. Livy l. 56. Florus, l. 3. c. 19.) Eunus caused similar rebellions in other places and particularly at Delos. (Diod. Sic. l. 34.) This island was a shopping place for slaves. Myriads were traded here each day. Insomuch, that it became a proverb:

``Merchant, put in here, display your slaves, you shall sell them all off immediately." (Strabo. l. 14. 668.)

3739. Scipio Africanus, the other consul, marched into Spain to put an end to the Numantine war where King Attalus sent to him from Asia very expensive presents. We find this in Cicero's Oration, in the behalf of Dejotarus. Scipio accepted these gifts in the sight of all his army. Antiochus Sidetes did the same as appears in the Epitome of Livy's 57th book:

``Though it was the fashion of other generals to conceal king's gratuities, yet Scipio said, he would receive the rich gifts which Antiochus Sidetes sent him in public court. He commanded moreover the treasurer to register them all in the public tables, so that he might have this money to reward the gallantry of his soldiers."

3871 AM, 4581 JP, 133 BC

3740. Attalus Philometor was the last king of Pergamos in Asia. He dedicated himself to working in the art of brass. He decided to make a sepulchre for his mother. He was too intent on the work, he became sick from the exposure to the violent heat of the furnace and died on the 7th day later. (Justin, l. 36. c. 4.)

3741. Eudemus of Pergamos brought Attalus' will to Rome and gave Tiberius Gracchus, the tribune of the people, the crown and purple robes of the king of Pergamos. (Plutarch in Tiber. Gracch.) His will said:

``Let the people of Rome be the heir of my goods."

3742. So that the people of Rome thought that the kingdom was part of the king's goods and held that province not by force of arms but by virtue of that will. (Florus, l. 2. c. 20.) By this will Attalus bequeathed to the people of Rome, Asia, if it really was bequeathed, so that it ought to be free. (Livy l. 59.) Indeed the Romans are charged with the counterfeiting of this will in Mithridates' letter to Arsacas, in the 4th of Salust's History. Horace hints that they were not the lawful heirs to Attalus. Acron noted this in his notes upon the 18th ode of the second book of verses.

``Neither have I as an obscure heir invaded Attalus' court."

3743. Tiberius Sempronius Gracchus, desired to buy the favour of the people. He put though an agrarian law which was named after him as the Sempronian law. The land in Asia should be farmed out by the Roman censors. To that end he published a law to the people. It said that as soon as the money bequeathed by King Attalus was come, it should be divided among the citizens, who were by the Sempronian law, to rent the lands for farming and buy farming implements. He denied that the senate had anything to do with the cities of the kingdom of Attalus. He intended to refer them to an assembly of the people. (Cicero, Verrin. 2. Livy l. 58. Plutarch, in Tib. Gracch. Oros. l. 5. c. 8.) Since an assembly of the tribunes was held that summer, it was moved that he might continue as tribune of the people for the next year. He was stabbed in the capitol by the arrangement of P. Cornelius Nasica, the Pontifex Maximus. (Appian. Bell. Civil. l. 1. p. 358.) Scaevola and Pison were consuls, (Ascon. Pedian. in Verrin.

2.) the same summer when Attalus died.

3872a AM, 4581 JP, 133 BC

3744. Aristonicus pretended to descend from the royal blood according to Vellius Paterculus. He was indeed the son of King Eumenes and the brother of the dead Attalus although not by lawful wedlock but by an Ephesian courtesan, the daughter of a Misitian. He invaded Asia to obtain the right of his father's kingdom. Most of the cities who lived previously under the king's government were easily persuaded to side with him. Those few who feared the Romans and opposed him, he took by force. (Livy l. 59. Velles. Patercul. l. 2. c. 4. Strabo, l. 14. p. 646. Flor. l. 3. c. 21. Justin. l. 36. c. 4. Plutarch, sub. fin. Vita. T. Q. Flaminin. Appian. Bell. Civil. l. 1. p. 360. & Mubridatic. p. 212. Eutrop. l. 4.)

3745. The first place which he made to revolt, was a little town called Leucas. However, he was soon expelled after losing a naval battle with the Ephesians near Cuma. (Strabo. l. 14. p. 646.)

3872b AM, 4582 JP, 132 BC

3746. From there Aristonicus marched into the midland, where he assembled a numerous company of poor persons and slaves whom he incited to stand up for their liberty. He called them the Heliopolitans. (Strabo. l. 14. p. 646.) Wherever slaves lived under a hard master, they stopped serving him and ran away to Aristonicus. He defeated many cities. (Diod. Sic. in Excerpt. Valesii, p. 362.) Aristonicus first attacked Thiatira, then Apollonias and later the other garrisons. (Strabo. l. 14. p. 646.) He took Myndus, Samos and Colophon by force. (Florus l. 2. c. 20)

3747. To stop him, all the cities around there sent their forces. Nicomedes king of Bithynia, Ariarathes of Cappadocia, Phylaemenes of Paphlagonia and Mithridates of Pontus brought their forces to the Romans against him. Moreover, five delegates came from Rome. (Strabo. l. 14. p. 646. cum Justin. l 37. c. 1. & Eutrop. l. 4.)

3748. This was the 38th year under King Euergetes the second or Physcon, the start of his reign being from the time he began to reign with his brother Philometor. (See note on 3835 AM <<3291>) Jesus, the son of Sirach who was born at Jerusalem came into Egypt and lived there. He translated the book of his grandfather Jesus, called by the Greeks, Panaretos and Ecclesiasticus, from Hebrew into Greek as he states in the preface to his translation. This very book, Jerome in his 115th Epistle says he had seen in the Hebrew with this inscription.

``The parables of Jesus son of Sirach."

3749. P. Rupilius was promoted from the position of a Sicilian Publican to the honour of consulship. He put down the insurrection of the slaves in Sicily. (Livy l. 59. Ascon. Pedian. Verrin. 4. Valer. Maxim. l. 2. c. 7. & l. 6. c. 9.) When he besieged Taurominium, he took as prisoner Comanus, Cleon's brother, as he was stealing out of the city. A little later at Sarapion, the Syrians betrayed the fort to him and he seized all the fugitives in the city. After he had racked them, he killed them. From there he marched to Euna, where he fought with Cleon the general, who marched out of the city to fight him. Cleon behaved himself very gallantly and

received many wounds before he fell. As soon as the general was killed, that city also was betrayed to the consul. Eunus, the king of the rebels took along with him 600 of his men and escaped as fast as he could to the craggy mountains for his safety. For fear of the pursuers they hid in caves. From there he and four more of his company were dragged out and cast into prison at Morgantina. He lay there so long that his body putrefied and was infested with lice. This was a lamentable death but his rash actions deserved no better. (Diod. Sic. l. 34. in Photti, Bibliothec. cod. 214.)

3873 AM, 4583 JP, 131 BC

3750. In the 8th year of Antiochus Sidetes, about 10 o'clock in the morning, on the 21st day of the month Peritius or Begruary, there was an earthquake at Antioch in Syria. This is recorded in the Chronicles of John Malela of Antioch.

3751. When L. Valerius Flaccus and P. Licinius Crassus were consuls, it was proposed to the people whom they wanted to manage the war against Aristonicus. Crassus the consul and Pontifex Maximus threatened to impose a fine upon Flaccus who was his colleague in the consulship and a priest of Mars if he left the holy services. The people removed the fine, yet enjoined the priests to obey the Pontifex. For all that, the people would not consent that the managing of the war should be given to a private person. Although Scipio Africanus was the man they wanted, who the year before had triumphed over the Numantians, they voted that the war should be entrusted to Crassus the consul than to Africanus who was but a private person. (Cicero, in Philippic. 11.) So the Pontifex Maxiumus left Italy for the first time ever. (Livy l. 59.)

3752. Antiochus Sidetes marched with his army against Phraates, who succeeded his brother Arsacides or Mithridates in the kingdom of Parthia. He intended to get back his brother Demetrius Nicator. Phraates had twice captured him as he was fleeing away and sent him back into Hircania to his wife Rhodoguna and his children. This was not from kindness toward them or respect of his own alliance to them, but because he aspired to the kingdom of Syria. Therefore he wanted to use Demetrius against Antiochus, his brother, as occasion should serve and the events of the war would require. Thereupon Antiochus thought it best to begin first. Therefore he led his army which he had already hardened in the wars which he had with his neighbours into Media against the Parthians. (Justin. l. 38. c. 9, 10. & l. 42. c. 1. Livy l. 59. Athenaus, l. 10. c. 12. & l. 12. c. 19. Appian. Syriac. p. 132.)

3753. As he lived so he waged war. He had 300,000 (Orosius says 200,000) scullions followed his army of 80,000 (Orosius says 100,000) men. Most of these servants were cooks, bakers and actors. (Justin. l. 38. c. 10.) Antiochus entertained constantly every day such a large number of guests that besides what was eaten at table and taken off by heaps, everyone of the guests carried away whole joints of meat untouched. They had meat from four footed beasts, birds, sea fish already dressed. Moveover there was provided many deserts of candied honey, many coronets of frankincense and myrrh with knots and ribbons of gold which being let down at length and were as high as a man. (Posidon, Apameus, Historiar. l. 14. apud Atheneus, l. 5. c. 9. & l. 12. c. 19.) The soldiers imitated his blind and mad excesses. They drove silver nails into the soles of their shoes and prepared silver vessels for kitchen service and adorned their tents with woven imagery. All this might rather seem a booty to encourage the enemy than be a means to retard and slacken the hands of a courageous man to pursue a victory. (Valer. Maxim. l. 9. c. 1. & Justin l. 38. c. 10.)

3754. As soon as Antiochus came into those regions, many of the eastern king's surrendered themselves and their kingdoms to him and cursed the insolence of the Parthians. He soon fought the enemy. Antiochus won three battles and was about to seize Babylonia. He became famous so that the Parthians had nothing left but their own country and the people generally defected to Antiochus. (Justin. l. 38. c. 10)

3755. In this expedition, John Hyrcanus the Jew's high priest and ruler, followed Antiochus with his supplies. Concerning him, Nicholaus Damascenus tells this in his general history:

``Antiochus had erected a monument near the Lycus River where he defeated Indates, the Parthian general. He waited there for two days at the request of Hyrcanus the Jew. It happened to be the time of one of the Jews solemn festivals during which it was not lawful for the Jews to travel."

3756. It was the feast of Pentecost which happened after the sabbath. During this time the Jews were prohibited to take any journey. (Josephus, l. 13. c. 16.) When it was over, John defeated the Hircani and was surnamed Hyrcanus because of this as is supposed by Eusebius' Chronicle and Severus Sulpitius, in the second book of his Holy History. He returned home again with a great deal of honour.

3757. P. Crassus, the consul, came into Asia to put down king Aristonicus. By his studiousness, be became so expert in the Greek language that he knew it most exactly as it is divided into its five dialects. This earned him a great deal of favour and love among the allies when they saw him answer their requests in the very same dialect that they themselves had used. (Valer. Maximus, l. 8. c. 7. Quintilian. l. 11. c. 2.)

3758. When Crassus was preparing to besiege Leucas, he wanted a strong and large beam to make a battering ram for the walls of the town. He wrote to the chief carpenter of the Moleatenses who were confederates and allies of the Romans. He wanted the larger of two masts which he had seen there, sent to him. The carpenter understood what he wanted but sent the smaller of the two masts. He thought it more suitable for the purpose and easier to ship. Crassus ordered him to be sent for. When he had demanded why he had not sent the mast he asked for, he was not put off by his excuses and reasons and commanded him to be stripped and whipped. Crassus thought that all respect due to superiors would soon disappear, if a man might be allowed to reply to a command, not with the obedience which is expected but with an officious rendering of his own advice. (A. Gell. l. 1. c. 13.)

3874a AM, 4583 JP, 131 BC

3759. Antiochus Sidetes divided his army into winter quarters through the cities because they were so numerous. When he expected the cities to provide free board for his soldiers and the soldiers were poorly behaved, these cities defected from him. (Justin l. 38. c. 10) Athenaeus, one of Antiochus' captains, was the most intolerably insolent of all no matter where he went to spend the winter. (Diod. Sic. in Excerpt. Valesii. p. 374.)

3760. P. Crassus, proconsul of Asia, had a very strong force and had troops sent to him from the kings of Bithynia, Pontus, Cappadocia and Paphlagonia. However, at the end of the year, when

he fought with the enemy, he was defeated. After a great slaughter of his army, the army was forced to flee. He was captured near Leneas between Elea and Smyrna by an ambush of Thracians where Aristonicus had a number of troops garrisoned. The consul remembered from what an honourable family he had descended and that he was a Roman. He thrust the stick with which he used to guide his horse into the eye of the Thracian who had charge of him. He was enraged because of the pain and ran his sword into Crassus' side. Thus he died in a way that he avoided disgrace and servitude. His head was presented to Aristonicus and his body interred at Smyrna. (Livy l. 59. Vellei Patarcul. l. 2. Strabo. l. 14. 646. Valer. Maxim. l. 3. c. 2. Flo. l. 2. c. 20. Justin, l. 36. c. 4. Julius Obsequens de prodigiis Eutrop. l. 4. Oros. l. 5. c. 10.)

3874b AM, 4584 JP, 130 BC

3761. When M. Perperna, the consul who succeeded Crassus, heard of his death and the defeat of the Roman army, he went quickly into Asia. He surprised Aristonicus who was keeping, as it were, a holiday for his recent conquest and routed him since he did not have his forces with him. He escaped to Stratonice, where the consul followed and besieged the city so tightly that he forced it to surrender for lack of provisions. He took Aristonicus prisoner and kept him in bonds. (Livy Patercul. Strabo, Florus, Justin, Oros. Eutrop. ut supra, Valer. Max. l. 3. c. 4.)

3762. Belosius Cuma thought so highly of Tiberius Gracchus that if he had commanded him to set fire to the capitol, he said he would do it with no regrets. After the death of Tiberius Gracchus, he went from Rome to Aristonicus into Asia. When he saw the reverse of Aristonicus' fortunes, he killed himself. (Plutarch in Tib. Graccho.)

3763. Just before the capture of Aristonicus, news came to Rome that the image of Apollo at Cuma wept for 4 days. The soothsayers were so appalled at this sign that they planned to throw the image into the sea had not the old men of Cuma interceded. The most expert soothsayers said that this sign showed the downfall of Greece from where that image was brought. Thereupon the Romans sacrificed and brought offerings into the temple. (Jul. Obsequens, de prodigiis, Augustin. de Civit. Dei, l. 3. c. 11.)

3764. Phrygia was recovered by the Romans. (Jul. Obsequens, ibid.)

3765. Phraates sent Demetrius Nicator into Syria with a company of Parthians to seize that kingdom. He hoped to draw Antiochus from Parthia and to save his own country. In the meantime, since he could not overcome Antiochus in battle, he endeavoured by all means to surprise him with stratagems. (Justin, l. 38. c. 10.)

3766. The cities, where Antiochus' army had taken up their winter quarters, were burdened with supplying quarters to the insolent troops. They revolted to the Parthians. On a set day, all of them attacked the army as it was dispersed in their various quarters. They placed ambushes so that they could not come to help one another. As soon as Antiochus knew of this, he marched to the relief of those that were next to him with that company which quartered with him. (Justin, l. 38. c. 10.)

3767. The swallows built nests in Antiochus' pavilion. He ignored the prodigy and fought with the enemy. (Jul. Obsequens, de prodig.) He behaved more gallantly than Phraates, whom he met in the way, than his army did. At the end, his army deserted him. (Justin, l. 38. c. 10.)

3768. The first man that deserted Antiochus, was Athenaeus, who fled to some of those villages which he had provoked them by his insolence when he was quartered among them. They shut their gates against him and was denied food by all. He was forced to wander up and down the country until he died from hunger. (Diod. Sic. in Excerptis Valesii, p. 374, 377.)

3769. Julius Obsequens, (l. de prodigiis.) Justinus, (l. 38. c. 10 & 39. c. 1.) Josephus, (l. 15. c. 16.) Eusebius, (in his Chronicle.) and Orosius (l. 5. c. 10.) state that Antiochus was killed by the Parthians in that battle. Appian stated he killed himself after losing the battle. (in Syriac. p. 132.) Elianus said that after he lost the battle, he threw himself down headlong from a steep place. (l. 10. de Animal c. 34.) Some modern writers think he was stoned to death by the priests of the temple Nannea in Persia, where he came with the remainder of his army to plunder the temple. They think along with Rupertus Tuitiensis, (l. 10. de victoria Verbi Dei, c. 6. 16. 24.) that this was the same Antiochus of whom mention is made in the epistle of the Jews at Jerusalem to their brethren in Egypt. /APC 2Ma 1:10-17

3770. Arsaces as Phraates was called by the common name of the king's of Parthia, buried the dead body of Antiochus. Posidonius of Apamea, in the 16th book of his histories, (according to Athenaus, l. 10. c. 12.) states Phraates reproved his debauchery:

``Thy wine, O Antiochus and thy two great confidences have deceived thee. For thou hopest in thy large cups to have swallowed down the kingdom of Arsaces."

3771. After Antiochus' funeral was over which Phraates carried out in a royal manner, he was enamoured with Demetrius' daughter, whom Antiochus had brought along with him and married her. He began to regret sending Demetrius away. Therefore he quickly sent some cavalry to bring him back. They found Demetrius already established in his kingdom, so that the attempt was a waste of time and they returned back to the king. (Justin l. 38. c. 10.)

3772. Antiochus and his army were defeated in Parthia and his brother Demetrius was freed from the captivity of the Parthians and restored to his kingdom. All Syria at that time bemoaned the loss of the army. However he seemed to think it a stroke of good luck and he could not have managed it better himself. One of them was taken prisoner and freed and the other was killed. (Justin l. 32. c. 1.)

3773. After the death of Antiochus, the Jews never allowed a Macedonian king to be over them but created magistrates among themselves. They annoyed Syria with continual wars (Justin l. 36. c. 1.) and subdued many parts of Syria and Phoenicia. (Strabo. l. 16. c. 761.) After the death of Antiochus, Hyrcanus revolted from the Macedonians and never again sent them any supplies either as a subject or friend. At the first rumour of Antiochus' death, he led his whole army against the cities of Syria which he supposed and it was true, had few troops to defend them. He stormed Medaba which is mentioned in /APC 1Ma 9:36). He captured it with some difficulty after a 6 month seige. He next conquered Samega and its adjacent towns. (Joseph. l. 13. c. 17.)

3774. In the meantime, Phraates resolved to start a war in Syria in vindication of Antiochus' attempt to take over the kingdom of Parthia. He was thwarted and called home to put down a rebellion of the Scythians. The Scythians were hired by the Parthians to help them against Antiochus. However they did not arrive with their supplies until the war was over. Hence the

Parthians reduced their pay and justified it by saying they came too late. The Scythians were upset after they had marched so long for nothing. They asked that they might be given their pay because of their tedious march or that they might be given some other work to do. When the Parthians returned a rough answer which offended them, they started plundering the country. (Justin. l. 41. c. 1.)

3775. While Phraates was gone against the Scythians, he left behind him as viceroy, Himerus, an Hircanian by birth, who was highly favoured by him when he was a young man. Himerus forgot his former lowly position and that he was acting on the behalf of another. He instigated a great deal of tyranny and vexed the Babylonians and many other cities for no reason at all. (Justin. l. 41. c. 1.) He made many of the Babylonians his slaves and dispersed them with their whole families into Media. He set also the market place and some temples of Babylon on fire. He pulled down all the most beautiful places of the city. (Diod. Sic. in Excerpt. Valesii. p. 377.) Posidonius of Apamea also mentions the extravagant government of Himerus, in the 26th book of his Histories. (Atheneus, l. 11. c. 4.) He stated that Lysimachus, a Babylonian, invited him and 300 more to supper. When the food was taken away, he presented everyone of those 300, the silver cup of four pounds in price, in which they had drunk from.

3776. In Egypt, Ptolemy Euergetes the second or Physcon had reigned for 15 years after his brother Philometor. (Diod. Sic. shows in Excerpt. Valesii, p. 350.) His cruelty made him so odious to those very foreigners whom he had invited to Alexandria that they set his royal palace on fire. They stole away secretly to Cyprus with his son Memphites, whom his sister Cleopatra bore him and with his wife the daughter of the same Cleopatra. After this the people conferred the kingdom on Cleopatra, his sister and divorced wife. He hired an army and waged war against his own sister and native country. (Livy l. 59, Jul. Obsequens de prodigus. Justin l. 38. c. 8. Orosius l. 5. c. 10.)

3875a AM, 4584 JP, 130 BC

3777. John Hyrcanus took Sichem and Garizim and demolished the temple of the Cuthites 200 years after it had been built by Sanballat. (Joseph. Antiq. l. 13. c. 17.)

3778. M. Perperna was careful to have Aristonicus and the treasure which Attalus lost in his legacy to the people of Rome, shipped away from there. This action was ill received by Manius Aquilius the consul who was his successor. He immediately hurried to Perperna and intended to get Aristonicus from him. He thought Aristonicus belonged in his triumph rather than to Perperna's. However Perperna's death settled the matter. When he returned he took sick at Pergamos and died. (Strabo. l. 14. p. 646. Valer. Maximus, l. 3. c. 4. Justin, l.36. c. 4. Eutrop. l. 4. Oros. l. 5. c. 10.)

3875b AM, 4585 JP, 129 BC

3779. Aqullius the consul, completed the remainder of the Asian war. He forced some cities to surrender by poisoning their water supply. Although this made for a quick victory, it spoiled his reputation and made him dishonourable. (Florus. l. 2. c. 20.)

3780. Most of the Asians, who for 4 whole years had helped Aristonicus against the Romans, returned to their loyalty with Rome from fear. (Sylla, apud Appian. in Mithridatic. p. 212.)

Lydia, anciently the seat of the kings, Caria, Hellespont, and both Phrigia's by joint surrender, put themselves under the power of the Romans. (Sextus, Rufus in Breviario.)

3781. The Massilians sent their ambassadors away to Rome to mediate in behalf of their founders the Phoenicians, whose city and name the senate had ordered to be totally destroyed because they in the war with Aristonicus and formerly with Antiochus the great had fought against the people of Rome. The senate granted them their pardon. (Justin. l. 37. c. 1.)

3782. The Romans gave the greater Phrygia to Mithradates Euergetes king of Pontus, as a gift for helping them against Aristonicus. (Justin l. 37. c. 1. & l. 38. c. 5.) Although it is generally believed that Manius Aquilius was well bribed for his pains and gave it to him. Therefore after the death of Mithradates, the senate took Phrygia away from his son who was not of legal age. He complained in Trogus Pompeius about this. They made it a free and independent state. (Appian. in Mithridatic. p. 177. & 208. & l. 1. Bell. Civil. p. 362, 363. cf. Justin. l. 38. c. 5.)

3783. Aquilius with ten delegates, subdued Attalus' dominion into the form of a province and made it a tributary. They called it Asia after the name of the continent. (Strabo, l. 13. p. 624. & l. 14. p. 646.)

3784. Ariarathes, king of Cappadocia, was slain in the war against Aristonicus and left behind him 6 sons by his wife Laodice. The people of Rome gave Lycaonia and Cilicia to them for their father's good service. Laodice was jealous of her sons and feared lest when they came of age, she would be deprived of the kingdom. She poisoned 5 of them but one young one escaped his mother's cruelty through the help of his family. He ruled after the people had killed Laodice for her cruelty. (Justin. l. 37. c. 1.)

3785. John Hyrcanus took Adora and Marissa which were cities of Idumea. When he had subdued all the Idumeans he had them circumcised under penalty of losing their country. They loved their native country and were circumcised and kept all the other Jewish laws. After this they were counted as Jews. (Joseph. Antiq. l. 13. c. 17. l. 15. c. 11. p. 531. cf. l. 4. Bell. c. 16. or c. 6.) Strabo relates that these Idumeans were originally Nabateans but were driven from there after some sedition. They joined themselves to the Jews and submitted to their laws. (Strabo. l. 16. p. 760.) He adds, that Herod the king of the Jews, came from there, "virum indigenam", "A stranger born". (Strabo l. 16. p. 765.) Antigonus said he was an Idumean that is, an half Jew. (Joseph. l. 14. Antiq. c. 27. p. 501.) For although Stephanus Byzantinus writes (in voc. gdoumaios) that the Idumeans were Hebrews originally, yet Ammonius the grammarian in his book de differentius verborum, from Ptolemy's first book, de Rege Herode, (perhaps that Ptolemy who was Herod's lieutenant, Joseph. l. 16. Antiq. c. 11.) had noted this difference between the Idumeans and the Jews.

``The Jews are such as were so naturally from the beginning. The Idumeans were not Jews from the beginning but Phoenicians and Syrians who were conquered by the Jews. They were compelled to be circumcised, to unite their country to the Jew's and to be subject to their laws. Therefore they were called Jews."

3786. They were called Jews not because of their descent but in regard of their religion and manner of life. For there were other men which were called Jews, though they were born strangers, because they lived according to their rites and constitutions. Diod. noted this in his

37th book of his Roman History. Hence it is, that, from the Hebrews, the kingdom of Herod and his posterity is styled syrnh twkls, "The Kingdom of the Proselytes" (not Hagarens, as it is rendered by Munster in Seder Olam minore, and by Scaliger in Judaici Comput. Spic. legio, l. 7. de Emendatione temporum.) For among the Jews, the term "proselytes of righteousness" as they called them came to be used at this time of the Idumeans. These proselytes were always counted and given the same honour as other Jews.

3787. Ptolemy Physcon recalled his oldest son from Cyrene and killed him. He feared the Alexandrians would set him up as king against him. Thereupon the people pulled down his statue and his images. (Justin. l. 38. c. 8.) Ptolemy thought that this was done by the instigation of his sister Cleopatra and did not know how to be avenged in any other way. Therefore he ordered his son Memphitis, who was a promising young child he had by Cleopatra, to be killed before his eyes. He had his head, hands and feet cut off and put them into a chest covered with a soldier's coat. He gave them to one of his servants to carry to Alexandria and to present them to Cleopatra on her birthday when she was in the height of her happiness for a birthday gift. This was a grievous and sad spectacle for the queen and the whole city. The whole merry mood of the celebration was changed and the court mourned this act. The nobles turned their festival into a funeral and showed the mangled limbs to the people to let them see what they themselves were to expect from their king, who had murdered his own son. (Justin l. 38. c. 8. Diod. Sic. in Excerpt. Valesii, p. 374. Livy l. 59. Jul. Obsequens, de prodigus, Valer. Maxim. l. 9. c. 2.)

3788. Ptolemy saw how detestable he had become in his country and feared the worst. He tried to secure his throne with more cruelty. He thought that if the common people were killed, his throne would be more secure. At a time when the common place of exercise was full of the young men, he surrounded it and burned it. Those that escaped the fire were killed by the sword. (Valer. Maxim. l. 9, c. 2.)

3789. Phraates led the army of the Greeks which he had taken in the war against Antiochus in his war with the Scythians. He behaved himself very imperiously toward them and did not consider the hostility toward him because of their captivity. He had exasperated them with new indignities. As soon as they saw the Parthian army give ground, they wheeled about to the enemy and executed the long desired revenge for their captivity. Phraates was killed and the Parthian army put to the sword. (Justin. l. 42. c. 1.)

3790. Artabanus, his uncle succeeded Phraates in the kingdom of the Parthians. The Scythians were contented with their victory and after they had pillaged the country of the Parthians, they returned home again. Artabanus had started a war with the Thogarii or Tochari, who were a people descended from the Scythians. He was wounded in his arm and died shortly after. He left for his successor his son, Mithridates the Great. Shortly after this Mithridates waged war with Ortodistes, the king of Armenia, (Justin l. 42. c. 2.)

3791. At 6 o'clock in the morning at Rhodes, Hipparchus observed the sun in Leo at 8 degrees 35 minutes and the moon in Taurus at 12 degrees 2 minutes. This was in the 50th year of the third Calippic period, the 16th day of the Egyptian month Epiph (August 5th). (Ptol. l. 5. c. 3.)

3876 AM, 4586 JP, 128 BC

3792. Hipparchus observed the vernal equinox in the same 50th year, on the first day of the

Egyptian month Phamenoth. (March 23rd) (Ptol. l. 3. c. 2.)

3793. Hipparchus, in the same year observed the star in the heart of Leo 29 degrees 50 minutes from the point of the summer solstice. (Ptol. l. 3. c. 2.)

3794. Hegelochus, Ptolemy Physcon's general, was sent against Marsias the Alexandrian's general and captured him alive but killed his troops. When Marsias was brought into the king's presence, all believed the king would have given him a cruel death, but Ptolemy spared him, beyond all expectations. For he now began to repent of his previous bloody actions and was very desirous by such acts of grace to reconcile himself to the people who were extremely alienated from him. (Diod. Sic. in Excerpt. Valesii, p. 377.)

3795. After the days of mourning for her son were over, Queen Cleopatra saw that her brother, Physcon was marching against her and sent her ambassadors to ask for help from Demetrius Nicator, the king of Syria. He was her son-in-law, for Cleopatra the wife to Demetrius was the daughter of this Cleopatra and Philometor. She promised him that he should have the kingdom of Egypt for his trouble. In hopes of that prize, he marched into Egypt, and made his first attack on Peleusium. (Justin. l. 38. c. 9. & l. 39. c. 1. Porphyrius, in Gracis, Eusebianus Scaligers, p. 227.)

3877a AM, 4586 JP, 128 BC

3796. In this year, Alexander Jannaeus, son to John Hyrcanus was born, who was later the king of the Jews. He lived for 49 years (Joseph. l. 13. c. 23. fin.) As soon as he was born, he fell out of favour with his father. For it is said that Hyrcanus enquired of God who appeared to him in his sleep about his successor. He was very solicitous on the behalf of Aristobulus and Antigonus whom he loved far more than the other brothers. God told him that Jannaeus would succeed him. He was much perplexed and he sent Alexander into Galilee to receive his education. He never allowed him into his presence as long as he lived. (Joseph. l. 13. c. 20.)

3797. About this time, Simon, the son of Dositheus, Apollonius, the son of Alexander and Diodorus, the son of Jason, were sent as ambassadors from Hyrcanus and the people of the Jews to renew their friendship and amity with the Romans. Faunius, the son of Marcus, the city praetor arranged a meeting of the senate for them on the 8th of February. This was really in November (Julian Calendar) because of the mess the Roman calendar was in. It was ordered by a decree of the senate that Joppe and its parts, Gazara and the springs and the other cities which Antiochus Sidetes had taken from them, contrary to the decree of the senate, should be restored. It was further ordered that the king's soldiers should not travel through their country or through any country under their command. That whatever Antiochus had gained in that war should be set aside. That the ambassadors whom the senate sent should take care to see restored whatever Antiochus had taken away and to give an estimate of the damage the country had sustained in that war. That letters of commendation should be given to the ambassadors for the kings and free people so that they might return more safely into their country. Moreover, Faunius the praetor was ordered to supply the ambassadors with money from the common bank to provide for the needs of their journey home. (Joseph. l. 13. c. 17.)

3877b AM, 4587 JP, 127 BC

3798. Hipparchus on the island of Rhodes observed the sun at 7 degrees, 45 minutes in Taurus and the moon at 21 degrees 40 minutes in Pisces. This was in the 197th year after Alexander's death and 621st of Nabonasar, on the 11th day of the Egyptian month Pharmuth (May 2nd) in the morning at 5:20 AM. (Ptol. l. 5. c. 5.)

3799. In the same year, on the 17th day of the Egyptian month Payn (July 7th) in the afternoon at 3:20 PM Hipparchus observed in the same place, the sun at 10 degrees 54 minutes in Cancer and the moon at 21 degrees 40 minutes in Pisces. (Ptol. l. 5. c. 5.)

3800. In the 9th year of Hyrcanus' high priesthood and reign, Alexander the son of Jason, Numenius, son of Antiochus and Alexander, son of Dorotheus, the ambassadors for the Jews gave the senate a vial and buckler of gold, valued at 50,000 crowns as a testimony of their ancient amity with the people of Rome. When the ambassadors had received letters for the free cities and kings to pass safely through their countries and ports, they returned home. A copy of this decree of the senate is in Josephus, (l. 14. c. 16.) for a different occasion. For Josephus had said before, that on Julius Caesar's letters, a decree was obtained giving permission to Hyrcanus the 2nd to repair the walls of Jerusalem, which Pompey had demolished. I do not know through what oversight he joined this decree instead of the other which in no way concerned the repair of the walls of Jerusalem. Yet Josephus said that this was done in the 9th year of Hycannus' high priesthood and reign in the month Panem. This occurred when as the acts themselves confirm this decree to be published in the Ides of December, (which was on the Julian September and the Macedonian Hyperberetous.) If Caesar had made that decree in favour of Hyrcanus the 2nd, then the 27th year of Hyrcanus should be written rather than the 9th. Concerning his reign nothing at all should be noted because Josephus himself shows in the 10th chapter of the same book that Gabinius had removed him as king and left him only in the high priest's office. Therefore, that decree should be referred to the 9th year of Hyrcanus the 1st when the Jewish country was still a free state and confederate with the people of Rome and not to the 9th year of Hyrcanus the 2nd. In his time, it was conquered and made tributary to the Romans.

3801. In King Demetrius Nicator's absence, the Antiochians first revolted because of his pride which was grown intolerable by his experiences with the cruel Parthians. Later the Apameans and the other cities of Syria were encouraged by their examples and revolted from him too. (Justin, l. 39. c. 1.) When Demetrius was told of this while he was in Egypt, he had to march back to Syria.

3802. When Cleopatra the Egyptian queen, had lost her best defender, Demetrius Nicator, she shipped all her goods and hurried to Syria to her daughter, Cleopatra the Syrian and Demetrius her son-in-law. (Justin l. 39. c. 1.)

3803. Demetrius was detested by the Syrians, and by his soldiers. They sent to Ptolemy Physcon and asked him to appoint someone who descended from Seleucus, whom they might appoint as king over them. (Joseph. l. 13. c. 17.) He sent to them an Egyptian youth, the son of Protarchus a merchant, who was to seize the kingdom of Syria by force of arms. He made a very elegant story about how he had been adopted into the royal blood by king Antiochus. The Syrians would very gladly submit to any king whatever rather than live any longer under Demetrius because of his insolence. (Justin. l. 39. c. 1.) Porphyrius stated how that this youth was sent as the son of Alexander Bala, who alleged himself to be the son of Antiochus Epiphanes. The youth also called himself Alexander but the Syrians surnamed him Zabina because he was generally thought to be one of Ptolemy's slaves, whom he had purchased. (in Grac. Euseb. Scalig. p. 227.)

agybz, "to speak the truth", among the Syrians, means both "bought" and "redeemed" This king was not ashamed of being bought, but always put on his coins this inscription: ALEXANDPOQ ZEBENNOQS BASILEWZ

3878a AM, 4587 JP, 127 BC

3804. When this new king came with his numerous forces from Egypt, it is reported that the remains of Antiochus Sidetes, who was slain by the king of the Parthians, were sent to Syria in a silver coffin to be interred there. These were received with a great deal of reverence by the cities and King Alexander. This ingratiated him very much with the countrymen who truly believed that the tears he shed at the funeral were not fake but real. (Justin l. 39. c. 1.)

3878b AM, 4588 JP, 126 BC

3805. Both the armies fought near Damascus and Demetrius Nicator was defeated. When he saw that he was almost surrounded, he withdrew from the battle and hurried to his wife Cleopatra at Ptolemais. However, she shut the gates against him. Since he was deserted by his wife and his sons, he fled with a very small retinue to Tyre and hoped for sanctuary in the temple. (Justin l. 39. c. 1. cf Josephus and Prophyrius, in the places above cited.)

3806. Porphyrius stated that when Demetrius was denied entrance there he was killed as he was sailing to some other place. This was after 4 years of his reign after he returned from Parthia. Justin stated that he was killed by the command of the governor, as he was first landing. Josephus stated that he was taken prisoner by the enemy. They used him badly and he died in custody. Livy stated that his wife, Cleopatra, killed him (l. 60.) and so does Appian (in Syriac. p. 132.) Indeed, it is very probable, that he was killed at Tyre and she was an accessory. For doing this, the citizens of Tyre obtained its freedom and liberty either from her or from Alexander Zebinas to live according to their own laws. They derived from this very year, a new epoch of their times. This appears in Eusebius' chronicle, where the 402nd year of Tyre is the same as the 2nd year of the Emperor Probus which is the 4990 JP. The judgment of Tyre inserted into the 9th action of the council of Chalcedon was in the year after the consulship of Flavius Zeno and Posthumianus which is the 5162 JP is reckoned as the 574th year of the epoch of Tyre. Moreover, we find the city of Tyre in the inscriptions made by Grotius, (p. 605.) honoured with the commendation of being the religion, the sacred, and the independent metropolis of Phoenicia.

3807. When Alexander Zibinas had control of that kingdom, he entered into league with John Hyrcanus, the high priest and things went very well with Hyrcanus during his reign. (Joseph. l. 13. c. 17.)

3808. Manius Aquilius, the proconsul, returned in triumph from Asia on the third of the ides of November. (August JP) This may be deduced from the fragments of the triumphal tables of marble. Concerning this, Mithridates in an letter to Arasaces, (Salust. Historiar. l. 4.) stated:

``The Romans, unjustly pretended a will, that is King Attalus' will, and led Aristonicus, Eumenes' son, in triumph who had attempted to recover by force of arms, his father's kingdom."

3809. Velleius Paterclus, (l. 2. c. 4.) intimated that Aristonicus was led in triumph by Manius Aquilius and later beheaded. He was strangled at Rome in the prison by an order from the senate. (Strabo. l. 14. p. 646. Eutrop. l. 4. Orosius l. 5. c. 10.)

3810. Manius Aquilius was accused of bribery and knew that he was guilty. He bribed his judges and so got off. (Appian. Bell. Civil. l. 1. p. 362. & 363.)

3879 AM, 4589 JP, 125 BC

3811. When M. Plautius Hypsaeus and M. Fulvius Flaccus were consuls, a large army of locusts in Africa were blown into the sea and washed ashore at Cyrene. This caused such an intolerable stench, that by reason of that noxious air, many cattle died. It is reported also, that 800,000 men died from the same infection. (Julius Obsequens, de prodigiis, cum P. Orosio. l. 5. c. 11.)

3812. Mithradates Euergetes, king of Pontus sent Dorylaus of Pontus and a man expert in military affairs, to Crete to hire foreign mercenaries. While he was there, a war was started in those regions by the Cnossii against the Gortynii. The Cnossii appointed Dorylaus as their general, who quickly ended the war. This was more from luck than skill. He was highly honoured by the Cnossii for his good service and he lived among them with his whole family. A little later he received news that Mithridates had died. Dorylaus was the great grandfather to the mother of Strabo the Geographer. (Strabo, l. 10. p. 477, 478. & l. 12. p. 557.)

3880a AM, 4589 JP, 125 BC

3813. In the 188th year of the account of the contracts, the Jews of Palestine and the elders of Jerusalem and Judas were about to celebrate the feast of the dedication of the cleansing of the temple of the 25th day of the month Chisleu. They wrote to Aristobulus Ptolemy, Physcon's master who was descended from the family of the priests according to Aaron and to the Jews in Egypt that they should likewise keep the feast. /APC 2Ma 1:10,18 Rupertus Tuitiensis, (l. 10. de victoria verbi, c, 15.) thinks that Judas was the same Judas the Essean, whom Josephus notes 19 years after this to have foretold the sudden death of Antigonus, the son of John Hyrcanus. He seldom failed in his prophesies. (l. 13. c. 19.) Clemens Alexandrinus, (l. 5. Strom.) and Eusebius Caesariensis, (in the l. 8 praparat. Evange. c. 3. and in his Chronicle,) think Aristobulus to be that Jewish philosopher the Peripatetic, of whom mention was made by us before. See note on 3854 JP <<3413>>.

3880b AM, 4590 JP, 124 BC

3814. Seleucus, Demetrius Nicator's son, seized the crown without his mother Cleopatra's permission and reigned one year in Syria. (Livy l. 60. Porphyr. in Grac. Euseb. p. 227.)

3815. After much trouble, Alexander Zebinas defeated Antipater, Clonius, and Aeropus, 3 of his most eminent commanders who had revolted from him and seized the city Laodicea. He showed a great deal of gallantry toward them. He took them prisoners and in the end he pardoned all their apostasy. He was naturally of a mild disposition and pleasing temper and of a wonderful disposition in all his meetings. Hence he was extremely well liked by all men. (Diod. Sic. in Excerpt. Valesii, p. 377.)

3881a AM, 4590 JP, 124 BC

3816. Mithridates Euergetes, king of Pontus and Armenia the less, was killed by the treachery of some of his closest friends. He left his wife and his sons to succeed him in the kingdom. Mithridates, surnamed Eupator, the older brother of the two laid claim to the whole kingdom for himself. (Strabo, l. 10. p. 477. cum Justin. l. 37. c. 1.) For soon after, he put his mother in prison whom his father had intended to be viceroy with him in the kingdom. He kept her there in bonds, who, by reason of that hard usage and long imprisonment, died there. (Memnon in Excerpt. Photii, cap. 32.) As for Mithridates, Salust states in his history, that he was a child when he became king after he poisoned his mother. (Servius in Birg. l. 6. Eneid.)

3817. Strabo affirms that Mithridates was 11 years of age when he succeeded his father in the kingdom. Memnon says he was 13. We selected 12 based on Eutropius' account. He said that Mithridates reigned 60 years and lived 72. Although Pliny, (l. 25. c. 2.) says he reigned 56 years and Appian says 57. (See note on 3868 AM <<3528>>)

3818. As there appeared a comet in the year when Mithridates was born, there likewise appeared one also in the first year of his reign. For 70 nights and days the whole heaven seemed to be all on fire. For its tail covered a quarter part of the heaven or 45 degrees of the upper hemisphere and out shone the sun in brightness. Its rising and setting took four hours. (Justin. l. 37. c. 2.)

3881b AM, 4591 JP, 123 BC

3819. In Syria, Cleopatra struck her son Seleucus through with a arrow. She did this either because he had seized upon the crown without her consent or she feared lest he should in time avenge his father, Demetrius' death or because she had managed all things with the same fury and violence as he did. When Seleucus was dead, she made her other son, Antiochus Grypus, king whom she had by Demetrius She had sent him to Athens to receive his education. She gave him the title of king but ran the kingdom herself. (Livy l. 60. Justin. l. 39. c. 1. Appian. Syriac. p. 132.) Porphyrius has stated that when Seleucus was killed by his mother's treachery, Antiochus, the younger brother, succeeded him in the kingdom, in the second year of the 164th Olympiad. (in Grac. Euseb. Scaliger. p. 227.) He added that he was called Grypus and Philometor also. Josephus refers to him by this latter surname. (l. 13. c. 20.)

3882 AM, 4592 JP, 122 BC

3820. Alexander Zebmus, was puffed up with good fortune and began now by his insolence to despise Ptolemy himself, by whose means he had come to the kingdom. Thereupon Ptolemy reconciled himself to his sister Cleopatra and tried to ruin Alexander's kingdom which he had never been able to obtain had not Ptolemy sent him supplies because of his hatred for Demetrius. To that end, he sent a very considerable force to Grypus and offered his daughter, Tryphena, to him in marriage. He hoped to have the people side with his new son-in-law. This would be from respect to the former confederacy and association between them and also by virtue of his new relation and alliance. It worked. When all saw that Grypus was backed by as much strength as Egypt could levy, they began by degrees to defect from Alexander. (Justin. l. 39. c. 2.)

3821. Alexander was not very confident of his army. They were not well trained militarily so he did not risk a battle. After he had first collected the king's treasuries and pillaged the temples, he planned to steal away into Greece by night. While he attempted to plunder Jupiter's temple with the help of some of his barbarians, he was seized and he and his whole army would likely have been destroyed. However, he soon escaped from their hands and headed toward Seleucia. The Seleucians had heard a rumour of his sacrilege, and shut their gates against him. Unable to do anything there, he went to Pisidium and never after that left the sea coast. (Diod. Sic. in Excerpt. Valesii, p. 378.)

3822. Finally, Antiochus Grypus and Alexander Zebinas had a battle. Alexander was defeated and forced to flee to Antioch. As soon as he came there, he needed money to pay his soldiers. He ordered that the statue of victory be taken from Jupiter's temple. The statue was made of beaten gold. He justified his sacrilege with a jest:

``Jupiter has lent me victory."

3823. A few days later he had his soldiers start to pull down the image of Jupiter. This was to be done as quietly as possible. However, he was surprised by the common people who caught him in the very act and he was forced to flee. He was caught in a violent storm at sea and he was separated from his company. He was captured by pirates who turned him over to Grypus who had him executed. (Justin. l. 39. c. 2.) Josephus stated that he was slain in a fight with Grypus. (l. 13. c. 17.) Porphyrius that he poisoned himself when he was depressed by the loss of his army in the 4th year of the 164th Olympiad. (in Grac. Euseb. Scaliger. p. 227.)

3824. Cleopatra knew that her authority would be diminished by the victory which her son Antiochus Grypus had over Alexander Zepinas. She presented him as he came from exercising or from the army (original uncertain,) with a cup of poison. Grypus was warned of this treachery and pretended out of respect for his mother to have her drink first. When she refused, he continually urged her to. At last he charged her with plotting to poison him and showed her the one that informed him of the plot. He told her that the only way she could prove her innocence was to drink the cup which she had prepared for her son. The queen was forced to yield and so she died from the poison which she had prepared for another. After her death, Grypus quickly assumed the throne and enjoyed 8 peaceful years. (Justin. l. 39. c. 2. cf. Appian. in Syriac. p. 132.)

3883 AM, 4593 JP, 121 BC

3825. The 27th Jubilee.

3826. Lucius Opimius was the consul in the year when the tribune C. Gracchus, the brother to Tiberius Gracchus, was killed as he was encouraging the common people to revolt. The air was so warm and sunny that Pliny reports how wines made then lasted to his time, about 200 years later, and had the consistency of honey (Pliny l. 14. c. 4, 14.) In the same year a bow appeared around the sun. (Pliny l. 2. c. 29.)

3888a AM, 4597 JP, 117 BC

3827. Ptolemy Euergetes the 2nd, or Physcon, died 29 years after the death of his brother Philometor. (Ptol. in Regum Canone. Clem. Alexandrin. l. 1. Stromat. Euseb. Chronico. Epiphan. de Ponderib. & mensur. Jermone on Daniel 9) He was survived by 3 sons. Ptolemy Apion, the son of a harlot, was bequeathed the kingdom of the Cyrenians. (Justin. l. 39. c. 5. cum Appiano in Mithridaticis, p. 255.) Cleopara bore the other two sons, to him. She was the daughter of the former Cleopatra, who was both his sister and wife. The youngest was called Alexander and the oldest Ptolemy (Ptol. in Regum Canone, Prophyrius, Eusebius, Jerome, and Epiphanius) He was called Soter by (Strabo l. 17. p. 795. Trogus Ptompeius Prolog. l. 39. & 40. Pliny l. 2. c. 67. & l. c. 30. Joseph. l. 13. c. 18. Clemens Alexandrinus l. 1. Stromat.) He was called Lathurus or Lathyrus by Athenaeus (l. 6. c. 6.) and Pausanias (in Atticis.) He was called Philometor which is a variation on Philopater, by Natalis Comes who translated Athenaeus. This last name was given to him because he was so despised. Pausanias noted that there was never any king more hated by his mother than he. (Pausan. Attic. p. 7.)

3828. On his deathbed, Physcon left the kingdom of Egypt to his wife, Cleopatra, and to one of the sons of her choice. He hoped to make Egypt more quiet, and free from rebellions than the kingdom of Syria. However, when the mother chose one soon, she was sure to make the other her enemy. (Justin. l. 39. c. 3.) She thought that Alexander, the younger son, would prove more pliable to her requests and asked the Egyptians to ratify this. She was unable to prevail with the common people and was forced to select her older son, Lathurus, who was banished to Cyprus by his father upon her request. The two reigned together in Egypt for 10 years. (Justin l. 39. c. 3. Pausan. in Atticus, p. 7,8. Porphyr. in Grac. Euseb. Scaliger, p. 225.)

3888b AM, 4598 JP, 116 BC

3829. Before Cleopatra would give the kingdom to Lathurus, she took away his wife from him and forced him to divorce his most endeared sister Cleopatra. She ordered him to marry the younger sister Selene. In this action she showed more partiality toward her daughters than was befitting for a mother. She took away the husband from one and gave him to the other. (Justin. l. 39. c. 3.)

3890 AM, 4600 JP, 114 BC

3830. After Antiochus Grypus had enjoyed the kingdom of Syria for 8 peaceful years, his brother Antiochus of Cyzicenus rose up as his rival in the kingdom. They both had the same mother, but Cyzicenus' father was the uncle, Antiochus Sidetes. Grypus planned to poison his rival. His brother raised an army to fight for the kingdom faster than he thought he would. Antiochus of Cyzicenus was sent away to Cyzicum by his mother Cleopatra, for fear of Demetrius Nicator, her former husband whom she had abandoned. He was raised by Craterus the eunuch and from there received the surname of Cyzicenus. (Justin. l. 39. c. 2. Appian. Syriac. p. 132. Porphyr. ut sup. p. 227. Joseph. l. 13. c. 17.) When Grypus heard of his brothers raising forces against him in Cyzicum, he abandoned his intended expedition against the Jews and prepared to meet him. (Joseph. l. 13. c. 17.)

3891 AM, 4601 JP, 113 BC

3831. Cleopatra, who was the former wife of Ptolemy Lathurus and later divorced from her husband by Cleopatra queen of Egypt, was married to Antiochus Cyzicenus in Syria. She

brought the army at Cyprus to him as her dowry. He thought that with these forces he was a match for his brother. They fought and he was defeated and fled to Antioch. Gyrpus pursued him to Antioch and besieged it. Cleopatra the wife of Cyzicenus was in the town. As soon as it was taken, Tryphena, the wife of Grypus ordered that her sister Cleopatra should be found. She did not intend to release her but wanted to see her suffer. She had invaded this kingdom mainly from envy of her and by her marriage with the sworn enemy of her sister, had made herself her enemy also. Moreover, she charged her that she was the cause of bringing in the foreign forces and of the differences between the two brothers. Since she had been divorced from her brother, she married out of the kingdom to one who was not an Egyptian, contrary to her mother's will. Grypus endeavoured to prevent his wife from acting cruelly toward her. He told her that it was against the law of arms that after a victory to act violently against women, especially those that are blood relatives as Cleopatra was. She was her own sister and his first cousin and aunt to her own children. In addition to being a blood relative, she had sought sanctuary in the temple which must be respected. He concluded that he would not reduce Cizicenus' power by killing her nor gain any advantage if he should send her back to him unharmed. On the contrary, Tryphena, thought his words were the result of love not from pity. She sent some soldiers into the temple who killed Cleopatra. They first cut off her hands as she embraced the image of the goddess so that no less hostility might appear to be between the two sisters than there was between the brothers. (Justin, l. 39. c. 3.)

3832. Cleopatra, queen of Egypt, the mother of these two sisters, in the 4th year of her reign, made Alexander her younger son, king of Cyprus, and sent him there. She hoped that by this she would seem more formidable to her oldest son Lathurus who was her partner in the kingdom. (Pausan. in Attic. p. 7, 8. Porphyr. in Grac. Euseb. p. 225.)

3892 AM, 4602 JP, 112 BC

3833. At age 16, Alexander Jamnaeus was born to Hyrcanus by his wife Alexandra. When Herod heard of Caesar's victory at Actium, he killed Alexander when he was over 80 years old. (Josephus l. 13. c. 9.) From this we gather that this Alexandra who is also called Salina, by the ecclesiastical writers (See note on 3862 AM <<3485>>) was not the same with that Salome, the wife of Aristobulus whom the Greeks called Alexandra. After the death of her husband, she made Alexander Jamnaeus who was 22 years old, king in his place. Josephus states that he reigned 27 years and lived 49 years. (Joseph. l. 13. c. 20.)

3834. Antiochus' Cyzicenus fought with Grypus and won. He captured Tryphena, Gryphus' wife who a little before had killed her sister and his wife. He did the same to her and sacrificed her to the ghost of his wife. (Justin. l. 39. c. 3.) He chased his brother also from his kingdom and reigned over the Syrians in his place. (Appian. Syriac. p. 132.) After this defeat, Grypus withdrew to Aspendum and from there, he assumed the surname of Aspendius. Cizicenus started to reign in the 1st year of the 167th Olympiad. (Porphyr. in Grac. Euseb. p. 227.)

3893 AM, 4603 JP, 111 BC

3835. In the 2nd year of the same Olympiad, Antiochus Grypus returned from Aspendum and regained Syria but Cyzicenus held Coelosyira. Hence the kingdom was shared between them. (Porphyr. in Grac. Euseb. p. 227.)

3836. As soon as Antiochus Cyzicenus had taken over the kingdom, he gave himself up to revellings and luxury and conduct all together unseemly for kings. He was very fond of acting and stage players and all sorts of jugglers. He learned their arts very well. He applied himself also to playing with puppets. His main delight was making the images of living creatures of a size of 7 to 8 feet and he covered them over with gold and silver. He made them move by themselves with various machines. Moreover, he was very fond of hunting. He would often steal away secretly by night with a servant or two to hunt boars, lions and leopards. Many times he risked his life by his rash encounters with wild beasts. (Diod. Sic. l. 35. in Excerpt. Valesii, p. 385.) Antiochus Grypus also engaged in luxurious living as described by Athenaeus (l. 5. c. 9. & l. 12. c. 19.) as taken from the 28th book of Posidonius of Apamea's histories.

3894 AM, 4604 JP, 110 BC

3837. The war between those two brothers weakened both of them and proved a great advantage to John Hyrcanus. By this means he secured the incomes and revenues of Judea and had stored up this money for future use. He saw what pitiful havock Cyzicenus made in his brother's country and how Grypus received no supplies from Egypt to help him. He and his brother drained their resources fighting one another. In time, John stopped worrying about either of them. (Joseph. l. 13. c. 17.)

3838. Thereupon he marched with his army against the Samaritans who were under the dominion of the kings of Syria. They had attacked the Marisieni who they subdued and were Idumeans. These were under the Jews before and were farmers to the Jews and in league with them. He besieged Samaria which was a well fortified city with a trench and double wall 10 miles long. He left his sons, Antigonus and Aristobulus to manage the seige. They maintained the seige so well that famine raged within Samaria. They were driven to such extremity that they were forced to feed upon such things as were not proper food for men. At the last, they begged help from Antiochus Cyzicenus. (Joseph. l. 13. c. 18.)

3895 AM, 4605 JP, 109 BC

3839. Cyzicenus came as fast as he could to relieve the Samaritans. He was routed by Aristobulus' soldiers and the two brothers pursued him closely as far as Scythopolis and he barely escaped. On that very day it is reported that Hyrcanus the high priest, as he was offering incense alone in the temple, heard a voice which told him of the recent late victory which his sons had over Antiochus. After they had beaten Antiochus, they returned back to Samaria and forced the Samaritans to retreat within their walls. So they were constrained once more to beg for help from Antiochus. (Joseph. l. 13. c. 18.)

3840. Antiochus Cyzicenus had about 6000 soldiers which Ptolemy Lathurus had sent him in spite of his mother Cleopatra. She had not yet deposed of him. These wandered up and down Hyrcanus' dominions and he plundered with his Egyptians wherever he went. He did not dare fight with John who was far too strong for him. He hoped by his pillaging of the country, he would draw off Hyrcanus from the siege of Samaria. After he had lost many of his men by an ambush which the enemy had laid, he marched away to Tripolis. He committed the war with the Jews to two of his commanders, Callimander and Epicrates. Callimander fought with the enemy with greater resolution than discretion. His troops were routed and he was killed. Epicrates betrayed Scythopolis and some other towns to the Jews after having been well paid for the task.

All this was of no help to the Samaritans. After Hyrcanus had spent a full year besieging Samaria, he was not content with the bare surrender of the city but levelled it to the very ground. (Joseph. l. 13. c. 18.)

3841. The Seleucians, who lived near Antioch in Syria had obtained a liberty of living after their own laws. They started their epoch from that time. (Fasti Siculi. anno 4th Olympiad 167)

3896 AM, 4606 JP, 108 BC

3842. Hyrcanus was of the sect of the Pharisees and was a disciple and favoured them. He invited some of the most eminent among them to a feast. He took exception with Eleazer, who falsely charged him that when his mother was taken prisoner in the time of Antiochus Epiphanes, she was forced to become an harlot. Since the scandal was not so deeply resented by the rest of the company as he expected it should have been, he grew enraged against the whole sect of the Pharisees. By the instigation of Jonathan a Sadducee, he deserted the Pharisees and became a Sadducee. Now, the Pharisees commended to the people many traditions which they received from their ancestors by hand and which were not found written among Moses' laws. Therefore, the Sadducees said these customs were not binding and only what was found in Moses' law was legally valid. From this action there was a great dispute between them both. The rich sided with the Sadducees while the Pharisees appealed to the common people. Therefore Hyrcanus would have punished some of the Pharisees, who were zealous for their laws even though Hyrcanus had abrogated them. Hence there arose a rebellion among them. Although at that time he soon settled it, yet he and his sons by this action were hated by the common people. (Joseph. l. 13. c. 18.)

3843. John Hyrcanus died after serving as high priest for 29 years according as Eusebius stated from Josephus. (l. 8.) Demonstrat. Evangelic. c. 2. and Jerome translating him into Latin, repeats it in his commentaries on Daniel 9. Although in our books, and in the old translation of Ruffinus, Josephus states this was 33 years, (as in l. 1. Belli. c. 3.) sometimes 31 years. (as in Antiq. l. 13. c. 18. & l. 20. c. 8.) His father Simon died in the 177th year of the kingdom of the Greeks in the 11th month, Sabat, /APC 1Ma 16:14 about February 4579 JP. His wife Alexandra, died about November 4644 JP. There is almost 65 years and 9 months difference. So that subtracting the 37 years which Josephus assigns to the reign of his sons and his wife, there remained only 28 years, 9 months for Hyrcanus. Some of the modern men are of opinion but with no good reason, that John was the writer of the first book of the Maccabees. They say that these words in the end of the book were added by somebody else.

``Concerning the other things of John, both of his wars, and his noble acts, in which he behaved himself manfully, and of his building the walls, (viz. of Jerusalem, which were demolished by command of Antiochus Sidetes) and of other of his deeds, Behold they are written in the chronicles of his priesthood from the time he was made high priest after his father."

3844. Probably, in the 4th book of the Maccabees which Sixtus Senensis in the end of the first book of his Bibliotheca Sanctae states which he saw translated from the Hebrew into Greek in a manuscript at Lyons, in Sontes Pagninus' library among the Predicants. It began like this:

``And after Simon was slain, John his son was made high priest in his place."

3845. From that book it is supposed that Josephus took his information. He tells of three things which Hyrcanus held at the same time, the kingship over the Jews, the high priesthood and prophetic office. For he tells us that because he often spoke with God, he obtained so good an insight into the future that much earlier he foretold the short time which his two oldest sons should have in the kingdom which their father left them. (Josephus, l. Bells. 2. c. 3. & l. 13. Antiq. c. 18.)

3846. Concerning the tower built by John, which Herod later called Antonius' Tower, and where he placed the robe and the rest of the high priest's ornaments, Josephus states: (Antiq. l. 20. c. 6.)

``Hyrcanus was the first high priest by that name. He built a tower near the temple and lived in it most of his time. Since he kept in his own custody the high priest's robe, which nobody else used but himself, he took it off in that place when he put on his ordinary clothes. This custom was observed by his sons also and their posterity."

3847. After Hyrcanus died, the stones which were set in the high priest's breast plate and the onyx stone upon his right shoulder grew dim and lost their lustre. The light from these stones showed God's approval of the conduct of the Jews. Josephus stated this showed God's displeasure with them for transgressing his laws. (Antiq. l. 3. c. 9.) This was 200 years before he began to write his books concerning the Jewish history. At the end of those books, he stated he completed them in the 13th year of Domitian's reign, 4807 JP.

3848. Judas, the oldest son of Hyrcanus was otherwise called Aristobulus and surnamed Philellen from his familiarity and commerce with the Greeks. He succeeded his father in the government and the high priesthood but he held them for only a year. He was the first of anyone who after the return from the Babylonian captivity to place the crown on his head and changed the state to a monarchy. (Joseph. l. 1. Belli. c. 3. Antiq. l. 13. c. 16. & l. 20. c. 8.) However, Strabo wrote that his brother and successor Alexander, was the first that made himself king. (l. 16. p. 762.) He likely disregarded Aristobulus since he held office for so short a time.

3849. Aristobulus promoted his second brother Antigonus whom he liked far more than the rest, to be a partner in the kingdom. He committed the other three to be bound in prison. He also cast his mother into prison who quarrelled with him for the government because Hyrcanus had left her over the entire government. He rose to heights of cruelty when he starved her to death in the prison. (Joseph. l. 1. Bel. c. 3. & Antiq. l. 13. c. 19.)

3850. Cleopatra in Egypt was greatly troubled that her son Ptolemy Lathurus was joined with her in the government of the kingdom and she stirred up the people against him. (Justin, l. 39. c. 4.) She selected from among her eunuchs those whom she trusted and brought them into the public assembly pitifully cut and slashed. She charged Ptolemy as if he had secretly hired men to ambush her and disfigure her eunuchs. The Alexandrians were so enraged at that spectacle that they would have killed him. Since he had secretly sailed away out of danger, they greeted Alexander as king, who had returned from Cyprus, not very long after this event happened. (Pausan. in Attic. p. 8.)

3851. Before he was banished from the kingdom, his mother Cleopatra had taken from him his wife Selene. The indignity was the greater in that he had two sons by her. (Justin. l. 39. c. 4.) As for Alexander, who was called in by his mother and made king of Egypt in his brother's place, at

that time he was in the 8th year of his reign in Cyprus and his mother was in the 11th year of her reign in Egypt. (Porphyr. in Grac. Euseb. Scaliger, p. 225.) Athenaeus (l. 12. c. 27.) notes how that Alexander grew as fat and swag bellied as his father, Physcon. He mentions this passage concerning him, from Posidonius Apamenus in the 47th book of his histories.

``The king of Egypt was not popular with the common people. He was blinded with the insinuations and flatteries of his friends and living in continual luxury. He could not walk a step unless he was supported by two men. In the dancing which was the custom at the feasts, he would leap bare-foot from the higher beds and move his body in dancing as nimbly and actively as the best."

3898b AM, 4608 JP, 106 BC

3852. Aristobulus marched with an army into Itura and added it to Judea. He forced the inhabitants under penalty of banishment, to be circumcised and keep the other Jewish ceremonies. Strabo affirms this in these words from Timagenes the historian.

``He (Aristobulus) was an upright man and one who furthered the Jews' interest very much. He enlarged their territories and annexed part of Itura to them and secured it by the covenant of circumcision." (Joseph. l. 13. c. 19.)

3899a AM, 4608 JP, 106 BC

3853. Antigonus returned from the wars in triumph at the time the Jews held their solemn feast of tabernacles. It happened, that king Aristobulus fell sick and stayed in his bed in the tower which was later called Antonius' tower. However, his brother Antigonus, intended to be present at the holy solemnities and went up to the temple very gloriously attired. The main purpose of his going there was to pray for the sick king's recovery. Aristobulus was told by some wicked persons, who meant no good to Antigonus that he should beware of his brother who had a plot against him. He placed some of his guard in a dark vault underground near the tower and ordered them that if his brother came unarmed no one should touch him. Otherwise, they should attack and kill him. He sent secretly to him a man who told him he should not come armed. However, Salome the queen and the rest of Antigonus' friends persuaded the messenger to tell him just the opposite. The king wanted to see him dressed in his military attire. Judas, one of the sect of the Essenes, was a famous person for telling the future. He had foretold that Antigonus would die that very day in Straton's tower. He did not know that there was any other Straton's tower besides that which was later called the Cesarean tower and about 75 miles from Jerusalem. Therefore when he saw Antigonus going up to the temple that day, he wished he might die immediately. He feared lest he might be proved a false prophet and ruin his reputation. Shortly after this, Judas heard that Antigonus was killed in that underground place which was called by the same name of Straton's tower as was that other Cesarean tower on the sea coast. (Joseph. Belli. l. 1. c. 3. & Antiq. l. 13. c. 19.)

3854. Aristobulus' sickness grew worse and worse from the remorse from his horrid murder of his brother. At last his pains were so violent, that he vomited blood. As one of his servants was carrying forth the blood to empty it, it happened that his foot slipped and he spilt Aristobulus' blood on the very same place which was stained with Antigonus' blood. Aristobulus was told of the accident and acknowledged the just judgment of God by it. He immediately gave up the

ghost in extreme anguish of body and soul. (Joseph. Antiq. l. 13. c. 19.)

3855. After Aristobulus died, his wife Salome, whom the Greeks call Alexandra, released his brothers whom he had kept prisoners for a long while. She made Alexander Jannaeus the king since he was the oldest and most modest of them. As soon as he had the kingdom, he killed one of his brothers when he discovered he was plotting against him. He acted quite civilly toward the others and was content to live a retired life and at ease. (Joseph. l. 13. c. 20.) He was called Absolom and was taken prisoner at Jerusalem by Pompey 42 years later. (Joseph. Antiq. l. 14. c. 8.)

3899b AM, 4609 JP, 105 BC

3856. Alexander Jannaeus ordered the affairs of the kingdom in such a way as seemed most proper to him. He marched with an army against Ptolemais and defeated them in a battle. He forced the enemy to retreat within the walls and then he besieged them and made his batteries. At the same time, the two brothers Philometor or Grypus and Cyzicenus in Syria were so weakened by their battles between themselves, they took no notice of the problems of Ptolemais. Zoilus, a tyrant, saw the dissentions between the two brothers and used the opportunity to seize Straton's tower and Dora. He helped the besieged but not very much. Ptolemy Lathuras who was thrown out of the kingdom of Egypt by his mother Cleopatra, took over Cyprus. The men of Ptolemais sent ambassadors to him asking that he would come and rescue them from the danger they were in by Alexander. They promised that as soon as he entered into Syria, he would have the men of Gazaea, Ptolemais, Zoilus, Sidon and many others on his side to help. He was encouraged by their good promises and he prepared for the voyage. (Joseph. Antiq. l. 14. c. 8.)

3857. In the meantime Demenaetus, a popular and eminent authority persuaded the men of Ptolemais to alter their resolutions. He told them that they had better take the fortunes of war with the Jews where they might win than to submit to certain bondage by calling in a king over them. Moreover, thereby not only undergo the brunt of the present war, but also they were to expect another from Egypt. Cleopatra would not sit still and allow Ptolemy to gather forces from the adjacent parts but would quickly march with a strong force to hinder his work. For the queen endeavoured to drive him out of Cyprus also. (Joseph. Antiq. l. 14. c. 8.) His conjecture proved true. After Cleopatra had banished her son, she was not content. She persecuted him up and down with war and not only chased him out of Cyprus but killed the general of her own army when he let him escape after he had taken him prisoner. Justin said, if we can believe him, that Ptolemy did not leave the island not because he thought himself equal to her in power but because he was ashamed to fight against his mother. (Justin l. 39. c. 4.)

3858. Although Ptolemy had heard on the way, that the people of Ptolemais had changed their minds, yet he sailed on to Sycaminum. He landed his forces there which consisted of about 30,000 cavalry and foot soldiers. From there he marched to Ptolemais with all his forces and camped there. When he saw the Ptolemaians would not allow his delegates into the town nor hear them so much as speak, he was all the more perplexed. After that, Zoilus and the Gazaeans were come to him and desired his assistance against the Jews. Alexander who pillaged their country after he raised the siege of Ptolemais for fear of Ptolemy. (Joseph. Antiq. l. 13. c. 20.)

3900a AM, 4609 JP, 105 BC

3859. After Alexander Jannaeus had led his army home, he began to play tricks. He made a secret alliance with Cleopatra against Ptolemy but in public proclaimed him to be his friend and ally. He promised him 400 talents of silver if he for his sake would remove Zoilus the tyrant and give his country to the Jews. Ptolemy very willingly struck up the bargain with him but when he saw later how Alexander negotiated secretly with his mother Cleopatra, he broke the league which he had made with him. (Joseph. Antiq. l. 13. c. 20.)

3860. When the senate had given permission to Marius, who was on an expedition against the Cimbrians, to request supplies from the countries beyond the seas, he wrote to Nicomedes, the king of Bithynia for help. Nicomedes replied that the Bithynians were mainly carried away and kept as slaves by the custom gatherers in various places. Thereupon the senate issued a decree prohibiting any free man of the allies of the people of Rome to serve as slaves in any province. In addition they sent orders to the governors of the provinces to set them at liberty where any such were forced to work. (Diod. Sic. l. 38. in Bibliotheca, Photii. cod. 244.)

3900b AM, 4610 JP, 104 BC

3861. This decree of the senate was duly and strictly observed as soon as it was issued. Later it was neglected by Licinius Nerva, the praetor of Sicily and this caused the second slave war in Sicily. The rebels made Salvius, a soothsayer and a minstrel, their king, whom they called Tryphon later. (Id. ib. cum Dion. in Excerptis Valesii. p. 633, 634.)

3862. When C. Marius and C. Flaccus or rather Flavius were consuls, about 3 o'clock in the afternoon, there was an eclipse of the sun. (Jul. Obsequens, de prodigiis.) This was almost a total eclipse of the sun and the astronomical calculation shows that this happened on July 19th 4610 JP.

3863. When Askelon became a free state, they computed time from this time as has been noted in the Cicilian Chronicles at the 169th Olympiad. Eusebius' chronicle agrees and says that the 380th year of their epoch was the 2nd year of Ptobus the Emperor. This happened in 4990 JP.

3864. Ptolemy Lathurus left his commanders with a brigade of his army to besiege Ptolemais which shut its gates against him. They finally took the city. Meanwhile, he marched away with the remainder of his forces against Judea to pillage and subdue it. Alexander Jannaeus received news of his coming and his actions. He gathered about 50,000 (some writers rather think 80,000) men and marched to meet him. Ptolemy attacked by surprise Asochis, a city of Galilee, on the sabbath and took it. He carried away with him about 10,000 prisoners besides much plunder. Next he attacked Zephoris which was close to Asochis. When he had lost many men before the place, he withdrew to fight with Alexander Jannaeus whom he met at the Jordan River opposite Asophos. Alexander had 8000 men who fought in the vanguard carrying shields of brass. He called these men, Hecatontomachi. These faced Ptolemy's vanguard who also used shields of brass. They were pushed back by the first charge of the enemy but in the end, they were pursued by Philostephanus who was a skilled military man. They crossed over the river to the place where the Jews were camped. The battle waged and no side was the victor. Finally, Ptolemy's soldiers routed the Jews and in the pursuit they killed so many that their arms were wearied and the edge of their swords became dull. It is said that 30,000, (or as Timagenes has computed in his writings 50,000) Jews died in that battle. The rest were either taken prisoner or escaped. After the victory Ptolemy roved all that day about the country. At evening he retired

into some of the villages belonging to the Jews. When he saw they were crowded with women and children, he commanded his soldiers to attack and kill indiscriminately. They had chopped them in pieces to put them into scalding cauldrons. They did this so that those who had escaped, might believe that the enemy ate human flesh. By this they would become more dreadful and formidable to the onlookers. This act of cruelty is recorded by Strabo and Nicholaus Damascenus in their histories. (Joseph. l. 13. c. 20, 21.)

3901 AM, 4611 JP, 103 BC

3865. Cleopatra, the queen of Egypt, saw her son Lathurus increasing in power daily. He subdued the city of the Gazeans and he plundered the Jews at will. She did not consider it wise to let him go on as he did especially when he did these deeds so close to Egypt and yearned for the kingdom. Therefore to check him, she immediately raised land and naval forces and entrusted them to Chelcias and Ananias. These were both Jews and sons of that Onias who built the temple in the region of Alexandria. (Joseph. l. 13. c. 18. & 21.) For that the queen did all things by the advice of those two favourites. Josephus confirmed this by this testimony taken from of the history of Strabo the Cappadocian:

``Most of those who first entered Cyprus with us and of those also who were sent there later by Cleopatra defected to Ptolemy Lathurus. Only those Jews who were on Onias' side remained loyal. In that regard, their country men Chelcias and Ananias, were held in high esteem by the queen."

3866. Cleopatra, deposited a considerable portion of her wealth in the island Cos where also she left her grandchildren and her last will and testament. Cos was a small island close to Egypt and not the island by the same name in the Aegean Sea. She ordered Ptolemy, Alexander's son, to arrive at Phoenicia with a large fleet. After the country had revolted and flocked to her, she came to Ptolemais. She was denied entrance and she resolved to take it by storm. In the meanwhile, it happened that Chelcias one of her chief commanders died, as he was pursuing Lathurus in Coelosyria. Lathurus had left Syria and hurried to get into Egypt because he thought that the garrisons would be all drained by Cleopatra. Hence he dreamed he could take them by surprise but he was wrong. (Joseph. l. 13. c. 21.)

3867. The Egestan and Lilybetane fugitives in Sicily appointed Athenio, a Cilician shepherd as their king. He pretended that the gods by the stars had told him that he should be king of all Sicily. Therefore it behoved him to favour the country and to spare its cattle and fruits as if they were his own. However, as soon as Tryphon sent for him, he submitted himself to Tryphon as king and was content with being general over the army under Tryphon. (Diod. Sic. l. 36. ut supr. cf. Cicero, in Verro l. 2. with Florus, l. 3. Histor. c. 19. & Dion. in Excerpt. Valesii, p. 637.)

3902 AM, 4612 JP, 102 BC

3868. Cleopatra heard that her son, Lathurus had attempted and failed to take over Egypt. She sent a brigade of her army there and chased him clean out of the country. After he was again driven from Egypt, he spent the following winter at Gaza. (Joseph. l. 13. c. 21.)

3869. In the meantime Cleopatra captured Ptolemais with its garrisons. Alexander Jannaeus came to her with presents in his hands. She entertained him in such manner as was befitting for

one that had been oppressed by Lathurus and had no other refuge to go to. Certain of the queen's favourites tried to persuade her to seize that country also and not to allow such a number of good Jews to be at the command of one single person. Ananias advised her the contrary and told her that it would be most unjust for her to strip a man of his fortunes who was her fellow warrior and the kinsman of Ananias. If she did so, she would in a very short time lose the affections of the whole country of the Jews. Cleopatra followed his counsel and at that time she did no harm to him and shortly after this, she renewed their former league at Scythopolis a city of Coelosyria. (Joseph. l. 13. c. 21.)

3870. When Alexander Jannaeus was now free of any danger from Ptolemy Lathurus, he undertook an expedition into Coelosyria and besieged Gadara. (Joseph. l. 13. c. 21.)

3871. L. Licinius Lucullus was sent by the senate against the slaves that had revolted. He came into Sicily with an army of 17,000 men consisting of Italians, Bithynians, Thessalonians, Acarnans and Lucans. Athenio the Silician marched out to meet him with 40,000 men. He lost 20,000 of his men. Although he was badly wounded, he escaped by hiding among the dead carcases, (Diod. Sic. l. 36.)

3872. The Jews and the Arabians raided Syria by land and the Cilicians started a war at sea by their piracy which the Romans waged in Cilicia by Antonius. (Prolog. l. 39. Trogi.) Marcus Antonius, the orator and grandfather of M. Antonius who held the triumph, was then the praetor. He was sent to that war instead of the consul and stayed at Athens many days because of poor sailing weather. He heard Mnesarchus, Carneades and Menedemus who were three most learned men disputing there, as he did later of Metrodorus Scepsius in Asia. When he came into the province with the help of the Byzantians, he fought with the pirates with good success. However, in the battle, he lost M. Gratidius, his admiral. (Cicero in l. 1. & 2. de Oratore, & in Bruto. Livy l. 68. Corn. Tacit. l. 12.) We now mention the passage of Julius Obsequens about the consulship of C. Marcus and Q. Luctarius. The pirates in Sicily (sic. Cilicia) were defeated by the Romans. In another passage in l. 68. of Livy's Epitome it said that Antonius the praetor in Sicily (it must be read Cilicia, as in the former citation) chased the pirates at sea. By this action he held a triumph according to Pighius in the third tome of his Annals at about the end of the 661st year of Rome.

3873. The fourth Calippic period begins.

3874. Alexander Jannaeus took Gadara after he had spent 10 months besieging it. (Joseph. l. 13. c. 21.)

3875. When Marius and Catusus were consuls, Archias the poet of Antiochs, came to Rome. He later described the Mithridatic war in Greek verse and many of whose epigrams are still extant in the Greek anthology. He was mainly responsible for teaching Cicero. (Cicero, pro Archia, Poeta.)

3876. Although C. Marius was ready to fight the Cimbrians in Gaul, he delayed the battle. He pretended that by the advice of certain oracles, he only delayed for a convenient time and place for a victory. He carried around with him on a litter, Martha, a Syrian woman who was reported to have skill in prophesying. He held her in great reverence and never sacrificed without her approval. She had formerly been with the senate to entreat of those matters and foretell what

should happen. However, the senate ignored her and would not give her an hearing. (Plutarch in Marius.)

3877. About the same time, Battaces or Batabaces, a priest of the great Mother Idaeus, came to Rome from Pessinunt in Phrygia. He came into the senate and told them that he was ordered there by his goddess with tidings of a great victory which should happen to the people of Rome and the fame they should get in a war. He added that the religious rites of the goddess were profaned and therefore public expiation ought to be made for them at Rome. He also brought along with him a garment and other ornaments of the body that were new and were never seen by any Roman before that time. He brought also a golden crown of an unusual size and a long robe interwoven with flowers and gilded. It was all very glorious and royal looking. After he had made a speech to the people from the orator's speaking desk and persuaded them to receive his superstitious worship, he was entertained at the public places of receipt for strangers. He was prohibited by Aulus Pompeius, the tribune of the people, to bring his crown with him. The other tribune brought him to the court and questioned him concerning the expiation of the temple. He returned a very superstitious answer. After Pompeius had called him an impostor and driven him from the court, he dissolved the assembly and went home. He suddenly became sick with a violent fever so that soon after this he became speechless and was most grievously tormented with a swollen throat. On the 3rd day (or as others, the 7th day) he died. All this, some interpreted to have happened to him by a divine providence for the indignant manner in which he treated the priest and the goddess. For the Romans were naturally inclined to superstitions. Therefore, Battaces in his holy dress was treated so magnificently by the men and women. When he left Rome, he was accompanied out of town with such great pomp. (Id. ibid. & Diod. Sic. l. 36. in Photii Bibliotheca, cod. 244.)

3878. A servant belonging to Servilius Caepio made himself an eunuch for the worship of Mother Idaeus. He was transported overseas and never returned back again to Rome. (Julius Obsequens ut supra.)

3903a AM, 4612 JP, 102 BC

3879. Alexander Jannaeus captured Amathus which was the best fortified citadel of any near Jordan. Theodorus, the son of Zenon, had stored whatever he had of value there. When Theodorus suddenly attacked Alexander, he recovered what he had lost and pillaged Alexander's wagons and killed 10,000 Jews. As soon as Alexander had recovered from this loss, he attacked the countries along that sea coast and captured Raphta and Anthedon which Herod later named Agrippias. (Joseph. Belli. l. 1. c. 3. Antiq. l. 13. c. 21.)

3903b AM, 4613 JP, 101 BC

3880. Manius Aquilius, the colleague of C. Marius in his 5th consulship, was sent as general against Athenio the Cilician. After Tryphon's death, he was made king of the renegades in Sicily. He behaved himself gallantly in the service and he won a most famous victory over the rebels. He fought with King Athenio personally and finally overcame him. When the soldiers strove among themselves whose prisoner he should be, Athenio was torn in pieces by them in the strife. (Diod. Sic. l. 36. Forus. l. 3. c. 19.)

3881. Ptolemy Lathurus left Gaza and returned again to Cyprus and his mother Cleopatra

returned to Egypt. (Joseph. l. 13. c. 21.) Her harsh treatment of Lathurus frightened her young son Alexander so much that it caused him to leave Cyprus. He preferred a secure and safe life to the hazards of a kingdom. Therefore Cleopatra feared lest her oldest son Lathurus get Antiochus Cyzineus' help in recovering Egypt. She sent supplies to Antiochus Grypus and sent unto him also Selene, Lathurus' wife, to be married to the enemy of her former husband. She had her ambassadors recall her son Alexander to the kingdom. (Justin. l. 39. c. 4.) This was the cause of their civil wars which arose between the kings of Syria which Livy tells us of. (l. 68.)

3904a AM, 4613 JP, 101 BC

3882. Julius Obsequens notes in his little book, de prodigiis, that the fugitives in Sicily were all killed in various battles at the time when C. Marius and Lucius Valerius were consuls. Aquilius the proconsul pursued the remaining 10,000 fugitives until he had subdued them all. Thus the second war of the slaves was ended after it had lasted almost 4 years. (Diod. Sic. l. 36.) In these wars, Athenaeus stated that 10,000 slaves were killed. (l. 6. c. 7.)

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3904b AM, 4614 JP, 100 BC

3883. C. Marius became consul for the 6th time mainly through the help of L. Apuleius Saturninus, the tribune of the people. He banished Q. Metellus Numidrus, who went to Rhodes and devoted himself to the study of philosophy. He had the time to read authors and hear the discourses of the most eminent scholars. (Cicero in Pison. & pro Sextio. Livy l. 69. Plutarch. in Mario. Appian. Belli. Civil. l. 1. p. 367, 369.)

3884. Ambassadors came to Rome from Mithridates with a good sum of money and hoped to bribe the senate. Saturninus, tribune of the people, was a sworn enemy to the whole order of senators and noticed their arrival. He thought he had the senate under control and berated the embassy with reproaches. The ambassadors called him into question for this and so muzzled him by the instigation of the senators, who welcomed the embassy and promised them their help. Saturninus was in great danger of capital punishment for violating the rights of the ambassadors whose privileges the Romans always held in a most religious esteem. However, the people rescued him from this danger and made him tribune of the people again. (Diod. Sic. Legat. 34.) However, this action caused a new rebellion and he was killed in it. This was the very year when C. Marius, (now the 16th) and Valerius Flaccus were consuls. (Cicero in 8 Philippica, & pro Rabirio. Appian. belli. Civil. l. 1. p. 369, 360. Oros. l. 5. c. 17.)

3906 AM, 4616 JP, 98 BC

3885. In every assembly, for two whole years, the matter of ending the banishment of Q. Metellus was debated. Q. Metellus' son crossed the forum with his beard and hair overgrown and in a dirty garment. With tears in his eyes, he prostrated himself before the citizens and begged them to recall his father home again. The people would not raise the hopes of Q. Metellus by doing anything on his behalf which was contrary to law. However, from compassion for the young man and the earnestness of his pleas, they recalled Q. Metellus from his banishment and gave to his son the surname of Pius, for his outstanding affection and care he had to his father. (Diod. Sic. in Excerpt. Valesi, p. 390.) Yet Aurelius Victor, in his book de viris Illustribus, c. 62. wrote that his father, Q. Metellus was banished to Smyrna and recalled home by the Calidian law. The letters of recall were brought to him as he sat in the theatre. Although he saw the letters, he would not even read them until the show was over.

3886. C. Marius could not face Metellus after he returned home and he sailed to Cappadocia and Galatia. He pretended he wanted to worship the great Mother Idaea. His real plan was to start a new war. To accomplish this he thought it good to egg Mithridates on. He was received with all civility and respect and at that time Mithridates was obviously busy preparing for war. He said this to the king:

``Either endeavour, O king, to put yourself into such a state that you may be too hard for the Romans or else quietly submit to their commands."

3887. This saying amazed the king. He had heard of his name, but never until now of the freeness of the Roman tongue to speak what it pleased. (Plutarch in Mario.)

3888. Alexander Jannaeus was enraged against the Gazaeans because they had called in Ptolemy Lathurus to help them against him. He attacked their city and wasted the country. In the meantime Apollodorus, commander of the Gazaeans, with 2000 mercenaries and 10,000 whom he armed from the townsmen, sallied forth by night into the Jew's camp. In the night battle, the Gazaeans had the better of it and the Jews thought that Ptolemy had come to their relief. As soon as it was daybreak when the truth of the matter appeared, the Jews rallied forth in a body and attacked the townsmen with all their might. They killed about 1000 of them. In spite of all this and though their supplies grew scarce, they would not surrender to the Jews. They were ready to undergo any hardship rather than submit to the enemy. Aretas, the king of the Arabians, raised their spirits for a while, by saying he would help them which he did not do. (Joseph. l. 13. c. 21.)

3907 AM, 4617 JP, 97 BC

3889. Lysimachus envied the great favour his brother Apollodotus had among the Gazaeans and killed him. He then gathered a band of soldiers and delivered the city to Alexander Jannaeus. At first he marched in very calmly but shortly after he turned loose the soldiers to attack the townsmen and to kill without restraint. The Gazeans were slaughtered in every street. However, they did not die unrevenged but struggled with their assailants and killed an equal number of Jews. Others retired to their houses and set them on fire to prevent the enemy from plundering them. Others killed their wives and their children with their own hands so that they might not be led away into captivity. The 500 senators retired to Apollo's temple for it happened that at that very time that the enemy was let into the city, a senate was held there. However, Alexander cut the throats of them all. After he had destroyed the city, he returned back to Jerusalem about a year after he started his siege of Gaza. (Joseph. l. 13. c. 21.)

3890. At the same time, Antiochus Grypus was killed through the treachery of Heracleon. He lived 45 years and reigned 29, (Joseph. l. 13. c. 21.) or rather 26, as it is read in Porphyrius' fragment. He reigned 11 of those 26 years alone, the other 15 years in joint partnership with Cyzicenus. He died in the 4th year of the 180th Olympiad. (in Grac. Euseb. Salig. p. 227.) Grypus was survived by 5 sons, the first named Seleucus, whom Josephus said succeeded his father. Antiochus and Philip were the second and third and were twins by Tryphena, daughter to Ptolemy Physcon, king of Egypt. Demetrius Eucarus was the 4th and Dionysius the 5th.

3908 AM, 4618 JP, 96 BC

3891. The son, Pharnaces was born to Mithridates Eupator, the king of Pontus and he lived 50 years. (Appian. in Mithridatic. p. 254.)

3892. When Cn. Domitius and C. Cassius were consuls, Ptolemy died who was the king of the Cyrenians, Physcon's son by a courtesan. He left the people of Rome as his heir. (Livy l. 70. Jul. Obsequens de prodigiis, Cassiodorus in Chronica.) The cities of that kingdom were enfranchised by a decree of the senate, according to Livy. Although Plutarch in Lucullo stated that the Cyrenaeans soon after were miserably harassed with continual rebellions and wars.

3909 AM, 4619 JP, 95 BC

3893. Anna the prophetess, daughter of Phanuel, of the tribe of Asher was married and lived with her husband 7 years from her virginity. Lu 2:36,37

3894. Tigranis, son of Tigranes who was turned over to the Parthians as a hostage, was restored by them to his father's kingdom of Armenia when they received 70 portions of his land of his country as a gratuity. (Strabo. l. 11, 532. Justin, l. 38. c. 3. Appian. in Syriac. p. 118.) This is deduced from the 25th year of his reign and mention will be made later from Plutarch's Lucullus, in the year 3934 AM.

3910a AM, 4619 JP, 95 BC

3895. Q. Mutius Scaevola was sent as the proconsul into Asia and selected his most intimate friend, P. Rutilius Rufus, for his associate. (Pomponius in D. de. orig. Juris, erroneously states he was the proconsul of Asia) He relied on his advice and counsel in managing the affairs of the province and making laws. He also had a great hand in restraining the injuries and exactions of the tax collectors who extremely oppressed that province. As often as anyone who had been wronged by those tax collectors, brought their cause to him, he condemned them no matter who they were, by upright judges. The condemned were turned over to the persons whom they had injured to be confined to prison by them. Moreover, he paid his own expenses and the expenses of his retinue from his own wealth. He soon won the hearts of all in the province toward the people of Rome. (Cicero. l. 2. de oratorc. Diod. Sic. in Excerptis Valesii, p. 393, 394.)

3910b AM, 4620 JP, 94 BC

3896. Seleucus, son of Antiochus Grypus, assembled a considerable force and marched against his uncle Antiochus Cyzicenus. Cyzicenus came with his army from Antioch and fought with him but was defeated. His horse ran away with him into the enemy's camp. When he saw no possibility of escape, he killed himself. He had reigned 18 years. When Seleucus had won the kingdom he retired to Antioch. (Porphyr. in Grac. Euseb. p. 227.) Josephus relates that Cyzicenus was taken prisoner in the fight by Seleucus and afterward killed. (l. 13. c. 21.) However Trogus stated that he died in the battle which was fought between him and Grypus' sons. (l. 40. Prolog.)

3897. When Cn. Domitius, and C. Coelius were consuls, the senate decreed that all persons were prohibited to lend money to the Cretians. (Ascon. Pedianus in argument. orat. pro C. Cornelio.) See note on 3935 AM. (from Dion.)

3898. Q. Mutius Scaevola resigned the government of Asia after nine months for fear he should be an expense to the treasury. (Cicero ad Atticum, l. 5. epist. 17, cum Asconio Pediano in orat. Cicer. contra L. Pisonem.) While he held his office in Asia, he managed it so uprightly and justly that after that time the senate by their decree held up Scaevola's administration as a model and form to be imitated by all those who should succeed him in that province. (Voler. Maxim. l. 8. c. 15.) The Greeks also inserted in their calendar a festival day in honour of him, which the Asians called Mutia. (Ascon. Pedian. in 3 tiam contra Verram, & Divinationcus contra cundem) Concerning this Cicero wrote: (in Verrem 2nd.)

``Although Mithridates was master in Asia of all that province, he did not put down the rebellion. Although he was an enemy and very violent and cruel in other matters, he would not violate the honour of the man who was hallowed with the ceremonies of the gods."

3899. However, his associate Publius Rutilius Rufus, a person of high integrity who had helped in ridding Asia of unjust exactions and wrongs by the tax collectors, was called into question about receiving bribes. This was done by a factious party of the rich land owners whom he with the proconsul had punished for extracting exorbitantly in gathering rents. He was of such an entire trust and innocence that from the day that his accusers had set to accuse him about this, he did not let his beard grow nor put on unfashionable clothes nor set aside his senatorial robes. He was not intimated by his adversaries nor did he try to influence his judges. When the praetor had granted him permission to make his defense, he made a speech worthy of his position. He had such an attitude as would be fitting for every good man, whose lot it was to be burdened with troubles and who rather pitied the case of the state than his own condition. He did not speak a word which might seem to detract from the splendour of his previous years. (Livy l. 70, Ascon Pedian. in Divinations contra, Verrens. Valer. Maxim. l. 6. c. 4. Dio. in Excerpt. Valesii, p. 637. Oros. l. 5. c. 17.) M. Cicero in his first Dialogue de oratore, states this:

``Seeing that man was the very pattern of innocence, and not one person in the whole city of greater integrity or sanctimony: he did not petition the judges' favour and would not so much as allow his advocates to plead his cause with greater flourishes and embellishments than the bare account of the truth itself would permit. Some few particulars of his defence, he put over to Cotta, an eloquent man and his sister's son. Q. Mutius also pleaded some things on his behalf, after his old manner, without any flourish, plainly and clearly."

3900. And in Bruto.

``At what time, that most innocent person was called to trial, by whose judgment we know the state to have been shaken. Although there were then in the city, those two eloquent men, L. Crassus and M. Antonius, he would not have either of them for his advocate. He pleaded his own cause for himself and C. Cotta spoke a few things since he was his sister's son. Although he was a youth, yet he showed himself an orator. Q. Mutius, also spoke in court, clearly indeed and smoothly as he always did yet not with such ardour and volubility as that kind of process and the graveness of the cause required."

3901. Thus the rich land owners of Rome, by the virtue of the Gacchian laws had gotten into their hands the power of sitting in judgment. To the great grief of the city, they condemned Rutilius of bribery. There was not a man who ever lived who was more innocent than he was. (Vellei. Paterculi. l. 2.) No sooner was sentence past on him and an estimate made in money of what he stood charged in court, but he immediately parted with all that he had. By this he witnessed that he was altogether clear from the crime against him. For all he could gather did not approach the amount his accusers said he had extorted in Asia. He showed that every part of his estate was conveyed to him on just and lawful titles. C. Marius was envious of this man and hated his integrity. Rutilius did not like how matters went at Rome and could not stand Marius. Therefore he voluntarily left his country and went into Asia to live in exile at Mitylene. (Dio. ut. supr. p. 637, 638.) One of his friends tried to comfort and cheer him up in his banishment. He told him that civil wars would soon happen and then all the banished might return home. He replied:

``What wrong did I ever do to you that you should wish me a worse return home than I had going into banishment? I had rather that my country should blush at my banishment than grieve at my return home." (Seneca. in beneficiis, l. 6. c. 37.)

3902. His banishment did in no wise mar his former glory and wealth. All the cities of Asia sent their ambassadors to wait on him: Q. Mutius and whatever cities and kings had formerly been beholding to him for any courtesy, sent to him very many presents. He now had more wealth than he had before his banishment. (Valer. Maxim. l. 2. c. 10. Dio. ut sup. p. 638.)

3911 AM, 4621 JP, 93 BC

3903. Antiochus Eusebes or the Pius, the son of Antiochus Cyzicenus escaped a plot by Seleucus, his first cousin. A courtesan who fell in love with Antiochus for his beauty, helped foil the plot. However, the Syrians ascribed his escape to his piety for which he had the surname Eusebes. He went to Aradus and set a crown on his head. He started a war against Seleucus. In one battle he gave Seleucus so great a defeat, that he never was able to fight with him again and was chased from Syria. (Joseph. l. 13. c. 21. Appian. in Syriac. p. 133.)

3904. Seleucus fled to Cilicia and was received by the Mopsuestians. After a while be began to exact tribute from them. They were so offended by his taxes that they set fire to his palace and burnt both him and his friends alive. (Joseph. l. 13. c. 21.) Appian states that he was burnt alive in the public place of exercise because he behaved so violently and tyrannically. (Appian p. 132.) Eusebius in Chronic. stated that he was burnt alive by Antiochus Cyzicenus' son. However, Porphyrius wrote that after he had fled to the city and knew that the Mopsuestians planned to to burn him alive, he committed suicide. (ut supr. p. 227.)

3905. The two twins of Seleucus, Antiochus and Philip, drew up their forces against Mopsuestia and took it and levelled it even to the ground in revenge for their brother's death. This was no sooner done then Antiochus Pius, the son of Cyzicenus, attacked and defeated them. When Antiochus fled on horseback from the battle, he drowned trying to cross the Orontes River. His brother Philip (to whom Scaliger attributes a coin to belong, which did had this inscription: (ILIPPOU EUERTETOU FLLADELFU BASVIAEWSV) and Antiochus Pius began their reigns together from the 3rd year of the 171st Olympiad. Both of them had considerable forces and fought to see who would be the sole ruler of Syria. (Porphyr. ut sup. p. 227.)

3912 AM, 4622 JP, 92 BC

3906. Ptolemy Lathurus sent to Cnidus for Demetrius Eucaerus, 4th son of Antiochus Grypus and made him king of Damascus. Antiochus Pius joined his forces with his brother Philip and opposed him very valiantly for a while. (Joseph. l. 13. c. 21.) At length, Antiochus was defeated and forced to flee for refuge to the Parthians. (Porphyr. ut sup. Eusebius in Chronic.)

3913a AM, 4622 JP, 92 BC

3907. When Mithridates, the king of Pontus had seized Cappadocia, he killed the two sons of Ariarathes, the king of Cappadocia. He had died in the war against Aristonicus and had two sons by Mithridates' sister Laodice who was not the same person as his sister with the same name. Mithridates turned over the kingdom of Cappadocia to Ariarathes, his own 8 year old son, and appointed Gordius for his guardian. Nicomedes Philopator, the king of Bithynia was jealous lest after Mithradates had captured Cappadocia, he might attempt to invade Bithynia which bordered on it. He bribed a very handsome youth to say he was the 3rd son of Ariarathes and he had more than 2 sons. He was to petition the senate about restoring him to his father's kingdom. He also

sent to Rome Ariarathes' wife Laodice, Mithridates' sister, who after the death of her former husband Ariarathes, was married to Nicomedes. She was to testify that Ariarathes had three sons. As soon as Mithridates knew of this, he also with the like impudence, sent Gordius to Rome. He was to tell the senate that the youth to whom he had placed in the kingdom of Cappadocia, was descended from that Ariarathes who died in the war with Aristonicus. Ariarathes had brought supplies to the Romans and died in the service. (Justin. l. 38. c. 1, 2.)

3913b AM, 4623 JP, 91 BC

3908. The queen of the Galadeni waged war with the Parthians. Josephus wrote that Antiochus Pius, Cyzicenus' son, was called to help her. He fought gallantly but was killed in a battle. After his death, the kingdom of Syria remained in the power of the two brothers, Grypus' sons, Philip, and Demetrius Eucaerus. (Joseph. l. 13. c. 21.) However, Eusebius in Chronic. ends the reign of Seleucus' family in the two years which he attributes to Philip, Grypus' son. However, Appian in the end of his Syriacs stated that after this time Antiochus Pius was driven out of his kingdom by Tygranes. Josephus stated that Philip with his two brothers, Demetrius Eucaerus and Antiochus Dionysius waged war with the kings of Damascus and took over the kingdom of Syria. (Joseph. l. 13. c. 22, 23.) It seems more probable that when Antiochus Pius returned from the Parthians, as Porphyrius and Eusebius confirm, that he did not go against his enemies but to a sanctuary and refuge for himself. He recovered that part of Syria which Philip had usurped for 2 years. Philip, to recover that loss, fought with his two brothers, Demetrius and Antiochus and hoped to add the kingdom of Damascus to his government. These battles between the kings of Syria seem to be those which Livy had described in his 70th book. Philip claimed for himself all the remaining parts of Syria which were not in the hand of Cyzicenus' son. The Syrians were finally quite weary of the various skirmishes which Philip had, sometimes with Antiochus Pius and sometimes with his brothers over 8 years. They deserted the Seleucians and voluntarily put themselves under the command of Tigranes, king of Armenia according to Justin in the beginning of his 40th book. Appian (l. 40.) thinks that the surname of Pius, which was given to Antiochus, was given to him in derision by the Syrians because he had married Selene, who had formerly been the wife both of his father Cyzicenus and his uncle Grypus. Therefore he plainly tells us that he was by the just judgment of God, thrown out of the kingdom by Tigranes.

3909. The senate of Rome was well aware of the plans of the two Asiatic kings to steal away another man's kingdom by producing bogus heirs. They took Cappadocia away from Mithridates and to even the score, they took Paphlagonia from Nicomedes. So neither king could claim a victory, they made both those places a free state. The Cappadocians refused this liberty and sent ambassadors to Rome and told them that it was utterly impossible for them to live without a king. The Romans were puzzled at this and gave them permission to elect a king. Ariobarzanes was made king. (Justin, l. 38. c. 2. Strabo, l. 12. p. 540.) The Romans denounced Gordius whom Mithridates had commended to them. (Justin. l. 38. c. 5.)

3914a AM, 4623 JP, 91 BC

3910. L. Cornelius Sulla's office as a praetor expired. Velleius Pateroulus stated (l. 2. of his history), he was praetor the year before L. Caesar and P. Rutilius were consuls. He was appointed over Cilicia and was sent as an ambassador to Cappadocia. His trip was for the pretence of establishing Ariobarzanes the newly elected king, in his kingdom. His real reason was to crush Mithridates' designs whose head was full of plots. Sulla brought no great force with him. By the means of the allies who readily offered their service, he slew a large company of the

Cappadocians and a far larger number of the Armenians who came to assist Gordius. He threw out Gordius and the young king Ariarathes to whom Gordius was assigned as guardian by Mithridates. Sulla proclaimed Ariobarzanes the king according to the decree of the senate. Mithridates did not say anything against it at that time. (Livy l. 70. Plutarch in Sulla. Appian. in Mithridatic, p. 208. & Bell. Civil. l. 1. p. 396.)

3914b AM, 4624 JP, 90 BC

3911. The Parthian ambassadors came to Sulla from their King Arsaces to ask for friendship with the people of Rome. (Livy l. 70. Sextus Rufus, in Breviario.) There was never any communication between those two countries before that. Orobazus, the Parthian, headed the embassy which met with Sulla who was near the Euphrates River. Sulla is said to have had 3 seats placed, one for Ariobarzanes, another for Orobazus and the 3rd for himself. So he sat in between them and listened to what the ambassadors said. Therefore soon after this, the Parthian king killed Orobazus. Others say that he killed Sulla as if he had exposed the barbarians to public derision. While others stated that Orobazus was an arrogant, ambitious, man. It is recorded also that a certain Chalcidian in Orobazus' retinue looked carefully at Sulla's countenance. He observed the temper, bent and motions of his mind and body and his disposition by the wiles of art. He declared publicly that it was impossible for Sulla not to become a great man soon. He wondered that he could tolerate his present office and was not already head of everything. (Plut. in Sulla. compared with Velleius Paterculus, l. 2. c. 24.)

3912. As soon as Sulla returned home to Rome, the censors impeached him for bribery who against law had taken a large sum of money from a kingdom to get friendship and amity for them with the Romans. However, he did not prosecute the accusation, but let it pass. (Plut. in Sulla.)

3913. Mithridates used Gordius to persuade Tigranes, the king of Armenia, to side with him in the war which he had been long planning against the Romans. Tigranes did not think that the Romans would take any exception to their war with Cappadocia and with Ariobarzanes, whom the Romans had set up as king over the Cappadocians. Gordius buzzed him in the ear, as if he were but a dull fellow and such an one who had neither spirit nor life in him at all. To seem to play fair play, Mithridates offered his daughter Cleopatra to Tigranes in marriage. (Justin l. 38. c. 3.)

3915a AM, 4624 JP, 90 BC

3914. Mithridates, Bagoas and Tigranes' commanders drove out Ariobarzanes. As soon as they came, he packed and fled to Rome. Mithridates placed Ariarathes in the kingdom. So with Tigranes' help, Cappadocia began again to be under Mithridates' jurisdiction. (Justin l. 38. c. 3. Appian. in Mithridatic. p. 176.)

3915. At the same time, when Nicomedes Philopator died, the senate of Rome made his son Nicomedes, king of Bithynia. He was his son by Nisa who was a common dancer as Mithridates (Justin, l. 38. c. 55.) calls her. Mithridates sent to Bithynia an army under Nicomedes' older brother Socrates who was called also Nicomedes and surnamed Chrestus or "the thrifty". After Socrates had beaten his brother, Nicomedes, he took over the kingdom. (Justin, l. 38. c. 35. Appian. p. 176. & 178. Memnon in Excerptis Photii, c. 32.)

3916. When Nicomedes was stripped of his kingdom, he made his humble address to Rome. Thereupon it was decreed in the senate that both he and Ariobarzanes should be restored to their kingdoms. To do this, Manius Aquilius, who quelled the slave war in Sicily and Malthius or (as it is read in the MS. Marcus Altinius) (Justin, l. 38. c. 35. Appian. p. 176. & 178.) and Lucius Cassius who held Asia Pergamena with a small army, were sent as ambassadors. Mithridates was ordered to help them. However, Mithridates did nothing because the ownership of Cappadocia was then in dispute and the Romans had taken away Phrygia from him. (Appian. p. 176, 177.) He put them off with a long story of his grievances and showed the ambassadors what vast expenses he had incurred in both public and private accounts. (Dio. Legat. 30. in edit. Graca, vel 31. in Graco latina.) Trogus Pompeius has recorded this speech in which Mithridates affirms that his son was turned out of Cappadocia which by the law of nations belonged to him as the victor and also that he had slain Chrestus, King of Bithynia, as a favour to the Romans. (Justin l. 38. c. 5.)

3915b AM, 4625 JP, 89 BC

3917. Mithridates soon planned to fight with the Romans and drew Tigranes into his plans by their alliance. Mithridates would have the cities and the fields for his share and Tigranes would have the people and the plunder. Mithridates knew what great a task he had undertaken and sent his ambassadors abroad for help. Some he sent to the Cimmerians, others to the Galatians, to the Samaritans and the Basternans. By his gifts and favours, he had secured each of those countries beforehand when he first conceived the idea of fighting the Romans. He also commanded an army to come to him from Scythia. (Justin. l. 38. c. 3.) All those who inhabit Tanais, Ister and the Lake Maeotis were ready to help him. He sent also into Egypt and Syria to make an alliance with the kings. He had already 300 ships with decks and built more every day. He sent for captains and pilots from Phoenicia and Egypt. He also had his father's kingdom which was 2500 miles wide. He got on his side many of the neighbouring countries including the warlike country of Colchi. (Appian. in Mithridatic. p. 178, 180.) He seized that country which is bounded by the Halys River as far as Amastris and some parts of Paphlagonia. Moreover he annexed to his kingdom the sea coast toward the west to Heraclea. On the other side, he added to Pontus, all the country between Pontus, Colchis and Armenia the lesser. (Strabo, l. 12. p. 540, 541.) Aulus Gellius wrote how that he had 25 countries which paid homage to him as subjects. (l. 17. c. 17.) Valerius Maximus, (l. 8. c. 7.) Quintilianus, (l. 11. c. 2.) and Pliny (l. 7. c. 24. & l. 25. c. 2.) state that he had 22 counties under his control. Mithridates was so well skilled in everyone of their various languages that he never used any interpreter on any occasion he had to speak with the people. We read also in Sextus Aurelius Victor, (de viris illustribus, c. 76.) how that he could speak 22 different languages. However, in this place for 22 the manuscripts state 50.

3918. The Roman delegates with Cassius' soldiers and some other forces levied from Galatia and Phrygia had established again the kingdoms for Nicomedes in Bithynia and Ariobarzanes in Cappadocia. They advised both of them to attack Mithridates' country which bordered on theirs and by this start a war. They were assured of their help if Mithridates retaliated. Neither of them so much desired to dare to provoke so potent a neighbour by outright acts of hostility. The delegates prevailed on Nicomedes to attack Mithridates. Nicomedes owed huge sums of money to the general treasury and to the delegates themselves for his restitution to the kingdom. He also owed other money which he had borrowed on interest from the Romans in Asia who now called the loan in. Thus he was forced by this pinch and much against his own will, to make inroads into Mithridates' kingdom. He destroyed and pillaged the country as far as the city Amastus without any resistance. For although Mithridates was well prepared for a fight, he restrained

himself and allowed the enemy to range at pleasure. This way all the world would see that he did not start the war against the Romans but fought back with just cause. (Appian. Mithridatic. p. 177. cum Livy l. 74. & Dione. Legat. 30, vel. 31.) Concerning the insolence of the Romans, Salust (in the 4th book of his History) states this of Mithridates in a letter he wrote to Arsaces:

``For why should I lose my kingdoms on every side because it was reported that I was rich and resolved against the Romans. They provoked by the war of Nicomedes that was privy to their wickedness and testified before the kings that afterwards ensued, &c."

3919. As soon as Nicomedes had returned home with his rich plunder, Mithridates sent Pelopidas the orator to the Roman generals and delegates. He knew well enough that Nicomedes did what he did by their instigation. He reasoned with them concerning the injuries and injustices done to him by Nicomedes. Nicomedes' ambassadors laid all the blame on Mithridates, as having started this war. The Romans replied that they were neither well pleased that Nicomedes should anyway molest Mithridates and neither would they allow Mithridates to recover his losses by waging war with Nicomedes. Mithridates received no better satisfaction. Since he knew the Romans planned to thwart his actions, he sent his son Ariarathes with a huge army to capture Cappadocia. His son soon drove out Ariobarzanes and reigned in his place. (Appian, in Mithridatic. p. 179. cf. Livy, l. 76, 77. Eutrop. l. 5. & Orosius, l. 6. c. 2.) Maltius or M. Altinius, the Roman delegate was defeated there at the same time. (Justin. l. 38. c. 4.)

3920. Mithridates sent his agents to Rome to ask the Romans that if they counted Nicomedes their friend that they would either persuade him or else compel him to do what was just and right. If they held him as an enemy that they would give Mithridates permission to avenge himself of him. The Romans did not gratify him in any one of his demands but threatened him if he did not give back Cappadocia to Ariobarzanes and make peace with Nicomedes. They ordered his ambassadors out of Rome the same day and strictly prohibited him from sending ambassadors to Rome again unless he submitted to their injunctions. (Dio. Legat. 31. or 32.)

3921. In the meantime, Mithridates sent Pelopidas to the Roman generals to tell them that he had sent some ambassadors to complain about them to the senate and therefore warned them to be present to justify their actions. They should not dare to do anything until they had received a decree from the senate and people of Rome. Since Pelopidas sounded somewhat harsh and insolent, the Romans warned Mithridates not to meddle with Nicomedes and to leave Cappadocia, for they would take care of restoring Ariobarzanes. They ordered Pelopidas from the camp and never to return until the king had done what he was told to do. He was sent away with an escort lest he try to bribe anyone along the way. (Appian.)

3922. The Roman generals did not wait for the decree from the senate and the people about this war. They drew their forces from Bithynia, Cappadocia, Paphlagonia and Galatia. They added to these the army that L. Cassius had for securing Asia. They arranged their forces into several divisions. Cassius camped around Bithynia and Galatia. Manius Aquilius had his brigade to secure the passage by which Mithridates had to use to enter Bithynia. Q. Oppius camped in the borders of Cappadocia. Each of them had 40,000 foot soldiers and cavalry. They had a fleet also sailing about Byzantium under the command of Minutius Rulus and C. Popilius who were to secure the entrance to the Pontus. Nicomedes also sent 50,000 foot soldiers and 6000 cavalry to help them. (Appian.)

3923. Mithridates had in his army 250,000 foot soldiers and 40,000 cavalry 300 ships with decks and 100 galleys with two tiers of oars. He had made other preparations required for so numerous an army. Neoptolemus and Archelaus were two brothers and had the command of these forces. The king personally took charge of many things. Among the auxiliaries, Archathias, Mithridates' son, brought 10,000 cavalry from Armenia the lesser. Dorylaus came from Phalanges with heavily armed foot soldiers. Craterus had the command of 130 chariots with scythes. (Appian.)

3924. As soon as Nicomedes and Mithridates' generals found each other in the plain near the Amnias River, they drew into battle array. Nicomedes used every man he had but Neoptolemus and Archelaus only used their lightly armed foot soldiers and Arcathias' cavalry along with some chariots. They made a phalanx of 8000 men. It was not yet come up but was on the march. The victory was uncertain. Sometimes one side had the upper hand then the other side. At last Mithridates' commanders with their smaller number of soldiers, unleashed their chariots armed with scythes and mowed the enemy down. It was hard to believe how many were killed. Nicomedes was forced to flee with his forces into Paphlagonia. The deserted enemy camp was plundered and the victors took the money. (Appian. cf. Memnon. c. 33. & Strabo l. 12. p. 562.)

3925. Nicomedes was chased from the field of battle and camped near the place where Manius Aquilius was with his brigade. Mithridates took the Scoroba Mountain which divides the Bithynians and the Pontus. He sent 100 cavalry of Sarmatans as his scouts who attacked 800 of Nicomedes' cavalry and took some of them prisoners. Neoptolemus and Nemanes, an Armenian, first entered the village of Pacheus about 7 hours after the battle and overtook Manius Aquilius, as he was drawing off his forces when Nicomedes was gone to Cassius. They forced him to fight when he had with him 4000 cavalry and 40,000 foot soldiers. Of these 10,000 were killed and 3000 taken prisoner. After this disaster, Aquilius fled as fast as he could toward the Sangarius River and crossed by night and escaped to Pergamus. (Appian. cf. Livy l. 77.)

3926. Cassius, Nicomedes and all the Roman delegates moved their camps and marched to Leontocephale which was the best fortified citadel in all Phrygia. They exercised a company of new soldiers whom they had gathered together from among the tradesmen, husbandmen and the scum of the people and made a levy of the Phrygians also. When they saw they would make poor soldiers, they dismissed them all and retreated from there. Cassius marched away with his forces to Apamea, Nicomedes to Pergamos and Aquilius toward Rhodes. As soon as tidings of this were brought to those that were set to keep the entrance into Pontus, they dispersed themselves. They delivered the inlets of Pontus and Nicomedes' ships as a prize to Mithridates. (Appian.)

3927. Mithridates sent all the prisoners home that he had taken in this war with provisions for the journey. He hoped by that act of clemency to get a good reputation among his enemies. (Appian.) This kind jesture was so admired by all, that all the cities came flocking to his side. Ambassadors came to him from all cities and invited him by their public decrees to come to them and called him their god and deliverer. When Mithridates came near a city the people came flocking from various cities in white garments to greet him and received him with great joy and acclamation. (Diod. Sic. in Excerpt. Valesii. p. 401.) The titles of honour which they conferred on him, were too notable and so high for a mere man but were more befitting a god. They called him their god and asked for his help. (Athen. l. 5. c. 11,) They called him their lord, father, preserver of Asia, Evius, Dionysius, Nysius, Bromius and Bacchus. (Cicero. pro. Flacco.) Plutarch gives the reason in the first book of his Symposiacs why the title of Bacchus was given

more than all the rest.

3928. After Nicomedes had withdrawn to Italy, Mithridates seized on all of Bithynia, so that he had nothing else to do there but to ride in circuit from city to city to settle things and put them in order. (Memnon. c. 33. Livy l. 76, 77. Strabo, l. 12. p. 502. Appian. p. 183.) From there he marched with a considerable army into Phrygia, a province belonging to the people of Rome. (Livy l.77.) He stayed in the same quarters which Alexander the Great had done previously. He took this for a very good omen that it happened that he should lodge at night where Alexander himself had slept. So he overran all Phrygia, Mysia and Asia including the provinces which had recently been taken over by the Romans, as far as Caria and Lycia. (Appian. p. 183.)

3916a AM, 4625 JP, 89 BC

3929. Mithridates sent his commanders around to subdue Lycia, Pamphylia and other places as far as Ionia. (Appian. p. 184.) He also invaded Paphlagonia and drove out from there Pyloemen the king who was a confederate of the people of Rome. (Eutrop. l. 5. Oros. l. 6. c. 2. cf. Appian in Mithridatic. p. 209.)

3930. The Athenians sent an ambassador to Mithridates. He was Athenio, the son by an Egyptian slave of Athenio the peripatetic. After his master died, he was left as the heir and enrolled as a free citizen of Athens. He assumed the name of Aristion, and taught young boys rhetoric and the peripatetic philosophy. He had no sooner wormed his way into the list of the king's favourites but he immediately solicited them through his letters to new ways of running the state. (Atheneus, l. 5. c. 10. & 11. Exposidonii Apameni Historia.) He was a person who was most impudent and cruel. He imitated the most vile of Mithridates' vices. (Plutarch. in Sulla, and his transcriber Dio, in Valesii Excerptis, p. 649.)

3931. Mithridates promised security and protection to the Laodiceans who lived near the Lycus River on the condition they turn over the proconsul. Q. Oppio. The proconsul of Pamphylia had retreated with his cavalry and mercenary soldiers. They disbanded the mercenaries and brought Oppius to Mithridates. He ordered the lictors to go before him in derision. Mithridates took him wherever he went and was extremely proud that he had taken a Roman general prisoner. (Livy. l. 78. Athenaus ut supra, c. 11. Appian. p. 184.)

3932. Mithridates' side swept all before them in Asia as they went around without opposition. All the cities strangely revolted from the Romans. The Lesbians resolved to surrender to the king and to turn over Aquilius to him, who fled to Mitilene to recover from a disease. Thereupon they sent to Aquilius' lodging, a company of strong youths. They came rushing into the room where Aquilius was and took and bound him. The Lesbians thought that he would be a most rare present and very acceptable to Mithridates. (Diod. Sic. in Excerptis Valesii, p. 401.) Along with Aquilius the Mitylenians turned over other prisoners to Mithridates.

3933. The king carried Aquilius wherever he went, bound on an ass. He had been the head of the embassy and the chief instigator of this war. He forced him with his own mouth to proclaim to the on lookers that he was Manius Aquilius. He was bound to Bastarnes who was about 7 and a half feet tall. Sometimes he was led on foot in a chain by a trouper. At last after he had been scourged and put on the rack at Pergamos, Mithridates ordered melted gold to be poured down his throat in atonement for the Roman corruption and bribery. (Athenaus & Appian. ut supr. cf.

Cicero in Orat. prolege Manilia, & l. 5. Tusculan. quaest. Livy l. 78. & Pliny l. 33. c. 3.)

3934. After the king had appointed governors of the various places he had subdued, he went to Magnesia, Ephesus and Mitylene and was royally welcomed. When he came to Ephesus, the Ephesians took down all the statues of the Romans which they had set up among them. (Appian.)

3935. Mithridates' generals were received favourably by the cities. They found in these cities a good supply of gold and silver which the former kings had horded up and a good provision for war. Using this Mithridates did not need any tribute, so he forgave the cities their arrears of both public and private accounts and granted a release from tribute for 5 years. (Justin. l. 38. c. 3.) He says this of himself, in his letter to Atsaces. (l. 4. Histor. Calust.)

``I, in revenge of the injuries done to me, drove Nicomedes from Bithynia, recovered Asia, King Antiochus' spoil and eased Greece of that heavy burden under which it groaned."

3936. When Mithridates returned from Ionia, he captured Stratonicea and imposed a fine on it and left a garrison in it. He saw here a very beautiful virgin, called Monima, Philoponeses' daughter, whom he took along with him and put her among his women. He continued his war with the Magnetians, Paphlagonians and with the Lycians because they made some resistance and would not allow him to place his garrisons among them. (Appian.) In this dispute near the Sipylus Mountain, the Magnetians wounded Archelaus, Mithridates' general, who was pillaging their borders and they killed many of his men. (Pausanias in Atticis, p. 18.)

3937. Cleopatra the Egyptian queen, thought she had thwarted a plot by her son Alexander and planned his overthrow. However, she was taken by him and put to death. Neither was she in anyway to be pitied, who had done such wicked deeds. She drove her own mother from her marriage bed. She made her two daughters widows by forcing them to barter their husbands. She engaged in a war against one of her sons and did not stop until she had banished him. She deprived the other of his kingdom and his father plotted his murder. (Justin. l. 39. c. 4. cf. Pausanias in Atticis, p. 8. cf. Athenaus, l. 12. c. 27. cf. Eusebius in Chronico.) had Alexander reigned together with his mother for 18 years. (Porphyr. in Greek Euseb. Scaliger, p. 225.)

3938. As soon as it was known that Cleopatra was killed by her son, Alexander, the people were in an uproar which made Alexander flee the place. After he left, the Alexandrians sent ambassadors to Cyprus to Ptolemy Lathurus the older brother and turned over the kingdom of Egypt to him. He ruled for 8 years or as Porphyrius has more exactly stated, 7 years and 6 months. (Justin. l. 39. c. 5, Pausan. Porphyr. & Euseb. ut supr.)

3916b AM, 4626 JP, 88 BC

3939. After the death of her husband, Anna the prophetess, daughter of Phanuel did not leave the temple but served God with fastings and prayers night and day for 84 years until the time she saw Christ in the temple. Lu 2:37

3940. The Italians who revolted from the Romans, sent to Mithridates to ask him to march with his forces into Italy against the Romans. With his help they thought their united forces could

easily defeat the Romans. Mithridates replied that he was resolved to march into Italy after he had completed his conquest over Asia with which he was now fully occupied. After Mithridates' refusal to help, the Italians began to despair and lost courage. Thereby the war with the confederates or the Marsian war died away. (Diod. Sic. in Bibliotheca, Photii, cod. 244.) In this war, among the supplies sent to the Romans from foreign parts as mentioned by Livy (l. 72.) there was sent from the Heracleots of Pontus, two galleys with 4 tiers of oars. Concerning this, Memnon mentioned in his history of them. (c. 31.) Among others on the Italian side, Agamemnon the Cilician pirate helped them. (Diod. Sic. in Excerpt. Valesii, p. 398. & P. Orosius, in l. 5. c. 18.)

3941. Mithridates found that the citizens of Rome who were scattered through the cities of Asia were an hinderance to his plans. He sent private letters from Ephesus to the governors and magistrates of the cities. He ordered them that they all on the same day, 30 days from then, would to kill all the Roman and Italian sojourners with their wives, children and all other free born citizens of the Italians. Their bodies were to be left unburied. One part of their goods was to go to the king and the other to the assassins. He also threatened by a public crier to fine anyone who dared to bury any of the dead or hid any of them that had escaped the massacre. He promised a reward to those that would find any that did this. He promised a slave his liberty if he would murder his Roman master and to the debtor one half of his debt to kill his creditor. These instructions were secretly sent to all of them. When the appointed day came, it was not possible to count the great numbers of Roman citizens who were massacred at that time and in what a sad state most of the provinces were in. How pitiful a state of those that were killed and those that killed them. Everyone was compelled either to betray his innocent guests and friends or they would be fined. (Appian. in Mithridatic, p. 185. 206, 209, 212. cf. Cicero, in Orat. prologue Manilia, & pro Flacco, and with Memnon in Excerpt. c. 33. with Livy, l. 78. with Velleio Patercul. l. 2. c. 18. with Flor. l. 3. c. 5. with Eutrop. l. 5. & Orosius, l. 6. c. 2.)

3942. The Ephesians dragged those that had taken sanctuary in Diana's temple from the very embraces of their shrines and killed them. The Pergamenians were killed with arrows as they clung to the statues in the temple of Esculapius where they had fled for help and could not be persuaded to leave. The Adramytrians killed them with their children in the waters as they attempted to swim across the sea. The Caunians after their victory over Antiochus, were placed under the Rhodians and a little before that they were restored by the senate to their privileges and counted as Italians. They had escaped to the sacred court of that city from the very altars. After they had killed the infants before their mother's eyes, they killed the mothers and then their husbands. (Appian. ut supra, p. 185.) The Trallians did not kill anyone but to avoid the scandal of killing those who lived with them, hired a bloody fellow, Theophilus, a Paphlagonian to do the job. He acted so savagely that he shut them up in the temple of concord and then attacked them with his sword and cut off their hands as they embraced the statues. (Id. ibid. compared with Dion. in Excerptis Valesii, p. 642.)

3943. P. Rutilus Rufus who had been the consul, lived in banishment among the Mitylenians. He escaped the king's fury against all Roman men by dressing like a philosopher. (Cicero. pro. C. Rubinio Posthumo.) The fable of Theophanes the Mitylenian who wrote the affairs of Pompey the Great, is not to be credited at all. He wrote that in the fort Kaita, which was taken by Pompey, there was found among other precious secrets of Mithridates a speech of Rutilius in which he blamed the king for this cruel massacre of the Romans. (Plutarch in Pompey) Other Romans like Rutilius changed their clothes to better escape the danger which was at that time so imminent. (Athena. l. 5. c. 11.) The floating islands of Calaminae, in Lydia, saved many of the

citizens. (Pliny l. 2. c. 95.) However, for all this, in that one day 80,000 were killed, (Memnon. c. 33. Valer. Maxim. l. 9. c. 2.) and not 150,000 as stated by Plutarch, (in Sulla) and by Dion who followed his history. (Legat. 36. or 37.)

3944. Mithridates sailed over to Cos where he found a party willing to receive him. The Cosians gave him the son, Alexander, of that Alexander, who had reigned in Egypt previously whom his grandmother, Cleopatra, had left in Cos with a large supply of money. He adopted him as his own son and raised him. Mithridates was well supplied from Cleopatra's treasures with wealth, exquisite pieces made by the craftsmen, jewels, all things belonging to women's dresses and a huge hoard of money. He sent all this away to Pontus. (Appian. in Mithridaticis, p. 186. 252., 253. & Bell. Civil. l. 1. p. 414.) Josephus from the books of Strabo's histories stated that Mithridates carried away in addition to those treasures which belonged to Cleopatra, 800 talents of the Jews' money. He thought that it was deposited by the Jews in Asia in that island from fear of the Mithridatic war and that the money was intended for the temple of Jerusalem. (l. 14. c. 12.)

3945. In the 19th year of his reign in Egypt and his 26th in Cyprus, Alexander, the father of this young Alexander, was defeated in a naval battle by the Egyptians under their admiral Tyrhus who was of royal blood. Alexander was forced with his wife and daughter, to flee to Myra, a city in Lycia. From there as he was sailing toward Cyprus, he was found by Chaereas, a sea captain and was killed. (Porphyr. in Grac. Eusebius, Scaliger, p. 225.)

3946. Athenio or Aristio, the Athenian ambassador was returning home to the Athenians from Asia from seeing Mithridates. He was driven by a storm to Carystia in Eubaea. The Athenians sent some long ships and a chair supported by silver feet to bring him home. Most of the city ran out of yje town to greet him. No sooner had he gotten the power of the city into his own hands, but he acted like a tyrant. He either killed those who favoured the Romans or else turned them over to Mithridates. To avoid this, many escaped to Amisus, a colony of the Athenians in Asia and were allowed into the city. (Possidonius, Apamenus, apud Athenaum, l. 5. c. 11. cf. Plutarch in Lucullo, cf. Pausianias in Atticis, p. 18.)

3947. Those Italians who escaped from Asia, found a sanctuary at Rhodes. L. Cassius the proconsul of Asia was one of these. The Rhodians fortified their walls and ports and positioned their engines. They were helped by some Telmissrans and Lycians. When Mithridates and his fleet approached, they pulled down the suburbs so that they might not be a shelter to the enemy or serviceable to them. They put their ships into fighting formation, some in the front and others on the sides. (Appian) The Rhodian ships were out numbered but in everything else they were superior. They had experienced pilots and better knew how to arrange their ships and work the oars. They had more valiant soldiers and the more skilled and courageous commanders. On the contrary, the Cappadocians were but fresh water soldiers and had little experience in naval battles. They did everything in a disorderly way which proved their undoing. (Diod. Sic. in Excerpt. Vales. p. 402.)

3948. The Cappadocians were now ready to engage with the enemy at sea in the presence of their king and desired to prove their loyalty and affections to him. Since their only advantage was in the number of their ships, they tried to intercept the enemy's fleet by surprise. (Diod. Sic. in Excerpt. Vales. p. 402) Finally after sunset, Damagoras the admiral of the Rhodian fleet, attacked 25 of the king's ships with his 6. He sank 2 and and forced another 2 to flee to Lycia. After spending the night at sea, he returned back again. In this encounter, one of the Chian ships,

an ally of Rhodes, on the way attacked Mithridates' ship as he was encouraging his soldiers. The king almost fell into the enemy's hands and he later punished the captain and pilot and was displeased with all the Chians. After this, as Mithridates' land forces were sailing to him from Asia in ships and galleys, a sudden storm drove them onto Rhodes. The Rhodians attacked them as they were disordered and dispersed by the storm. They boarded some ships, sank others and burned others. They captured 400 prisoners. At last, Mithridates brought his engines and scaling-ladders to take the city. He was driven off and forced to retreat from Rhodes in disgrace. (Appian. cf. Memnon c. 33. & Livy l. 78.)

3949. From there he went to Patara and besieged it. Since he did not have materials for engines, he began to cut down Latona's grove. He had a dream that ordered him to stop and not to cut down those consecrated trees. He left Pelopidas to carry on the war in Lycia and he sent Archelaus into Greece to draw either by any means as many cities as he could into his alliance. While he entrusted his commanders with many great businesses, he busied himself in levying of soldiers, making arms and sporting about with his Stratonicean women. He also was busy in the examination of all persons who were charged of treason, either by attempting to kill him or overthrow the state or were in any way so inclined. (Appian. p. 188.)

3950. Archelaus, the king's general, was sent ahead into Achaia with 120,000 foot soldiers and cavalry. He had the city of Athens surrendered to him by Aristo the Athenian. (Livy l. 78. Eutrop. l. 5. Oras. l. 6. c. 2.) From there he went with his fleet and provisions to Delos which had revolted from the Athenians and destroyed other citadels. He also took money which had been dedicated to Apollo and sent it away by Aristo to the Athenians with an escort of 2000 soldiers for safety. (Appian. p. 188, 189.) Apellicon Teius, (Appian. l. 5. c. 11.) an Athenian citizen was a most intimate friend of Athenion or Aristo since they were both peripatetics. He quickly came with some companies of foot soldiers to Delos. He stayed there a while and thought he was safe enough. He did not place the guards with the care he should have and did not secure the hinder part of the island with a garrison or trench. Orobius or Orbius, the general of the Roman army was entrusted with Delos. He saw the man's negligence and imprudence and came with his forces on a dark night. He attacked them when they were in a deep sleep and had been drinking. He cut the throats of 600 of the Athenians and their auxiliaries, as if they had been so many sheep. He took about 400 alive. However, Apellicon escaped who so unworthily commanded that force. Many of them fled to the nearby villages for safety but Orobius pursued them and set fire to the houses, and burnt both them their siege engines and other engines that belonged to the league. When he was all done, he erected a monument and altar with this inscription:

Here lies with sea, a foreign nation near The shores of Delos; which died fighting here.

When those of Athens spoiled the holy isle, The Cappadocian king received a foil.

3917a AM, 4626 JP, 88 BC

3951. Mithridates sent Methrophanes with another band of soldiers and slaughtered many in Eubae, the country of Demetrias and Magnesia who were opposed to the king. Bryttius (or Brutius Sura, praetor of Sentius Macedonias and delegate, as Plutarch shows) with some small forces which he brought from Macedonia attacked him at sea. He sank one large ship and one ship called Hemiolia. He killed all the men that were in them while Metrophanes stood by

looking on. The sight seemed so dreadful to him that he hoisted sail and got away as fast as he could. Bryttius chased him but the wind favoured Metrophanes. Bryttius was happy to give up the chase and attack Sciathus an island which was the common hang out for the barbarian thieves and robbers. As soon as he conquered the place, he hung all the slaves that were found there and the he punished the free men with the loss of their hands. (Appian.)

3952. One of the sons of Mithridates held that ancient kingdom of Pontus and Bosphorus as far as the waste above the lake of Maeotis and no one opposed him. The other Ariarathes, proceeded in the conquest of Thracia and Macedonia. The various generals whom Mithridates sent with armies stayed in other quarters. Archelaus was the head of them and with his fleet controlled almost all of the sea. He brought the islands of Cyclades under his jurisdiction and as many others as lay within Malea. (Plutarch in Sulla.) Eretria, Chalcis and all Eubaea came and sided with Mithridates. (Memnon c. 34.)

3917b AM, 4627 JP, 87 BC

3953. Lucius Sulla the proconsul with L. Cornelius Cinna the consul marched into Greece with 5 legions and some other companies to manage the Mithridatic war. (Plutarch, in Sulla. Dio. in Excerpt. Valesii, p. 642. Appian. in Mithridatic. p. 390. & l. 1. Civ. Bell. p. 399.) Mithridates at that time stayed at Pergamos where he was very busy distributing among his friends his wealth, principalities and places of command. Among the many signs which happened to Mithridates while he stayed at Pergamos, it is said that at the same instant that Sulla put to sea with his fleet from Italy, the men of Pergamos in the theatre were letting down with an engine a statue of victory bearing a crown upon Mithridates' head. It happened that when the crown had just come to his head, it fell to the ground and was broken in pieces. This accident was taken as a bad omen and the people were struck with horror. Although everything was going well for him at that time, Mithridates was also greatly amazed. (Plutarch in Sulla.)

3954. Among the other strange visions which appeared to Mithridates when he first planned his war against the allies of the people of Rome, are these ones. Julias Obsequens says this happened at the time of the consulship of L. Sulla and Q. Pompey. At Stratopedo, where the senate usually sat, the crows killed a vulture with their beaks. The form of Isis seemed attacked with thunder and a huge star fell from heaven on the same place. At that time Mithridates was busy in burning the grove dedicated to the Furies, a great laughing was heard but no one could be found who laughed. When by the advice of the soothsayers, he would have sacrificed a virgin to the Furies, a sudden fit of laughing burst forth from the throat of the damsel which disturbed the sacrifice.

3955. M. Cicero at Rome, studied under Molon the Rhodian, who was the most famous for pleading of causes and the best instructer. (Cicero in Bruto.) This was that Alabandensian Orator from Caria, as described later by Strabo. (See note on 3927 AM << >>).

3956. When Sulla entered Attica, he sent part of his forces to oppose Aristion in the city. He personally marched immediately to Pineum where Archelaus, Mithridates' general, had retreated within the walls. (Appian.)

3918a AM, 4627 JP, 87 BC

3957. The winter season was drawing on and Sulla camped near Eleusine where he made a deep trench from the mountains to the sea. He wanted ships that he sent to Rhodes, to bring him supplies. (Appian.)

3958. Finally in March, Sulla took Athens which was very short of provisions: He relates this in his commentaries.

``htij hmera sumpiptz malisa th noumtwia tou Anbesheiatnos mtwosÃ su wht tucgw upomtimata pollad pou lga t epom beian oliqrou kn t fqoeas dxeiuhj drazsinÃ ws tote kn pxi t ceonqn sheinon malisa tou hataklusmossumpesontos" (Plutarch)

3959. Comparing that day with the beginning of the month Anthesterion, it was the time when the memory of Ogygis' flood is celebrated by the Athenians. The Athenian lunar month of Anthesterion in Plutarch's time corresponded to March. However, the incorrect calendar of the Romans, the month of March happened on the Athenian month Poseidon which on the Julian calendar was in December.

3918b AM, 4628 JP, 86 BC

3960. The Rhodians found it impossible to bring supplies to Sulla by sea because of Mithridates' fleets which policed the seas. They advised L. Lucullus, a man of great repute among the Romans and one of Sulla's ambassadors to sail secretly to Syria, Egypt and Libya. He was to gather what ships he could from the king's cities and bring them to join with the Rhodian fleet. He set out in the midst of winter and was not deterred by the unfavourable sailing weather. He left with 3 Greek and 3 Rhodian galleys. He risked his life on the sea and the many enemy ships that patrolled the area. In spite of this, he arrived at Crete and got that island to help him. (Appian. Mithridatic. p. 192. Plutarch in Lucullo.)

3961. When Athens was taken, Aristio the tyrant and others retreated into the fort of Athens. After they had been besieged by Curio for a long time, they were forced to surrender for lack of water. On the same day at the very time Curio brought the tyrant from the fort, the sky suddenly became overcast and there was a violent rain storm which supplied the fort with fresh water. Sulla executed Aristion and his company and any who held an office among them or had any ways violated the constitutions which the Romans established among them after their conquest of Greece. To all the others he granted his free pardon. (Appian Mithridatic p. 195. 196. Plutarch in Sulla. Strabo. l. 9. p. 398.) Pausan stated that when Aristio fled to the temple of Minerva for sanctuary, Sulla commanded him to be dragged there and put to death. (in Attic. p. 18.) Others say that he was poisoned by Sulla. (Plutarch. in Sulla.)

3962. Magnesia was the only city in all Asia which remained loyal to the Romans and valiantly fought against Mithridates. (Livy l. 81.)

3963. Lucullus noted that the Cyrenians were always ruled by tyrants and continually embroiled in war. He settled the affairs of their state and enacted laws to secure the peace of the state for the future. (Plutarch in Lucullo.) After they had been taken over by the Romans 10 years earlier, they had been grievously oppressed by Nicocrates and his brother Leandri. They had recently been relieved from their oppression through Aretaphila, Nicocrates' wife. Plutarch show this in his little book of women's virtues. 10 years later, Cyrene was made a province by the Romans as

noted by Appian. (See note on 3928 AM << >>) Josephus stated from books of Strabo's histories that at this time Cyrene was disturbed by a rebellion of the Jews and that Lucullus was quickly sent there by Sulla to pacify it. (Joseph. l. 14. c. 12.)

3964. As Lucullus was sailing from Cyrene to Egypt, he nearly lost all his ships by a sudden attack of pirates. He escaped safely in person to Alexandria where he was received with a great deal of honour. The whole fleet was gloriously decorated and went to meet him as was their custom anytime their king returned from the sea. Ptolemy Lathurus, whom Plutarch incorrectly calls a youth, treated him very courteously. He gave him his lodging and his table at court, which was never before known to be done to any foreign commander. He allowed him 4 times the usual amount to pay his expenses. Lucullus only took what was necessary and refused all presents although some were worth 80 talents. It is said that he did not go to Memphis nor went to see any of the famous wonders of Egypt. He considered those things as sights for tourists and not for one who had left his general in the open field marching against the garrisons of the enemy. (Plutarch in Lucullo.)

3965. Aurelius Victor writes that Lucullus won Ptolemy king of Alexandria, over to his side with Sulla the consul. (de. vir. illistr. c. 74.) However, at that time, Sulla was not a consul but a proconsul. Also Ptolemy would not ally himself with Sulla for fear of being attacked. However Ptolemy allowed Lucullus ships to take him to Cyprus. When he was leaving, Ptolemy greeted him and gave him an emerald set in gold. Lucullus first refused this but when the king showed him the king's own picture engraved on it, Lucullus dared not refuse lest the king thought he left unhappy with him and he be attacked at sea. (Plutarch, in Lucullo.)

3966. Lucullus with those ships he had gathered from among the port towns as he sailed by, condemned all who had been engaged in piracy. He sailed over into Cyprus. He was told that the enemy was lurking under the promontories to catch him. He sailed his fleet into harbour and wrote to the cities around there to provide him with winter quarters and provisions. He pretended that he would stay there with his fleet until spring. However, as soon as the wind was favourable, he put to sea again. In the daytime he sailed with low sails and in the night he spread all the canvas he had. By this trick, he arrived safely with his fleet at Rhodes. (Plutarch, in Lucullo.)

3967. Cinna the consul, sent his colleague Lucius Valerius Flaccus with 2 legions into Asia to govern the province and to manage the war against Mithridates. He was a novice soldier and therefore C. Fimbria, one of the senators went along with him. He was a man of reputation among the soldiers. Livy, Aurelius, Victor and Orosius, call him Flaccus' delegate, Dio, his lieutenant general, Strabo, his quaestor, Velleius Paterculus, general of the cavalry. When they undertook this task, the senate ordered them to help Sulla as long as he was loyal to the senate otherwise they should fight with him. Soon after they had put to sea from Brundusium, many of their ships were ravaged by a storm. Ships from Mithridates burned the ships which were damaged. (Memnon, c. 36. Livy l. 82. Strabo, l. 13. p. 594. Vellei Patercul. l. 2. c 24. Dio. in Excerpt. Valesii, p. 650. Appian. l. 1. Bell. Civil. p. 396. & in Mithridatic. p. 204. cf. Orosius, l. 6. c. 2.)

3968. Mithridates' general, Taxiles, marched from Thracia and Macedonia with 100,000 foot soldiers, 10,000 cavalry and 90 chariots with scythes. He asked Archelaus to help him and they combined their forces. They had 120,000 men (Memnon acknowledges more than 60,000) consisting of Thracians, Pontics, Scythians, Cappodicians, Bithynians, Galatians, Phrygians and

others who came from Mithridates' new provinces. Sulla brought along with him L. Hortensius, who had 6000 men from Italy. They fought with Taxiles near Chaeronea even thought he only had about 1500 cavalry and 15,000 foot soldiers according to Plutarch. However, Appian stated that his whole body was so small that it was less than a third the size of the enemy. Sulla won and killed 110,000 of the enemy, (or 100,000 as in Livy's Epitome) and pillaged their camp. Archelaus escaped to Chalcis with not many more than 10,000 men. Sulla stated that he lost about 14 men, others say 15. Two of the supposed dead returned to the camp at evening. (Memnon, c. 34. Livy l. 82. Plutarch in Sulla. Appina. in Mithridatic, Eutrop. l. 5. Oros. l. 6. c. 2.)

3969. Sulla received news that Flaccus, the consul who was in an opposing political party, was sailing across the Ionian Sea with some legions under the pretence that he came against Mithridates but he came to fight Sulla. Sulla marched into Thessalia to meet him. (Plutarch.) Flaccus was a poor person to lead the army. He was poorly qualified, covetous, rigorous and cruel when punishing his soldiers. His soldiers detested him so much that part of those who were sent by him into Thessalia, defected to Sulla. The rest would have also revolted had it not been for Fimbria, who was reputed the better soldier and of a softer temper. (Appian. p. 204.)

3970. Since the Romans had no navy, Archelaus roved about the islands quite secure and made havock anywhere he pleased all along the coast. He ventured ashore and laid siege to Cerinthus. He was attacked in the night by some Romans who were strangers in those parts. He hurried to his ships again and sailed back to Chalois more likely a pirate than a warrior. (Appian)

3971. Mithridates was much appalled by the news of his defeat but he was not discouraged too much. He made new levies from all the countries under his dominion. He feared lest some be encouraged by his defeat to revolt from him. Therefore he though it best to secure all those he suspected before the war broke out afresh. (Appian.)

3972. He began with the tetrarchs of the Galatians, as well those whom he had about him as his friends, as those who were not as yet subdued by him. He killed them all with their wives and children, except 3 who escaped. He surprised some by treachery and the rest he massacred in one night at a party. He was jealous that none of them would remain loyal to him if Sulla chanced to come into those parts. After he confiscated their gods, he placed garrisons into their cities and made Eumachus governor over the whole country. Shortly after the tetrarchs escaped, they gathered a force and drove him and his garrisons from Galatia. Hence, Mithridates had nothing from that country but money. (Appian.)

3973. He was angry with the Chians, ever since that time a ship of theirs in the naval battle with the Rhodians happened to attack the king's ship. He first set to sell the goods of all the citizens who defected to Sulla. After that, he sent some persons to spy on the Roman faction among the Chians. At last, Zenobius, or as Memnon wrote, Dorylaus, came there with an army under the pretence of going into Greece. He surprised the Chians by night and captured their strongest forts. After this, he placed guards at the gates of the city and he assembled the citizens together. He compelled them to turn over their arms and the best men's sons for hostages. These were sent to Erithiae. After this, Mithridates sent letters to the Chians about asking for 2000 talents in compensation. They were forced to take down the ornaments from their temples and make their women give up their jewellery to pay this. In spite of this, Zenobius picked a quarrel with them pretending that their money was not enough. He ordered the men to separate themselves from the women and children to be carried by ship into the Euxine Sea to Mithridates. He divided

their lands among the Pontics. (Appian. cf. Memnon. c. 35.)

3974. The Heraclians, who were good friends of the Chians attacked the Pontic ships which carried the captives on the way and brought them into their city. They did not make any resistance at all for they were out numbered. At that time they relieved the Chians and gave them what they needed. In time, they restored them to their own country after being very generous to them. (Memnon. c. 35.)

3975. The Ephesians ordered Zenobius as he approached the city with his soldiers, to lay down his arms at the gate of the city and to enter with a very small company. He was contented to do so and went to Philopoemenes, the father to Monima, one of Mithridates' concubines. From there he had a town crier summon the Ephesians together. Since they expected no good thing from him, they deferred the assembly until the next day. That night, they met together and urged each other to attack Zonobius. So they cast him into prison and killed him there. They placed their guards on the walls and they armed the common people. They arranged them into companies and brought home the grain from the fields. They secured the youth of the city from making any riots. The Trallians, Hypaepenians, Mesopolites and some others, among whom the Smyrdeans, Sardians and Colophonians, are mentioned by Orosius (l. 6. c. 2.) were terrified by the terrible disaster that had recently happened to the Chians. When they heard of the Ephesians exploits, they followed their example. (Appian.)

3919a AM, 4628 JP, 86 BC

3976. Fimbria, out distanced Flaccus and got a long way ahead of him in his march. He thought that now was a good time for some civil disorder. Therefore to endear his soldiers to him, he permitted them to make incursions into the countries of their allies. They could do what they pleased and take anyone they met captive. The soldiers really liked this idea so that within a few days they had gathered an abundance of wealth by their plundering. Those who had been robbed of their goods, went to meet the consul, Flaccus. They complained bitterly to him of the wrongs they had received. He was very upset by this and ordered them to follow him. He personally would see that restitution was made to everyone that had been robbed. He threatened and ordered Fimbria immediately to return to the owners whatever had been taken away from them. Fimbria placed full blame on the soldiers who did this without any orders from him. However, he secretly told them to ignore the consuls commands nor allow that to be taken from them which they had gotten by law of arms. After this when Flaccus demanded that restitution be made for their rapine and added threats to his commands, the soldiers refused to obey. There was a great rebellion in the camp. (Diod. Sic. in Excerpt. Valesii. p. 406, 409.)

3977. On his march to meet Flaccus, when Sulla had come as far as the town of Melitea, he received news from various places that the country which he left behind was over run with another army of the kings as much as before. For Dorylaus had arrived at Chalcis with a large fleet, in which he carried 80,000 armed men who were the most exercised and best experienced of all Mithridates' soldiers. He attacked Reotis and after he captured all that region, he marched to fight with Sulla. (Plutarch in Sulla.)

3978. This Dorylaus was the son of Philaetor who was the brother to that Dorylaus, the general. (See note on 3879 AM <<3620>>). He was raised by Mithridates who liked him very much. When he was a man, the king promoted him to the highest honours of which the highest was

being appointed the priesthood of Comana in Pontus. The king invited his relatives, the sons of Dorylaus the general and Sterota, a woman of Macetis, Lagera, whose daughter was the mother to Strabo the geographer and Stratarcha, after their father's death to come to him at Cnossus. (Strabo. l. 10. p. 477, 478. & l. 12. p. 557.)

3979. Dorylaus with his 80,000 (Plutarch and Appian) or with 70,000 (Eutropius and Orosius) choice soldiers joined with Archelaus' forces. He had only 10,000 left of his former army and tried in vain to convince Dorylaus not to attack Sulla. They attacked Sulla near Orchomenus and lost 15,000 men (Appian and Orosius) or 20,000 (Eutropsus). Archelaus' son, Diogenes was killed. Soon after this, they had a second battle, and in this the rest of Mithridates' forces were destroyed. For 20,000 were driven into a nearby moor and there butchered. They cried for mercy but the Romans did not understand their language and so they killed them. Many more were forced into a river and drowned. The rest of the miserable wretches were killed on every side. (Appian, cf. Livy. l. 82. & Eutropius, l. 5. & Orosius, l. 6. c. 2.) Plutarch stated that the marshes overflowed with the blood of the dead and that a pool was filled up with dead bodies. So much so that 200 years later in his time many of the barbarians' bows, helmets, pieces of coats of mail and swords were found buried in the mud.

3980. Archelaus spent 2 days (Plutarch on Sulla) or 3 days (Eutropius l. 5.) hiding in the marshes of the Orchomenians, stripped and naked. At last, he found a little boat and sailed into Chalcis. Wherever he met with any of Mithridates' forces, he hastily assembled them into a body of troops. Sulla, pillaged and made what havock he could in Boeotia. It used to revolt at every new crisis. From there he passed into Thessaly and there made his winter quarters. He expected Lucullus' arrival with ships. When he heard no news of his coming, he built other ships. (Appian.) Livy stated (l. 82.) that Archelaus surrendered himself and the king's fleet to Sulla. Aurelius Victor wrote that by Archelaus' treachery, Sulla intercepted the fleet. (de vir. illustrib. c. 76.) It was evident that there was frequent secret communications between Sulla and Archelaus as well for other reasons. For Sulla had given to Archelaus 10,000 acres in Eubaea, where Chalcis was. However, Sulla tried to remove all those suspicions in his commentaries. (Plutarch. in Sulla, & Dio followed him. Legat, 33. or 34.) Although some expressions in a letter of Mithridates to Arsaces implied that those suspicions were so firmly rooted into men's minds that they were not easily removed. (Salust's Histories. l. 4.)

``Archelaus the most unworthy of those that were under me, thwarted my plans by his betraying my army."

3981. Strabo stated that Archelaus, who waged war against Sulla, was highly admired by the Romans, Sulla and the senate. (Strabo. l. 12. p. 558, & l. 17. p. 796.)

3982. In the interim, Flaccus came to Byzantium, where Fimbria had caused the soldiers to revolt against him. Flaccus ordered his soldiers to stay outside the walls, while he entered the city. Thereupon Fimbria began to accuse Flaccus of receiving money from the citizens of Byzantium and that he had gone to pamper himself in the city while they endured the harshness of winter in the open fields in their tents. These speeches so highly enraged the soldiers that they broke into the city and killed a few whom they met by chance on the way. They dispersed themselves into various houses, (Dio. in Excerpt. Valesii, p. 650.)

3983. L. Valerius Flaccus passed through the region of Byzantium into Bithynia and camped at

Nicaea. (Memnon c. 36.) Cicero (in his Oration for Flaccus, this man's son) stated:

``It was the same time when all Asia shut her gates to L. Flaccus, the consul or now rather proconsul, but not only received that Cappadocian (Mithridates) into their cities but sent deliberately to invite him to them."

3919b AM, 4629 JP, 85 BC

3984. When some differences arose between Fimbria and Flaccus' treasurer, Flaccus was chosen as an arbitrator. He had so little regard for Fimbria's honour, that Fimbria threatened (as Appian has it), to return home to Rome) or (as it is in Dion) Flaccus threatened to send him to Rome whether he wanted to go or not. Thereupon Fimbria so vilely reproached Flaccus that Flaccus took away his command from him and assigned another to replace him. (Appian. p. 204. Dio. in Excerpt. Valesii, p. 650.)

3985. After this dispute, Fimbria was discharged (Aurelius Victor, de vir. illustirb. c. 70.) and went to the soldiers at Byzantium. He greeted them as if he was going to Rome and desired letters from them to take to their friends there. He complained moreover of the great injustice done to him and reminded them of the good turns he had done for them and that they should take heed and look out for themselves. He secretly hinted by this that Flaccus had some plot against them. His words were well received and they wished him well. However they were jealous of Flaccus. Then he ascended the platform and in plain words incited them against Flaccus and among other things he charged Flaccus with bribing him to betray them. (Dio. in Excerpt. Valesii, p. 650.)

3986. When Fimbria had again crossed the Hellespont, he stirred up his soldiers to acts of plunder and all kind of villainies. He exacted money from the cities and divided it among the soldiers whom he let do as they wished without restraint. They were attracted by the hopes of a large income and loved Fimbria all the more. (Diod. Sic. in Excerpt. Valesii, p. 409.)

3987. When Flaccus had gone towards Chalcedon with his fleet, Fimbria took the advantage of his absence. He began first with Thermus who was left in charge. He took away from him the fasces or ensigns of his authority as if he had taken that office on him from the army. Fimbria chased after Flaccus. However, Flaccus fled and hid in a private man's house. In the night, he scaled the wall and stole away first to Chalcedon and from there to Nicomedia and had the gates shut. Fimbria followed him closely and made the Roman consul (or rather one that had been consul, as Velleius terms him) and the commander-in-chief of this war to hide himself in a well. Fimbria dragged him from there and killed him. After he had cut off Flaccus' head, he threw it into the sea, but left the body lying unburied on the ground. (Appian. p. 204, 205. cf. Memnon, c. 36, 42. Livy l. 82. Velleius, Patercul. l. 2. c. 24. Strabo, l. 13. p. 594. Aurelius, Victor. de viris illustrib. c. 70. & Orosius, l. 6. c. 2.) Fimbria allowed his solders to plunder Nicomedia. (Diod. Sic. in Excerpt. Vales. p. 409.)

3988. Mithridates sent an army against those that had revolted from him. After he had defeated them, he acted most rigorously against them. (Appian. p. 202.) He forced all the cities in Asia and miserably pillaged the province. (Livy l. 82.) He feared lest others should prove disloyal and made the cities of Greece free. He promised by a public crier to cancel all the debts of all the debtors, all prisoners would be allowed to live freely in their own cities and all slaves would be

set free. He hoped that by these acts of grace he might buy the loyalty of all debtors, prisoners and slaves so they would help keep him in power. This happened not long after. (Appian. p. 202.)

3989. In the meantime the king's intimate friends, Mynio and Philotimus who were Smyrneans, and Clisthenes and Asclepiodotus who were from Lesbos conspired against Mithridates. Asclepiodotus had been sometimes commander of his mercenary soldiers. Asclepiodotus himself was the first to talk. To obtain credit for what he said, he had the king lie under a bed and listen to what Mysion would say. The treason was thus exposed and all the conspirators died on the rack. Many others were shrewdly suspected to have a hand in it. 80 Pergamedians were seized because they were thought to be in on this conspiracy and others in other cities. Then the king sent his inquisitors into all parts who executed about 1600 men for this conspiracy. Everyone of the inquisitors charged their enemies with treasonable conduct. Not long after this, the accusers were either punished by Sulla or killed themselves or accompanied Mithridates in his flight to Pontus. (Appian. p. 202, 213. cf. Orosius, l. 6, c. 2.)

3990. Among others, Diodorus, Mithridates' praetor, who claimed to be an academic philosopher, a lawyer and a rhetorician, killed all the elders of the Adramitteans to please the king. He went with the king into Pontus when the king was deposed. He starved himself to death to prevent the disgrace which was likely to happen to him because of some great crimes which he was charged with. (Strabo, l. 13. p. 614.)

3991. L. Lucullus with the help of some Rhodian ships and that fleet which he gathered together from Cyprus, Phoenicia and Pamphylia, wasted all the enemy's coasts. Now and then by the way, he fought with Mithridates' fleet. (Appian. 207, 208.) He persuaded the citizens of Cos and the Cnidians, to expel the king's garrisons and to take up arms with him against the Samians. He drove the king's party from Chios. He relieved the Colophonians and set them at liberty. He seized Epigonius, their king. (Plutarch in Lucullo.) Through Marena's help, he brought Mithridates' fleet to Sulla. (Aurel. Victor. de viris illustrib. c. 74.)

3920a AM, 4629 JP, 85 BC

3992. After C. Fimbria had killed Flaccus in Bithynia and taken his army, he was made their general. (Velleius, l. 2. c. 24.) He controlled some cities. Some voluntarily submitted to him while others were forced to submit. (Memnon. c. 36.) He killed many people not for any just reason but merely to gratify his passion and from cruelty. For one time he ordered some posts to be fastened to the ground, to which he was used to have men bound and scourged to death. When he saw that there were more posts available than condemned persons, he ordered his soldiers to seize some of the crowd that stood by and bind them to the posts lest the posts appear to have been set up in vain. (Dio. in excerptis Valesii. p. 653.)

3993. When Fimbria entered Cizicum, he claimed to be their friend. As soon as he was in, he began to charge all the wealthiest of them with some crime or other. After he had condemned two principal men of the city, he had them whipped with rods to terrify the rest. After this he had them decapitated and sold their goods. This forced others from fear to give to him all that they had. (Diod. Sic. in Excerpt Valefii, p. 409.)

3994. Mithridates, the son of Mithridates, joined with Taxiles, Diophantes, and Menander, three

most expert commanders. With a good army they marched against Fimbria. Because of the huge number of enemy soldiers, Fimbria lost some men in the battle. They came to a river which parted both armies. In a great storm of rain which happened before morning, Fimbria crossed the river and so surprised the enemy as they lay asleep in their tents so that they never knew he was there. He made such great slaughter of them that very few, only of the commanders and cavalry escaped. (Memnon. c. 36.)

3995. Among those who escaped, was Mithridates, the king's son. He was chased from Asia to Miletopolis and arrived safely from there with a company of cavalry to his father at Pergamos. Fimbria attacked the king's ships as they lay in harbour and drove him from Pergamos. After he had taken the city, he pursued him as he fled into Pitane. He besieged him and endeavoured to make a trench about the place. (Memnon. c. 36. Livy l. 38. Appian. p. 205. Plut. in Lucullo. Aurel. Victor. de vir. illustr. c. 70. Oros. l. 6. c. 2.)

3996. Mithridates was now driven from the land by Fimbria and trapped in a corner facing the sea. He summoned together all his fleet from their various places. He did not want to fight with Fimbria who was clever and a conqueror. When Fimbria saw this happen, he quickly sent to Lucullus to ask him to bring his fleet and unite with him in taking this king who was the most bitter and cruel enemy of the people of Rome. If Lucullus had placed the public good ahead of his private animosities, they would have captured Mithridates. However, he did not and Mithridates escaped. (Plut. & Oros. l. 6. c. 2.)

3997. After Mithridates escaped with his fleet to Mitylene, Fimbria went up and down the province and levied fines on those that supported Mithridates. He destroyed the grounds of any who would not let him into their city. (Appian. ut. sup.) He recovered most of Asia for the Romans because of the various defections of the cities from Mithridates. (Memnon, c. 36. Livy l. 83.)

3998. When Fimbria tried to take Troy, they sent to Sulla for help. After Sulla agreed to help, he warned Fimbria not to meddle any further with those that had submitted to him. He commended Troy for returning to that alliance they formerly had with the people of Rome. He also said it did not really matter who they submitted to, since both Sulla and Fimbria were Roman citizens and they all descended from the Trojans. In spite of all this, Fimbria stormed the city and entered it upon the 11th day. He bragged had he had taken the city in only 11 days when Agamemnon with a fleet of a 1000 ships and the whole power of Greece had much trouble taking it in 10 years. A certain man said the reason was:

``There was not among us an Hector who would stand bravely to defend the city."

3999. He indiscriminately killed all that he met and burned almost the whole city. He tormented to death those who were in the embassy to Sulla. Neither did he spare the holy things nor those who had fled to the temple of Minerva for sanctuary but burnt them and the temple together. Moreover he pulled down the walls. The next day he surrounded the city and looked for anything that had escaped his fury. He did not allow any fair court or consecrated house or statue to be left in the city. (Livy l. 83. Strabo, l. 13. p. 554. Appian. p. 205. Dio. in Excerpt. Valesii, p. 653. Oros. l. 6. c. 2.)

4000. Fimbria ordered Troy burned to be because they were somewhat slow in opening the gates

to him. Aurelius Victor wrote that Minerva's temple stood untouched. (De viris illistrib. c. 70.) He said:

``It was without all doubt preserved by the goddess herself."

4001. However, Julius Obsequens and Appian affirm that the temple was burned. Among its ruins the Palladium that ancient image, which was supposed to be taken by Diomedes and Ulysses in the time of the Trojan war, was found safe and unharmed. Fimbria found this out, as Servius noted on the second book on the Aeneid, and it was later carried to Rome. However, Strabo stated that several similar images of Minerva were shown at Lavinium, Luceria and Siritis, as though they had been brought from Troy. (l. 6. p. 264.) Appian wrote that this destruction of Troy happened in the 173rd Olympiad, (p. 206.) and 1050 years after its destruction by Agamemnon. However, according to Eratosthenes, Apollodorus and Diodorus Siculus, there were 1099 years between that first destruction of Troy and the 4th year of the 173rd Olympiad when Troy was destroyed again.

4002. Lucullus first routed the king's fleet near Lection in Troas. At Tenedos, he saw Neoptolemus sailing toward him with a larger ship than before. He sailed some distance ahead of his fleet in a Rhodian ship with five tiers of oars. Damagoras was the captain of the ship and was very skilled in naval fights. He favoured the Romans. Neoptolemus sailed on him very fast and ordered the pilot to direct his forecastle against the enemy ship. Demagoras feared the size of the king's ship and the force of its brazen prow. He dared not to close in the front but ordered to the pilot to stop the course of the ship by turning her hastily about. So by breaking the blow, the enemy sailed quickly on. The ship was not harmed since he only struck some parts of the ship which were underwater. As soon as the rest of the fleet came to him, Lucullus commanded the pilot to steer about. After displaying his valour, he compelled the enemy to hoist sail and sailed as fast as he could in the pursuit of Neoptolemus. (Plutarch in Lucullo.)

4003. Aretas, king of Coelosyria was invited by the citizens of Damascus to be over the government because they disliked Ptolemy Mennaeus. Aretas entered with an army into Judaea. After he had defeated Alexander Jannaeus at Adida, he marched home after securing terms of peace with Alexander. (Joseph. l. 13. c. 23.)

4004. When Cinna and Carbo started a civil disorder in Rome, they violently attacked the most eminent persons of the city without any restraint. Most of the nobility stole away first into Achaia and later to Asia to Sulla. In a short time, there was in his camp many senators. (Vellet. Patercul. lib. 2. c. 23. Plutarch, in Sulla, & from him Dio. in Excerpt. Vales. p. 649.) All urged him to come to the relief of his own country which was in extreme danger and almost lost. (Eutrop. l. 5. Oros. l. 15. c. 20.) Metella, his wife, barely escaped with her own life and her children and came to his house. She told Sulla that his house and its village were burned by the enemy and therefore begged him to come and help the city. (Plutarch.)

4005. After Mithridates considered how many men he had lost in so short a time since he first advanced into Greece, he wrote to Archesaus to make peace with Sulla on as honourable conditions as he could get. (Appian. p. 206.) Sulla was now in a great perplexity. He did not want to abandon his country in that sad state it was in, nor did he want to leave Asia with an unfinished war with Mithridates. Thereupon Archelaus of Delos offered to negotiate the treaty and had some hopes and secret instructions from Archelaus the king's general. Sulla was very

well pleased by this and he hurried to go and confer with Archelaus. They met at sea near Delos, where Apollo's temple stands. Archelaus began by demanding of Sulla that he would abandon his Asian and Pontic expedition and go home to put down the civil war there. He said that the king, his master, would supply him with what silver, ships, or men, he needed. Sulla replied and told him to abandon Mithridates and reign in his stead. He would call Archelaus an ally and friend of Rome, if he would turn over the king's fleet to him. Archelaus detested so treacherous an act. Finally, Sulla set forth some conditions of peace to be made with the king. (Plutarch in Sulla.) Among the conditions was one that the king should withdraw all his garrisons from all places except those in which he had soldiers before the war broke out. When Archelaus heard this, he immediately removed the garrisons. Archelaus wrote the king concerning the other articles to know what the king wanted to do. (Appian. p. 207.)

4006. When the articles were agreed on, Sulla withdrew to Hellespont, and crossed through Thessalie and Macedonia. Archelaus accompanied him and Sulla treated him very civilly. When Archelaus became quite sick near Larissa, Sulla stopped his march and took just as much care of him as if he had been one of his own commanders or praetors. All this increased the suspicion that Mithridates had of Archelaus in that he did not fight as well as he could in the battle at Chaeronea. (Plutarch, in Sulla, Dio. Legat. 33. or 34.)

4007. The ambassadors from Mithridates came to Sulla. They said the terms about the surrender Paphlagonia and the ships were unacceptable. They added that they could get easier conditions from the other general, Fimbria. Sulla replied in a rage that Fimbria would smart for this and that he himself would see, as soon as he came into Asia, whether Mithridates stood in greater need of peace or war. Archelaus interceded with Sulla and took him by the hand and calmed his fury with his tears. At last he intreated that he might be sent to Mithridates. He said that Mithridates would either conclude a peace on Sulla's terms or else if he refused to sign those articles, he would either kill Mithridates, or else (for the Greek copies vary) kill himself. (Plutarch in Sulla, Dio. Legat. 34. or 35. Appian. p. 207.)

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4008. Six years before he died, Alexander Jannaeus, after he concluded a peace with Aretas, led an army against the neighbouring people and took the city Dia by storm. (Joseph. l. 13. c. 23.)

4009. Archelaus returned from Mithridates and met with Sulla at Philippi in Macedonia. He told him that everything happened as he wished and that Mithridates wanted to meet with him. Thereupon Sulla marched through Thracia to Cypsela and sent Lucullus who had come with his fleet to him before him to Abydos. Lucullus gave him a safe passage from the Chersonesses and helped him in transporting the army. (Plutarch in Sulla, & Lucullo. Appian. p. 207, 208.)

4010. Sulla met with Mithridates at Dardanus, a town of Troas. Mithridates had there with him, 200 ships with oars, 20,000 foot soldiers and 600 cavalry and a number of chariots armed with scythes. Sulla had 4 regiments of foot soldiers and 200 cavalry. Both of them went aside to talk in the field with a small retinue while each army looked on. Mithridates came to him and reaching out his right hand. Sulla asked him, whether he would accept a peace on Archelaus' conditions? The king demurred for a while and each of them hurled complaints and accusations at each other. Finally, Mithridates was frightened by Sulla's passionate speeches and consented to those articles of peace which were offered to Archelaus. After this, Sulla greeted him. He

embraced and kissed him. (Memnon, c. 37. Plutarch, in Sulla, Dio. Legat. 35. or 36. Appian. p. 208, 209, 210.)

4011. The articles of peace were these. Mithridates would be content with what was his father's kingdom in Pontus and would not have anything to do with Asia or Paphlagonia. He would release all commanders, delegates, prisoners, renegades, fugitives, the Chians and any he had carried away as captives with him from the cities into Pontus. He would give the Romans 70 or (as Memnon has it) 80 ships, pointed with brass, with all their equipment. Lastly, the cities which were now under the Roman jurisdiction, would not be questioned for defecting to the Romans. However shortly after, the Romans brought many of them under slavery and bondage, contrary to the tenor of the articles for peace. (Memnon, Plutarch in Sulla & Dio transcribing Plutarch, Legat. 33. or 34. Appian. p. 207. Livy l. 83. Vellei. Patercul. lib. 2. c. 23.) Thus was the first Mithridatic war which began 4 years earlier was ended by Sulla. In less than three years time, Sulla killed 160,000 of the enemy, recovered Greece, Macedonia, Ionia, Asia and various other countries which Mithridates had captured. He took the king's fleet and confined the king himself to his father's kingdom. (Appian. l. 1. Bell. Civil. p. 396. cum Mithridatic. p. 206. & 209. & 210.) The most remarkable thing about Sulla was his discipline. Although Canna and Marius' factions were in Italy for 3 years yet Sulla did not conceal his intention of coming against them to fight them. Nor did he lay aside the business he had now in hand. He thought it best to first crush the enemy and then to avenge a citizen; first to secure from fear abroad by defeating a foreigner and later to repress a rebellion at home. (Velles. Patercul. l. 2. c. 24. cf. Plutarch in Collat. Sulla & Lysandri.)

4012. Mithridates surrendered his ships to Sulla with 500 archers with other things required in the covenant. He sailed with the remainder of his ships into his father's kingdom to Pontus. (Memnon. ut supra. Strabo. l. 13. p. 594. Plutarch, and out of him Dio. Legat. 36. or 37. Appian. p. 210.) Sulla saw that this peace did not sit well with the soldiers. They were grieved to see the king sail away out of Asia who was the most bitter enemy they had and who had slain in one day, so many thousands of Roman citizens who lived in Asia. He left with his treasure and the spoils he had got in the war from Asia which he had almost exhausted for some years by plunder and force. Sulla cleared himself by telling them that he was glad to be rid of Mithridates on any condition for fear he should have joined with Fimbria. If he had done that Sulla would be too weak to fight with both of them. (Plutarch and Dio. ibid.)

4013. From there, Sulla moved within a quarter mile of Fimbria who camped about Thyatira. Sulla demanded him to turn over the armies to him since he assumed that command illegally. Fimbria replied stoutly that he did not take orders from Sulla. Thereupon Sulla laid siege and began to make his trench. Fimbria's soldiers came running from their garrison to greet Sulla's men and were very helpful to them in making the trench, (Plutarch ibid. Appian. p. 210. Oros. l. 6. c. 2.)

4014. Fimbria was taken back by the sudden change and assembled the rest of the soldiers and desired them to by loyal to him. When they absolutely refused to fight against their fellow citizens, he tore his garment and shook everyone of them by the hand. He begged them not to desert him. When that did not prevail and when he saw very many were stealing away to the enemy, he went to the colonel's tents. He bribed some of them and then summoned the soldiers again and pressed upon them an oath of allegiance. When the Venetians cried out that every soldier ought to be called by name to the oath, he ordered the crier to name only those were bribed first. Nonius was called who had been his accomplice in all villainous attempts and

refused to swear. Fimbria drew his sword at him and threatened to kill him but was glad to stop because the soldiers by a common shout resented that action. (Appian. p. 210.)

4015. After this, Fimbria bribed a slave with money and hopes of his freedom. He was to go to Sulla's camp and pretend as if he had been a renegade and there to stab Sulla. His heart began to fail him in the task and Sulla suspected that by his trembling he came with no good intentions. Thereupon he laid hold on him, and the slave confessed the whole business. This filled Sulla's army with anger and scorn. Those who were standing about Fimbria's trench, called him Athenio by way of reproach. This was the name of the one who was king for a few days over the slaves in Sicily. (Appian. p. 210.)

4016. When Fimbria saw that this plot had failed, he gave up all hope. He fled to a strong fort and from there invited Sulla to a talk. Sulla would not go himself but sent Rutilius in his place. This went to Fimbria's heart that Sulla would not come to him. This was never to be denied even to common enemies. He had craved pardon because of his immaturity. Rutilius replied that Sulla was willing to pardon him if he should pass safely to the sea side on the condition he would leave Asia (of which he was the proconsul) to Sulla and sail away. Fimbria told him he knew a better way than that. He returned to Pergamos and went into Esculapius' temple. He stabbed himself with his sword. When he found the wound was not mortal, he asked his servant to kill him. This he did and then he killed himself. Sulla gave his body to be buried by his chief servants. (Appian p. 211. cf. Livy l. 83. Vellei Patercul. l. 2 c. 24. Plutarch in Sulla Aurel. Victor. de vir. illustribus c. 70. & Oros. l. 6. c. 2.)

4017. Fimbria's army came and offered their services to Sulla. He entertained them and added them to his own troops. Soon after, he sent Cuno with a command to establish Nicomedes and Ariobarzanes in their kingdoms. He sent also a full account of all the events to the senate and took no notice at all that they had declared him an enemy to the state. (Appian. p. 211.)

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4018. Sulla rebuilt Troy which was destroyed by Fimbria. (Oros. l. 6. c. 2. cf. Strabo. l. 13. p. 594.) He also settled the affairs of the province of Asia, enfranchised the Trojans, Chians, Rhodians, Lycians, Magnesians and various other people. He enrolled them among the allies of the people of Rome either as remuneration for their help in the wars or to cheer them up after those great calamities which they had undergone from their loyalty to Romans. He sent his soldiers to all other towns to proclaim that all slaves who had received their freedom from Mithridates must return immediately to their masters. This edict was slighted by many and many cities revolted because of it. Many slaves and free born were killed on various occasions. The walls of many towns in Asia were demolished and some of the inhabitants were sold. Any men or city that were found to be for the Cappadocians, were severely fined. The Ephesians were especially punished who through scorn had taken down from their temples the Roman offerings. (Appian, p. 211.)

4019. After all was peaceful again, criers were sent throughout the province to summon the leaders of all the cities in Asia to come to Sulla at Ephesus on a set day. When they met together, Sulla made a speech to them from the judgment seat. He told them how well the Romans had helped the Asians and what a poor response the Asians had given. At the end of his speech, he pronounced this sentence on them.

``I fine you a whole five years of tribute which I charge you presently to pay down to the last penny. Moreover, you shall disburse the money spent on this war and what other sum the present state and condition of the province shall require. I shall lay the tax on the cities proportionally and appoint a time for the payment. Any who default on this, I shall consider as enemies."

4020. After he said this, he distributed the fine by portions to the lieutenants and assigned persons also to collect it. (Appian p. 212, 213.) For that reason, he divided Asia into 44 regions which Cassindius mentions in his chronicle. This happened when L. Cinna was consul for the 4th time and Cn. Papyrias was consul for the 2nd time. Cicero in his first epistle of his first book and Q. Frateus confirmed that this tribute was imposed on all parts alike. Likewise does Sulla in his speech Flaccus says that he laid it proportionally upon all the cities of Asia.

4021. Plutarch writes that Sulla besides this fine of 20,000 talents which he levied from the whole, he annoyed various ones of them by quartering his insolent and unruly soldiers in their private houses. He ordered every landlord to pay to a soldier quartered in his house, 16 drachmas a day. He was to provide him his supper as well as for any friends he brought along to supper. A captain was to have 50 drachmas a day and two suits of clothes. One was to wear at home and another outside. (Plutarch in Sulla.) Lucullus was in charge of collecting the general tax of 20,000 talents and of coining the money. This seemed a relief to the cities of Asia from Sulla's hard usage. Lucullus always behaved himself in an harmless and upright manner and dealt with them mercifully and mildly. This was befitting the sad state of affairs that Asia was in. (Plutarch. in Lucullo.)

4022. The cities were extremely impoverished and up to their ears in debt. Some sold their theatres to the loan sharks, others their places of receipt, or their citadels, or their ports, or something which belonged to the public. The soldiers were very harsh with them and pressed them for their money. After payment was made, they carried the money to Sulla. Asia in the meanwhile bemoaned its sad state. (Appian. p. 213.)

4023. At this same time, the pirates were busy in all parts of Asia. They appeared so publicly as if they had been so many legal fleets. They were first put to sea by Mithridates, who was likely to loose all he had gotten in those parts, hence he resolved to do what mischief he could. Now they had increased to so large a number that they were dangerous to ships and threatened the ports, citadels and towns. It is certain that Jassus, Samur, Clazomenae and Samothrace were taken when Sulla stayed in these regions. It is generally reported that they took out of the temple at Samothrace many ornaments estimated to be valued at 1000 talents. Sulla did nothing, either because he thought these places were unworthy of his protection because they had behaved basely toward him or because he hurried to Rome to settle the civil disorders. Hence Sulla sailed to Greece. (Appian p. 213.)

4024. Sulla offered to take P. Rutilius Rufus home to Rome. He had lived as an exile at Mitylene. He refused and stayed in banishment lest he might do anything which was not legal. Rufus moved to Smyrna. (Valer. Maxim. l. 6. c. 4. Seneca, epistle 24. Quintilian l. 11. c. 1. Dio in Excerpt. Vales. p. 638.) He was made a free citizen of that city (Cicero, pro Bibli.) and there spent his years in study. (Oros. l. 5. c. 17.) He could never be persuaded to return home to his country, (Dio in Excerpt. Vales. p. 636.) Seneca (de providentia, c. 3.) said of him:

``Is Rutilius to be looked on as unfortunate because those that condemned him will plead his cause in all ages? Because he was more contented to allow himself to be expelled from his country than to part with his banishment? Because he only of all the rest, dared to deny Sulla the dictator something and when he was called home not only would not come back, but went farther away?"

4025. Ovid (Pent. l. 1. Elea. 4.) said:

Et grave magnanimi robur mirate Rutili, Non cui reditus conditione dati: Smyrna vitum tenuit--------

Rutilius his fortitude admire, Who being called home, had rather still retire; In banishment at Smyrna than return; For Sulla's proffer he alone did scorn.

4026. Alexander, son of Ptolemy Alexander, previous king of Egypt fled from Mithridates. He was turned over by the Chians to Sulla who entertained him and had him as a close friend. Alexander went along with Sulla from Asia into Greece and from there to Rome, (Appian. l. 1. Bell. civil. p. 414. Porphyr. in Grac. Euseb. Scaliger, p. 225. fin.)

4027. Alexander Jannaeus led his army against Essa or Gerasa, where Theodorus, son of Zeno, had stored everything he had of greatest value. After he had surrounded the place with a triple wall, he finally captured it. (Joseph. l. 13. Antiq. c. 23. cf c. 21. & l. 1. Bell. c. 3, 4.)

4028. L. Muraena with the two Fimbrian (or Valesian) legions, was left behind by Sulla to arrange matters in Asia. (Appian. p. 213.) Julius Exuperantius says this concerning Sulla:

``He left Muraena, his lieutenant over the province and appointed him over the Valesian soldiers whose loyalty to the civil wars he was unsure of. With the other part of the army he marched away to suppress the Marian faction which had revolted."

4029. That author wrote this passage as happening before Sulla started the war with Mithridates. At that time there was no Valesian or Fimbrian legions. These did not exist until after the war was ended.

4030. L. Lucullus was left as governor in Asia with Munaera the praetor. He behaved so discreetly while he had the command of the province, that he got much credit for it. (Cicero in Lucullo.) Lucullus was kept busy in Asia and was not involved in the fighting of Sulla and Marius in Italy. (Plutarch. in civil. Vita.)

4031. Sulla sailed with his fleet from Ephesus and arrived the 3rd day at Pyraeeum. After he had performed his religious duties, he went to the library of Apellicon the Teian who had many rare books of Aristotle and Theophrastus. (Plutarch in Sulla.) Apellicon was rich and had purchased Aristotle's library and many other good libraries beside. He got also into his hands by stealth from Metroum, the temple of the Phrygian goddess, the originals of the decrees which were published by their ancestors. From other cities he gathered whatever was either ancient or secret and valued as a rarity. (Athenaus, l. 5. c. 1. ex Posidon. Apameno.) For all this, he was a person who was more enamoured with the sight of the books than the study of them. He had purchased

for a large sum of money from the heirs of Nileus Scepsius, the books of Aristotle and Theophrastus. Many were spoiled by water and were worm eaten. He repaired those places which were eaten out and he transcribed the books again. He supplied the missing passages as best he could so that the books he had were full of errors. When he died, Sulla took his library (Strabo, l. 13. p. 609.) and enriched his own library at Rome with it. (Lucian. in l. adversus indoctum.)

4032. Mithridates returned to Pontus and quickly subdued many of those countries which had revolted from him when he was in his low estate. (Memnon, c. 37.) He started with the Colchi. When they saw him marching toward them, they desired that his son Mithridates might be appointed king over them. As soon as this was done, they returned to their obedience. The king was jealous that his son's ambition was the cause of that action and recalled him. He bound him with chains of gold for a while and not long after this he killed him. Thus was in spite of the outstanding service he had done for him in Asia against Fimbria. (Appian, in Mithridatic. p. 213, 214.)

4033. When Sulla was at Athens, he became sick and his feet numb. Hence he sailed to Adipsus and he used the hot baths there. He passed his time watching stage plays. (Plutarch in Sylla.)

3921a AM, 4630 JP, 84 BC

4034. Sulla arrived with his army at Brundusium, in the 174th Olympiad. (Appian. Bell. Civil. l. 1. p. 401.) when L. Scipio and C. Corbanus were consuls. (Livy l. 83. Julius Obsequens deprodigiis, Eutroplus, l. 5.) He returned into Italy, on the 4th year after leaving and not after the 5th year, as Julius Obsequens stated.

4035. When the Thebans revolted from Ptolemy Lathurus, he waged war against them. (Pausan. in Attic. p. 8.)

4036. L. Lucullus was very desirous to have the Mitylenians, who had publicly revolted from Sulla, to acknowledge their fault and to submit to some easy punishment for following Manius. When he saw they grew more furious with this suggestion, he attacked them with his fleet and defeated them. They were forced to retire within their walls. While he attacked the town in the daytime he sailed in plain view toward Elea. He came back again secretly in the night and after he cast anchor, he placed an ambush near the city. The Mitylenians came rushing from the town in great disorder and very furiously. They intended to seize the enemy camp because they thought the enemy had deserted it. Lucullus attacked them before they knew what happened and captured a large number of prisoners. He killed any that resisted and led away 6000 as slaves and took with him much plunder. (Plutarch in Lucullo.)

4037. Mithridates provided a fleet and a large army to go against the Bosphoranes, who had revolted from him. The preparation he made was so considerable, that most thought (as Cicero intimates, in Oration prolege Manilia) he never intended to make use of it against the Bosphorans but against the Romans. For he had not surrendered to Ariobarzines the whole of Cappadocia but kept some places of it for himself. He also suspected that Archelaus when he was in Greece, had granted more to Sulla than was fitting in the articles of peace. (Appian. in Mithridatic. p. 214.) Archelaus hurried away in fear to L. Murena and by his instigation prevailed with him to wage war on Mithridates before he did. (Appian in his Mithridatic).

Archelaus defected to Sulla, whose deputy Murena was in Asia. (Dio l. 39.) Orosius stated (l. 6. c. 2.) that he and his wife and children defected to Sulla. Hence little credit in this matter should be give to Memnon, who stated that Archelaus stayed with Mithridates and stood with him in the last Mithridatic war. (See note on 3919 AM)

4038. L. Murena had a burning desire for a triumph and renewed the war with Mithridates. (Livy l. 86. Appian. in Mithridatic. p. 213.) He passed through Cappadocia and he invaded Comana, the largest city under Mithridates' command. It was famous for its religion and costly temple. He killed some of the king's cavaliers. (Appian. in his Mithridatic p. 214.)

4039. Mithridates sent ambassadors to Murena. These were Greek philosophers and rather condemned the king than commended him in their pleading the articles of peace concluded with Sulla. Murena denied that he ever saw any such covenants. Sulla never wrote any but was content with the performance of what was agreed on between them and so left the country. After this, Murena started plundering and not sparing the money which was consecrated for holy uses. He made his winter quarters in Cappadocia. He established the kingdom more securely for Ariobarzanes than ever it was and built the city, Ecinina, on the frontiers of Mithridates' kingdom. (Memnon p. 38. Appian. p. 214.)

3921b AM, 4631 JP, 83 BC

4040. There was a mutual enmity of the Seleucians among the Syrians of both the kings. The kingdom of Syria was quite exhausted by a futile war. Therefore the people looked to foreign kings for help. Some thought to ask for help from Mithridates, king of Pontus, others to invite Ptolemy from Egypt but thought better of it. Mithridates was engaged already in a war with the Romans and Ptolemy was always a professed enemy to Syria. Hence they decided on Tigranes, king of Armenia. In addition to his own strength at home, he was allied with the Parthians and with Mithridates. He was called into the kingdom of Syria and held it 18 years (Justin. l. 40. c. 1. & 2.) until the time that Pompey took it from him and added it to the Roman Empire.

4041. 14 of those 18 years, Magadates was over Syria with an army, as Tigranes' viceroy, until the time he was forced to march away with that army to help his king. After the defeat of Tigranes, the kingdom of Syria was given by Lucullus to Antiochus Asiaticus. (Appian. in Syriac. p. 118, 119 & 133.) In the interim, Antiochus Pius, the father to Asiaticus who was dispossessed by Tygranes of Syria as far as from the Euphrates River to the sea shore and by him dispossessed also of part of Cilicia. He stayed close for a while in another part of Cilicia which neither Tigranes nor the Romans meddled with. (Appian. in Mithridatic. p. 243. Justin. l. 40. c. 2.) His wife Selene with her two sons, reigned in Phoenicia and some other parts of lower Syria. (Josephus Antiq. l. 13 c. ult, Cicero in Verrem l. 4.)

4042. Mithridates sent both to the senate and to Sulla to complain of Murena, (Appian. p. 214.) He and Murena sent ambassadors to oppose each other and asked the Heraclians for supplies. They saw the dreadful power of the Romans on the one side and they feared the closeness of Mithridates on the other side. They told the ambassadors that in such a storm of war as this, it was all they could do to protect their homes much less help others. (Memnon. c. 38.)

4043. Alexander Jannaeus captured Gaulana and Seleucia. (Josephus, l. 13. c. 23.)

3922a AM, 4631 JP, 83 BC

4044. L. Murena crossed over the large Halys River when it was swollen by heavy rains and captured 400 of Mithridates' villages. The king did not oppose him since he expected the return of his ambassadors from Rome. When Murena thought he had obtained enough booty, he returned back again into Phrygia and Galatia. Callidius who was sent to Murena from Rome after Mithridates' complaints, gave him no decree of the senate. Instead he publicly denounced him that he should not molest the king who was a confederate with the Romans. After this, he took him aside and in the presence of others, talked with him privately. In spite of this, Murena continued to invade the frontiers of Mithridates. (Appian, p. 214, 215.)

3922b AM, 4632 JP, 82 BC

4045. Some advised Murena to invade Sinope and attempt to capture the king's palace. For once that was taken, the other places would be subdued without any difficulty. However, Mithridates had well fortified that place with garrisons and now started to take action. (Memnon . c. 38.) He ordered Gordius to attack the neighbouring villages, while he got together many cattle, wagons and countrymen as well as soldiers and camped on the other side of the bank, opposite to Murena's camp. Neither side fought until Mithridates had come with a larger army and then there was a bloody fight between them. The king crossed over the river in spite of Murena's fighting. He defeated Murena and forced him to retreat to a naturally fortified hill and to hurry quickly through the mountains to get to Phrygia. He lost many of his men in both the flight and the fight. (Appian. p. 215.)

4046. News of this so famous and quick victory spread quickly. When they heard the news, many sided with Mithridates. He drove out of Cappadocia, all of Murena's garrisons of soldiers and he made a great bonfire on the top of a high hill, after his country's custom. He offered sacrifices to Stratiw Dii, or to Jupiter, "powerful in war." (Appian. p. 215.)

3923a AM, 4632 JP, 82 BC

4047. L. Cornelius Sulla was appointed dictator so that he might restore the state to its ancient customs. He allowed M. Tullius and Cornelius Dolobella to be elected as consuls although he was in charge of everything and over them too. (Appian. l. 1. Bell. civil. p. 412.) In the beginning of their consulship he triumphed gloriously over King Mithridates (Eutrop l. 5.) February 3rd as it appears by the pieces of the marble on which the triumph was engraved. This day occurred in the Julian month of November. Although that triumph was very great in regard to the stateliness of it and rarity of the spoils they had taken from the king, yet it was made more excellent by the exiles. For the most eminent men and chief of the city wore crowns on their heads and attended Sulla's chariot. They called him their deliverer and their father since by his means they were brought back to their native country and had their wives and children restored to them. (Plutarch in Sulla.)

4048. There is one thing Sulla deserved commendation for. When he resigned the command in Asia, he rode in triumph, he did not have around him anyone from the towns belonging to the Romans, as he did of many cities in Greece and Asia. (Valer. Maximus, l. 8. c. 8.) Sulla transferred 30,000 pounds of gold and 7000 of silver to the treasury which his son C. Marius had brought after the burning of the capitol and other devoted places to Praeneste. He also the day

before transferred all the other spoils of the victory 50,000 pounds of gold and 150,000 of silver. (Pliny l. 33. c. 1.) From this it is obvious that the triumph lasted for 2 days.

4049. After Alexander Jannaeus had subdued the valley, called Antiochus' valley and the fort Gamala, he put Demetrius as governor of those places beside his command there. He had received many accusations against him. At just the end of the third year of his expedition, he led his army home again. The Jews gave him a hearty welcome home for his good success. At this time the Jews kept many of the cities of the Syrians, Idumaeans and Phoenicians near the sea coast. These were the towns of Straton, Apollonia, Joppe, Jamnia, Azotus, Gaza, Anthedon, Raphia, Rhinocorura. In the Mediterranean region in the country of Idumaea, Adora, Mansia, Samaria the mountains also of Carmel and Itabyr. Besides these were Scythopolis, Gadara, Gaulanitis, Seleucia and Gabala. Some Moabite cities also were Essebon, Medeba, Lemba, Oronas, Telithon, Zara, Aulon of Cilicia and Pella. The last of which they demolished because the inhabitants refused to submit to the Jewish ceremonies. They occupied some other major cities of Syria which they recently annexed to their kingdom. (Joseph. l. 13. c. 23.)

4050. L. Cornelius Sulla, thought it was unjust that Mithridates a confederate of Rome should be bothered by war. He sent Aulus Gabinius to charge Murena in good earnest to stop fighting with Mithridates and that he should try to reconcile Mithridates and Ariobarzanes to each other. At that meeting, Mithridates had given his 4 year old son as an hostage to Ariobarzanes. This was under a pretence while he still retained part of Cappadocia which he had garrisoned. He made a general entertainment for the company. During this he offered a certain weight of gold to those that could win at drinking or eating, jeering, singing and other solemn sports: Everybody participated except Gabinius. (Appian. in Mithridatic. p. 215. 216.)

4051. Thus was the 2nd Mithridatic war ended in its 3rd year (Appian. in Mithridatic. p. 215. 216.) In this war, Murena had done much injury to Mithridates. He withdrew leaving Mithridates weaker but not crushed. Cicero said in his speech for Murena his son that he was a help to his father in his difficulties, a comfort in his labours and a rejoicer in his victories. Cicero (l. 1. against Vetres) stated that the people of Milesia on Murena's orders built 10 ships from the revenues of the people of Rome as well as taxes from various Asian cities. This fleet was to serve the Romans in all wars at sea. Asconius Pedianus noted this in the same book or the Oration against Vertes.

4052. L. Lucullus spent the time of his quaestorship in the peace of Asia, while Murena was waging war in Pontus. (Cicero in Lucullo.)

4053. Sulla recalled Murena from Asia. (Cicero prolege Manilia.) M. Thermus succeeded him in the praetorship of Asia. (Sucton in Julio, c. 2.) It is likely that Lucullus was recalled from his quaestership at the same time with Murena. We think this because he sat on the bench at Rome with Aquillus Gallus who was the judge in Quintius' case. Aukus Gellius (l. 15. c. 28.) and Hierom. (in Chronic.) said this was pleaded by Cicero in his 26th year when M. Tillius and Cn. Colobella were consuls.

3923b AM, 4633 JP, 81 BC

4054. As soon as Alexander Jannaeus had a little relief from wars, he became sick with a fever for 3 years. This was caused in part by his intemperance. In spite of this he kept up his military

activities. (Joseph. l. 1. Bell. c. 4. & l. 13. Antiq. c. 23.)

4055. When L. Murena came to Rome he was given an honourable triumph. His son graced his triumph with some military presents. He had served under him while he was general and made his father's victory and triumph the only purpose in his fighting. (Cicero pro Murena.)

4056. Mithridates was now at peace and subdued the Bosphorus and appointed Machares, one of his sons, to be king over that country. (Appian. p. 216.)

4057. Molo, the rhetorician, came with ambassadors to the senate concerning the rewards for the Rhodians. He was the first of any strangers that had audience without an interpreter. He deserved that honour for the Roman's eloquence was indebted to him for that force and vigour which it had. At that time, Cicero studied under him (Cicero in Bruto. Valerius Manimus, l. 2. c. 2.) as he had done also some 6 years earlier. See note on 3917b <<3763>>.

4058. Julius Caesar was sent by M. Thermus as praetor of Asia. He sent to Bithynia to get the fleet and stayed a while with Nicomedes. It was rumoured that he had prostituted his chastity for the king's lust. The rumour was strengthened when he returned again to Bithynia in a very short time under the pretence of getting some money which was due to a certain free man who was one of his clients. (Sueton. in Julio. c. 2.)

4059. Whenever L. Cornelius Sulla found among the slaves a strong young fellow, he made him a free man. He freed more than 10,000 men and he called them Cornelians, after his name. His plan was that he might have the loyalty of at least 10,000 in the city among the common people to side with him in all emergencies. (Appian. l. 1 Bell. Civil. p. 413. & 416.) Servius (on the tenth of the Eneiods), thinks Polyhistor was one of those who were made free citizens by Sulla. Alexander Polyhistor lived in Sulla's time and was made free and surnamed Cornelius. Suidas in Alexandrwtw Milhsiw. confirms that he was named after his patron Cornelius Lentulus, to whom he was sold and whose schoolmaster he was. For Suidas calls this grammarian Crateris' scholar, Milesium whom Stephanus Byzantinus claimed to be the son of Aselepiades of Cotyaeum, a city in the lesser Phrygia and to have written 42 books about all kinds of things. Eusebius cites him (l. 9. Evangelic. Praparat. c. 17.) where also he cites many passages from the book which Polyhistor wrote about the Jews.

4060. After Ptolemy Lathurus had subdued the Thebans in the 3rd year of their revolt, he fined them so much that before this they were one of the richest cities in Greece but now they were among the poorest. Pausanias (in his Atticks, p. 8.) stated this as if it belonged to the Boeotian Thebes and not to the Egyptians. Whereas we have noted from Appian (Mithridatic, p. 190.) how that almost at the very same time in which the Thebans revolted from Ptolemy that greater Thebes of Boeotia, defected from Archelaus, Mithridates' general, to Sulla the Roman general.

4061. Ptolemy Lathurus, died not long after this, (Pausanias ut supra.) 6 years and 6 months after the death of his brother Philometor. His daughter Cleopatra succeeded him and was viceroy before with him. She was the wife of Ptolemy Alexander, who was the younger brother to Lathurus and had killed his mother. She only reigned for 6 months. (Porphyr. in Grac. Euseb. Scaliger. p. 225.) Pausanias stated that of all Lathurus' descendants, only Berenice was legitimate, (ut supra) and she died before his father. He bastard son, Ptolemy, seized the kingdom of Cyprus, Cleopatra and later her Novus Dionysius, or Auletes the kingdom of Egypt.

It may be that the one whom Porphyrius calls Cleopatra is the same one whom Pausanias calls Berenice.

4062. Sulla sent Alexander back to Alexandria in Egypt to be their king. He was the son of that Ptolemy Alexander and he had killed his mother. He was a good friend of Sulla and accompanied him from Asia. There were no longer any male heirs and the women were forced to marry brothers blood for their husband. Sulla hoped by this to get a good stash of gold from that wealthy kingdom. (Appian. Bell. Civil. l. 1 p. 414.)

4063. When C. Julius Caesar captured Mitylene, he was rewarded by M. Thermus, with "corona civica", (Sueton in Julio c. 2.) Mitylene was demolished to the ground and it was the only city which fighting after Mithridates was defeated. (Livy l. 89.) So that noble city by the law of war and right of conquest, was brought under the jurisdiction of the people of Rome. (Cicero in Agraria. 2.)

3924 AM, 4634 JP, 80 BC

4064. After Alexander had lived with his new wife Cleopatra, queen of Egypt for 19 days, he killed her. (Porphyr. ut supr.) Appian wrote that this king was very domineering and insolent because he had the backing of Sulla. She was dragged out of his palace by the Alexandrians and killed in the place of exercise. It appears from Suetonius and Cicero that he reigned 15 years after the death of his wife. This refutes the common error of historians who begin the reign of Ptolemy Auletes here and confound his years with the years of Alexander.

4065. Mithridates made raids on the Achaeans who were the neighbours to the Colchians and were (as some think) descendants of those who returned from Troy. They came there when they lost their way. They had lost two thirds of their army, one part to an ambush and the other to the harshness of the weather. (Appian. p. 216.)

4066. When Mithridates returned home, he sent some to Rome to ratify the articles of the league between him and Sulla. Ariobarzanes also sent others, either voluntarily or by the instigation of others, to state that Cappadocia was not entirely controlled by him. Mithridates had kept back the larger part for himself. Mithridates was ordered by Sulla to leave Cappadocia before the articles should be ratified. (Appian p. 216.)

4067. After the province of Cilicia was established, Cn. Dolobella was sent there to be proconsul. Cicero stated that in addition to the 3 territories of Pamphylia, Isauric and Cilicia, were added 3 others in Asia. These were the Cibyntic, Synnadensian and Appameensean located in the regions of Phrygia, Pisidia, and Lycaonia. Dolobella brought along with him, C. Malleolus as his quaester and C. Verres as his lieutenant. When they came as far as Delos, Verres had some ancient images stolen at night and to be taken secretly from the temple of Apollo and put aboard one of the cargo ships. A violent storm suddenly struck and Dolobella could not possibly sail. He had much trouble even remaining at anchor in the harbour because the huge waves beat against the ships. The ship that carried the images was wrecked by the violence of the waves. The images of Apollo were found floating toward the shore. Dolobella ordered that they should be returned to the temple. After that the storm let up and Dolobella sailed from Delos. (Cicero act. 2. in Verrem, l. 1.)

4068. Verres carried away some very beautiful images from Chios, Erythrae and Halicarnasus. He took also from Tenedos, to the great grief of the city, the statue of Tenes which was also a beautiful work. It is said that Tenes built the city and the city was named after him. (Cicero act. 2. in Verrem, l. 1.)

4069. Verres requested Dolobella that he might be sent to the kings, Nicomedes of Bithynia and Sadala of Thrace, who were allies of the people of Rome. He came to Lampsacus in the Hellespont, where Rubrius, one of his pages attempted to bring to Verres the daughter of one Philodamus, a most eminent citizen. The Lampsacens were stirred up by Themistagoras and Thessalus and came in a crowd in the night to protect the virgin's chastity. In the resulting uproar, Cornelius, Verres' lictor, was killed and some of his servants including Rubrius received some injures. They had much trouble to prevent Verres' house from being burned. At Verres' request, Dolobella, turned over the the war to him which at that time was managed by Dolobella in Cilicia. Verres marched from that province into Asia and had C. Nero, who succeeded M. Thermus in the praetorship of Asia, that Philodamus and his son be beheaded after being judged. (Cicero act. 2. in Verrem, l. 1. cf. Asconius Pedianus upon the same.)

3925a AM, 4634 JP, 80 BC

4070. Charidemus, a ship captain at Chius, was ordered by Dolobella to accompany Verres' march from Asia. He came with him as far as Samos where Verres attacked the most ancient temple of Juno of Samos and carried from there the pictures and the images. The Samians went to the Chians and charged Charidemus with this sacrilege. However, he plainly showed it was not his doing but Verres' action. Thereupon, ambassadors came from Samos to C. Nero in Asia to complain about him. They were told that such complaints as these which concerned the Roman delegate should not be handled by the praetor but by the Roman senate. (Cicero act. 2. in Verrem, l. 1.)

4071. The Milesians had a fleet which by a treaty with the Romans, the Romans could make use of at any time. Verres demanded one of those ships to escort him to Myndus. They immediately sent him the best ship they had. As soon as Verres arrived at Myndus, he ordered the soldiers and the sailors to return to Miletum on foot by land and he sold the ship to L. Magius and L. Fannius. They had left Marius' army and came to live at Myndus but later they sided with Sertorius and Mithridates. The captain of the ship told what Verres had done and the Milesians had a declaration to be entered into the public registry. However, Cn. Dolobella, by Verres' request, did his best to have the captain and they that made the declaration punished. In addition, he ordered that the declaration be removed from the records. (Cicero act. 2. in Verrem, l. 1. cf. Asconius Pedianus upon him.)

4072. C. Malleolus, C. Dolobella's quaester, was killed in the war. Verres immediately assumed the office of quaester from Dolobella. When he had that office, he began to steal Asia's wealth. (Cicero act. 2. in Verrem, l. 1.)

3925b AM, 4635 JP, 79 BC

4073. When the provinces were assigned to the consuls, Cilicia was given to Servilius and Macedonia to Appius. Claudius Servilius went to Tarentum to visit his colleague who was sick. He journeyed to the city of Corycum, (Salust. Histora. l. 1. apud Priscian. l. 15.) and was

ordered to go to subdue the pirates. Under the leadership of Isidorus, they sailed about in the adjacent sea, between Crete, Cyrene, Achaia and the creek of Malea. From the plunder they got, the sea was called the Golden Sea. (Flor. l. 3. c. 6.) Julius Caesar served under Servilius for a very short time (Sueton. in Julio, c. 3.) and L. Flaccus was the tribune of the soldiers. (Cicero pro Flacco.)

4074. Cn. Dolobella was recalled home from his province of Cilicia and accused of extortion at Rome by a young man, M. Emilius Scaurus. He was condemned and sent away into banishment. The amount was estimated at 3 million sesterces based on this. His quaester C. Verres had exacted more than was required from the cities of Lycia, Pamphylia, Pisidia, and Phrygia in grain, hides, fur clothes, sacks and such wares. He did not receive the goods but demanded money for them. Verres was the main witness against him. For Verres was unwilling to give account of his lieutenantship and his questorship until such time that Dolobella, who was the only one who knew his faults, was condemned and bannished. (Cicero, act. 2. in Verre l. 1. Vid. Piphis Annal. Rom. tom. 3. p. 280, 281. & 286. 287.)

3926a AM, 4635 JP, 79 BC

4075. Alexander Jannaeus died in the garrisons from his fever and exhausion from his battles. He reigned 27 years. At that time, he was besieging Ragaba citadel which is located beyond Jordan. On his death bed, he advised his wife Alexandra, to hide his death for a while from the soldiers and that after she returned victorious to Jerusalem, she should give the Pharisees a little more freedom than normal. The Pharisess had a large influence on the Jews, when they wanted to, either as a friend or as an enemy. The common people placed much confidence in them, though they were prone through envy to impeach any man. Alexander was disliked by the Jews because he had offended the Pharisees. Therefore, he persuaded her that she should yield that they might have his funeral and that she would not do anything in matters of government without their knowledge and approval. Hence he would receive an honourable burial and she and her son would reign without problems. (Joseph l. 1. Bell. Judaic. c. 4. & l. 13. Antiq. c. 23. cf. l. 20. c. 8.)

3926b AM, 4636 JP, 78 BC

4076. Queen Alexandra, also called Selena by ecclesiastical writers, captured the citadel of Ragaba. She did everything her husband requested. She let the Pharisees make the funeral arrangements and control the kingdom. Thereby she made them her friends who before were her worst enemies. The Pharisees assembled the common people and made a speech to them. They praised the famous exploits of Alexander and bemoaned what a good king they had lost. They so affected the people that they all grieved in their hearts and cried. No king before him had such a stately funeral. (Joseph. Antiq. l. 13. c. 24.)

4077. When Alexander was dying, he made his will. He left the administration of the kingdom to his wife Alexandra and also the election of the high priest to her discretion. She declared Hyrcanus, her oldest son, as high priest. She did not do this because he was the oldest but he was quite pliable and would not threaten her power in any way. Her younger son, Aristobulus, was quite content to live as a private citizen and he had a more fiery disposition than his brother. She governed the kingdom for 9 years, while her son Hyrcanus held the high priesthood. She was very gracious with the people because of the favour she was in with the Pharisees and she

seemed to be greatly troubled by her husband's excesses. She was a queen in name only for the Pharisees managed all the state affairs. The people were expressly charged to obey them. So that, she restored all the laws which Hyrcanus her father-in-law had set aside that were made by the Pharisees according to the traditions of their elders. The Pharisees ordered the recall of all the exiles and for the release of prisoners. She managed some things and directly maintained a large number of mercenary soldiers. She increased her strength so much that she was a formidable force to the neighbouring princes and took hostages from them. (Josephus Antiq. l. 13. c. 24. cf. l. 26. c. 8. & l. 1. Belli. c. 4.)

4078. Mithridates restored all Cappadocia to Ariobarzanes according to Sulla's orders. After this he sent embassies to Rome to get the articles of the peace to be ratified. (Appian. p. 216.)

4079. When M. Lepidus, and Q. Catulus were consuls, Sulla died. (Livy l. 90. Appian. l. 1. Bell. Civil. p. 416.) He finished the 22nd book of his commentaries, two days before his death. He said that the Chaldeans had foretold to him that after he had lived very splendidly for a while, he would die in the height of his greatness. (Plutarch in Sulla.) He bequeathed in his will his commentaries to Lucullus. On his death bed, he appointed him as the guardian to his son and did not appoint Pompey. This was thought to be the cause of the animosity between Pompey and Lucullus in the desire for greatness. (Plutarch in Lucullo.)

4080. M. Cicero had been 6 months at Athens with Antiochus Ascalonita. He was a most famous and wise philosopher of the ancient academies and along with Demetrius Syrus, a well experienced and extaordinary orator. When Cicero heard of Sulla's death, he sailed into Asia and travelled across that country. He exercised his gift of oratory with the best orators in those parts. The best of them were, Menippus a Stratonician (surnamed Catocas of Caria) Dionysius Magnes, Aeschylus a Cnidian and Xenocles an Adramyttean. (Cicero in Bruto, & Plutarch in Cocerone cf. Strabo l. 13. p. 614. & l. 14. p. 660. and with Diogenes Latertius in Menippo.)

4081. At the same time, a certain woman of Miletum was sentenced to death, for she had induced an abortion by some medicines. She was paid to do this by those who were the second heirs of her estate. She got what she deserved for by that action she destroyed her hope of being a parent. Her name would not be carried on and she would not have the support of a son or daughter, the heir of a family and in all likelihood, a citizen of the state. (Cicero pro Aulo Cluentio.)

4082. P. Servilius, the proconsul, subdued Cilicia. He overwhelmed the pirates' lightly armed ships with his large warships and obtained a bloody victory over them. (Livy l. 90. Flor. l. 3. c. 6. Eutrop. l. 6.) He attacked Cilicia and Pamphylia with such force that he almost utterly destroyed them when he only wanted to subdue them. (Oros. l. 5. c. 23.)

4083. When Julius Caesar heard of the news of Sulla's death, he left Cilicia and returned quickly to Rome. (Sueton in Julio, c. 3.)

4084. When Sulla was dead, Mithridates heard nothing from the magistrates at Rome concerning his embassy he sent to the senate. The king bribed Tigranes, his son-in-law, to invade Cappadocia. The plot was not done that secretly since the Romans had an idea of what was going on. (Appian. in Mithridatic. p. 216.) Salust (l. 1 histor.) mentions L. Philippus, in a speech of his at that time before the senate against Lepidus. He said this:

``Mithridates lies at the borders of our revenues which while we yet enjoy, he is watching for an opportunity to make war on us."

3927a AM, 4636 JP, 78 BC

4085. Tigranes surrounded Cappadocia so none could escape from him. He brought away with him from there about 300,000 men and carried them into Armenia and gave them places with others to live. One place was the city where he was crowned king of Armenia called Tigranocerta, that is, the city of Tigranes. (Id. ibid.) He built that city between Iberia and Zugma, which lies near the Euphrates River and populated with those men he deported from the 12 cities of Greece which he had conquered. (Strabo, l. 11. p. 532.) In that city there was a number of Greeks who were driven out of Cilicia and many barbarians who shared the same fate as the Greeks. He resettled the Adiabenians, Assyrians, Gordyens and Cappadocians there after he had wasted their various countries. (Plutarch in Lucullo.) At this same time as he wasted Cappadocia with his raids, he drove the Mazacenians from their land. He deported them to Mesopotamia and populated the larger part of Tigranocerta with those inhabitants. (Strabo, l. 12. c. 539.)

4086. Geminus, an excellent mathematician, wrote his book of astronomy from which Proclus' Sphaere is taken. Geminus' book was written 120 years after the Egyptians celebrated the festival of Isia. This happened according to Eudoxus on the winter solstice or the 28th of December. (Strabo c. 6. See note on 3807a AM <<3012>>.)

3927b AM, 4637 JP, 77 BC

4087. When M. Cicero came to Rhodes, he studied under Molon whom he had previously heard at Rome. Molon was an excellent lawyer for honest causes and a good writer. He was also very discreet in correcting and noting faults and a wise instructor. In teaching Cicero, he did the best he could to keep Cicero on the right way and to repress in him his youthful licentiousness and excesses. (Cicero in Bruto.)

4088. At the same time Apollonius, a great teacher of oratory became famous. Strabo surnames him Mklakos, or "the soft", and others called him, Molo. This is the reason that some, including Quintilian (l. 12. c. 6.) confused him with the other Molon. They were both Alabandians from Caria and students of Menecles the Alabandsan. They both came from his school and practised their art at Rhodes. Molon came there later than the other and this was the reason why Apollonius named him like Homer, Osyimolan (Strabo, l. 14. p. 655, 660, 661.) Cicero always called one of them Molon and the other (l. 1. de oratore) he called Apollonius the Alabandian. M. Antonius is brought in speaking of him thus:

``For this one thing, I have always liked that famous teacher, Apollonius the Alabandian. Although he taught for money, yet he did not allow any whom he thought incapable of being made an orator, to waste their time with him but sent them home again. His custom was to exhort and persuade everyone to apply himself to that art whom he judged most fit and inclined to it."

4089. It is reported about Apollonius, that he was not well versed in Latin and he desired Cicero

to speak in Greek. Cicero was satisfied with the request and thought that Apollonius would be better able to correct his mistakes. While others stood in amazement and admired Cicero and others strived to out do one another in praising him, Apollonius was noted not to look cheerfully anytime while Cicero was speaking. When he had finished speaking, Apollonius thought for a good time and looked as if he were musing and pensive. At last, when he knew that Cicero noted his behaviour he said:

``Truly, Cicero I commend and admire you. Yet I cannot but pity Greece's condition when I see that the only two things of value which were left to us, learning and eloquence, also should be by you carried away to the Romans." (Plutarch in Cicero.)

4090. Cicero heard Posidonius, the philosopher at Rhodes, as Plutarch stated and Cicero includes himself in those that were taught by him. (in l. 1. de natura Deorum, & l. de fato.) Posidonius was a philosopher of the Stoic sect and was born at Apamea in Syria. In time he was made a citizen of Rhodes. He was called a Rhodian. (Strabo, l. 14. p. 654. Athenaeus l. 6. c. 6.) However, Josephus wrote that Posidonius and Apollonius of Malon, or Molon (as it is written elsewhere) gave Apion the grammarian the material for those stories concerning the Jews and their temple. (l. 2. contra Apion, p. 1065.) By the name of the first, he means this Posidonius the Apamenian, Cicero's teacher in the Stoic philosophy, from the books of whose histories, we have quoted so many passages previously. By the name of the latter he means that Apollonius whom we spoke last of or rather that Molon his equal. Cicero (in his Bruto) stated that Molon was among the writers and by some he is deemed to be one and the same person with that Apollonius.

4091. P. Servilius, the proconsul in Cilicia, subdued some cities of the pirates. (Livy l. 93.) He demolished the city Isaura and destroyed many forts which the pirates held along the sea coast. Strabo says that he had seen Servilius. (l. 12. p. 568, 569. & l. 14. p. 665.) He took Lycia also and its cities of note. He besieged them and forced them to surrender. In addition, he roved all over the mountain of Olympus and levelled to the ground three large cities, Olympus, Phaselis and Corycum. He was the first of any Romans that led an army through the Taurus Mountains. He made it the end of his march and controlled the side of the mountains which faced Cilicia. He brought the Isauri who were quite worn out from the wars, under the power of the Romans. (Oros. l. 5. c. 23. cf. Florus, l. 3. c. 6. & Salust. l. 1. Histor. apud Priscianum l. 15. & Asconuis Pedianus, in 3. Verrinam & Eutropius. l. 6.) Cicero in his first and second Agraria, confirmed that the countries of the Attalians, Phaselians, Olympians, Agarenses, Orindians and Gedusians were added to the people of Rome by Servilius' victory. Cicero (in 40 contra Verrim l.) adds this passage particularly concerning Phaselis. Phaselis which P. Servilius took was not at first a city of Cilicians and thieves. The Lycians, who were Greeks, lived there. Since it had a good location and was so high and strong, the pirates who came from Sicily resorted there. The pirates were associated with that town, first by commerce, and later by an alliance.

3928 AM, 4638 JP, 76 BC

4092. L. Magius and L. Fannius were renegades from Fimbria's army and allied themselves with Mithridates. They persuaded him to ally himself with Sertorius who was then fighting to subdue a Spanish rebellion against the Romans. Mithridates sent these two men as his ambassadors with letters to Sertorius and promised him a supply of money and ships for the war and in return he wanted him to confirm all of Asia to him. Mithridates had surrendered Asia to the Romans according to the articles of peace between him and Sulla.

4093. The ambassadors came to Italy in that small ship which the Mindians bought from Verres. From there they hurried to get to Sertorius. The senate declared them as enemies to the state and ordered them to be apprehended. In spite of all that they came safely to Sertorius. He assembled his friends and called the meeting his senate. He would not allow those conditions although all the rest were favourable. He denied that he would ever give away Asia which Mithridates had unjustly taken from the Romans and Fimbria had recaptured in war. He referred back to the articles with Sulla which said Asia should never be under Mithridates' power again. Sertorius would allow Mithridates to keep Bithynia and Cappadocia, which had always been under his command and did not at all belong to the people of Rome. An alliance based on the following terms was concluded between them and confirmed by mutual oaths. Mithridates should supply Sertorius with 3000 talents and 40 ships. Sertorius in return should make him a grant of Cappadocia and Bithynia. (In addition Appian adds, Paphlagonia and Galatia and even all Asia.) Sertorius should send him a general and soldiers. Sertorius sent to Asia, M. Marius as a general for Mithridates. (Appian calls him, Varius.) He was one of the banished senators. He sent with him Lucius Magius and Lucius Fannius to be his advisers. They sailed from Dianiusm, a sea town of Spain and arrived at Sinope in Pontus where Mithridates was. When they told the king that Sertorius had denied him Asia, the king said to his friends:

``What will Sertorius sitting in his palace demand after this? Although he is as far away from us as the Atlantic Ocean, he thinks he can set the boundaries of our kingdom and denounce us if we should attempt to recapture Asia?"

4094. In spite of all this, Marcus Marius made a league with him agreeable to Sulla's peace treaty. The king kept Marius with himself and in a very short time made him a general in the place of Archelaus who had deserted him and defected to Sulla. (Cicero, pro lege Manilia. & pro Murena, item. act. in Verrem, l. 1. cf. Asconius Pedianus in eundem. Livy l. 93. Plutarch in Sertorio. Appian in Mithridatic. p. 216, 217. Oros. l. 6. c. 2.)

4095. The capitol was rebuilt which was destroyed 7 years earlier by fire along with the books of Sibylla. C. Curio, the consul, asked the senate that some ambassadors should be sent to Erythrae, who were to get the Sibylla's verses again and bring them to Rome. P. Gabinius, M. Otacillius and L. Valerius were sent on that errand. They got those verses transcribed by private hands and brought them to Rome. Curio and Octavius, the consuls, stored them in the capitol which was repaired again by Q. Catulus. (Fenestella, quoted by Lactantius, l. 1. institut. c. 6. & l. de ira Dei c. 22.) Based on this account, Varro says that Etythrae's was believed to have written those books of the Sibylla which the Romans had copied. He thinks this because those verses were found on the island of Erythaea after Apollo's temple was burned where the books were normally kept. If we may credit Servius. (in Aeneid. 6.) For the temple which was burnt was not Apollo's but Jupiter Capitolinus' temple. After the temple was repaired, ambassadors were sent by order of the senate to Erythrae in Asia to get those verses transcribed. However those books which were afterward still extant and were brought to Rome. These came not only from Erythrae but also they were procured from other Italian and Greek cities. In addition they were found in private men's libraries under whatever name the Sibylla's books went by. In these books were many things that were found to be suppositions. The differences in the books were called acrostics. This we determine from Varro's own books of divine things as related by Dionysius Halicarnasseus, (l. 4. Antiquit. Roman) and by Lactantius Firmianus. (l. 1. in Instit. c. 6.) Tacitus (l. 6. Annal.) declared that:

``Where the verses of Sibylla differed, the correct rendering was contended for in Samos, Troy, Erythrae and through all Africa, Sicily and the Italian colonies. The priests were responsible to take all the care that mortal men could take, to discover the true from the false."

4096. Pliny (Natural History, l. 2. c. 35.) stated that in the time when Cn. Octavius and Cn. Scribonius Curio were consuls, Licinius Syllanus proconsul and his company saw a spark fall from a star. It increased in size as it came nearer the earth and became as large as the moon and gave off as much light as if it had been a cloudy day. When it went up toward the heaven again it grew into the shape of a lamp. Since Syllanus is not a Roman surname, Pigvius thought that instead of Licinius Syllanus in Pliny it should be L. Junius Syllanus. Junius, who about this time, was sent with the authority of a proconsul into Asia to replace Cn. Nero, with his company and may have been eye witnesses of this sign.

3929a AM, 4638 JP, 76 BC

4097. Nicomedes King of Bithynia died without any descendants and gave his kingdom to the people of Rome in his will. Thereupon his kingdom was reorganised into a province. (Livy l. 93. Vellei. Patercul. l. 2. c. 4. & 39. Appian. l. 1. Bell. Civil. p. 420, & Mithridatic. p. 175. & 218.) Concerning this, Mithridates' complaint about the Romans in a letter to Arsaces said this: (l. 4. Salust. histor.)

``After Nicomedis was dead, they rifled all Bithynia, notwithstanding his son Musa whom he made king and was beyond all question alive then."

4098. In the same year, which ended the 176th Olympiad, the Romans added Cyrene to their empire. Ptolemy Apion, its king and who was of the family of Lagidarus, bequeathed it to the Romans. (Appian in his 1. l. bell. civil. p. 420.) Appian adding at the end of books on the Mithridatics, that this king was a bastard of the family of the Lagi. Appian showed that he was the same person as Justin related (l. 39. c. 5.) to be the son of a courtesan and who turned over Cyrene to the Romans. However he added that part of Lybia was made a province whereas we have learned before from Livy (See note on 3908 AM <<3700>>) that after Ptolemy Apion's death, the senate of Rome enfranchised all the cities of the kingdom of Cyrene. It seems at that time, they may have received their grant of freedom but now were established as a province. At that time:

``Ptolemy, the king of Cyrene on his death bed, made the Romans his heirs in his will in the first year of the 171st Olympiad."

4099. After this:

``Lybia was left to the Romans as a legacy by King Apion."

4100. This was in the 4th year of the 178th Olympiad, as Hierom has noted. (in Chronico Eusebiano.) This was almost 11 years later than Appion's accounts here require. Eutropius has related this very thing 9 years later at the time of Caecilius Metellus' Cretian triumph. At that time, (as he says in the sixth of his Breviary) he stated"

``Lybia also was annexed to the Roman empire by the last will of Apion, who was its king. Berenice, Ptolemais and Cyrene, were its largest cities."

4101. Jornandes, (in l. de regn. & tempor. succes.) wrote about this matter.

``Lybia, that is to say, all Pentapolis was granted to the Romans by that first Ptolemy. It later rebelled and in Apion's last will it was given to the people of Rome."

4102. Before him, Sixtus Rufus in his Breviary stated:

``We were beholden to Ptolemy the elder's bounty for Cyrene and the other cities of Lybia's Pentapolis. Lybia came to be ours by King Apion's last will and testament,"

4103. Ammianus Marcellinus followed him.

``We obtained the dryer parts of Lybia by King Appian's last will. Ptolemy gave us Cyrene and the other cities of Lybia's Pentapolis."

4104. The learned Valerius noted on this event, who explained this history. He denied that there were two Ptolemy Apions. In addition Cicero (in 2 Agrarias) mentioned the

``Cyrenian lands which were Apion's."

4105. Cornelius Tacitus (Annal. l. 14.) stated:

``The land which was once King Apion's and by him bequeathed to the people of Rome together with his kingdom."

4106. The remainder of this summer, and the whole winter following, Mithridates spent in preparation for war against the Romans. He cut timber, built ships and made arms. (Appian in Mithridatic. p. 217.) He reduced his forces to the minimum and he sent away the rabble from the multitudes. The barbarians stole all weapons that were guilded and set with precious stones. Mithridates replaced these with swords similar to the Roman ones and made good substantial shields. He assembled a well managed and experienced cavalry rather than those who were neat and handsome. In addition, he built ships that were not guilded with Cabbius guild or baths for courtesans or delicate rooms to keep his women in but were equipped with arms, arrows and money. (Plutarch in Lucullo.) He carried to sea 200 myriads of Medimna's of grain. He had forces readily available in addition to his old forces: Chalibians, Armenians, Scythians, Taurians, Acheians, Heniochians, Lencosyrians and those who live near the Thermodoon River and were commonly called the land of the Amazons. His old forces came to him from Asia. He had supplies also from beyond sea from Europe, Sarmatians, Basilians, Jazygians, Corallians, Thracians and all the nations which lived around the Ister River and the mountains of Rhodope and Aemus. The Basternians also helped him who were the most gallant men and bravest of them all. (Appian in Mithridatic. p. 217.)

4107. Julius Caesar was a young man of 25 years of age. He planned to sail to Rhodes with the intention of studying under Apollonius Molon who was the most eminent teacher of oratory at that time. On his way in the winter time, the pirates captured him near the island of Pharmacusa, which lies near the Asian shore north of Miletum. The pirates were so well equipped with ships that they controlled the seas. When the pirates demanded 20 talents from him for his ransom, Caesar laughed at them because they did not know how important a man he was. He promised that he would give them 50 talents. He immediately sent his companions and servants to the cities of Asia to get the money for his release. He retained with him only a physician and two others to attend to his personal needs. He was alone with these 3 for 38 days with a company of Cilicians who were the most savage people in the world. He behaved himself so well that he struck both a terror and a reverence into them. He did not remove his shoes or unclothed himself in case there should happen to be some extraordinary change of appearance and they would suspect him of something. He had no guard other than their eyes. Whenever he went to rest, he sent one to them to tell them to be quiet. He would play and exercise with them as if they had been in his retinue and not a prisoner of theirs. He wrote verses and orations which he spoke to them. If any of them did not admire and applaud them, he would publicly call them dull fellows, barbarians and often in a merriment would threaten to hang them. They were very well pleased with his humour and attributed that freeness of his speech to his simplicity and youth. (Vellei Patercul. l. 2. c. 41. Sueton in Julio. c. 4. Plutarch in Caio. Casare.) It is reported that while he was in custody he cried out:

``O Crassus, how wilt thou be tickled in the heart, when thou shalt receive tidings of my captivity." (Plutarch in M.Crasso.)

4108. The money from all the cities was brought from Miletum to Caesar. Caesar would not pay the 50 talents until he had forced the pirates to release the hostages to the cities. After this, he was placed on shore. The next night he got such a fleet as he could quickly assemble, and sailed from the port of the Milesians. He went toward the same island where the pirates where still anchored. He forced part of their fleet to flee and other ships he sank. He captured the rest of the ships with their crews. He was overjoyed with the victory of the night's expedition and he returned to his company the pirate's money he had seized as his own booty. He imprisoned the pirates at Pergamos. When he had finished that, he went to Junius, the proconsul of Asia who was in Bithynia. Junius had command of Asia and Bithynia which was recently established as a province. He demanded that justice might be done on the captives and had them crucified. This he had foretold the pirates when he was a prisoner and they though he was just joking. (Patercul. l. 2. c. 42. Sweton. & Plutarch in M. Crasso.) Before he captured them, he had sworn that he would crucify them. He first ordered their throats to be cut and then to be fastened to the cross. (Sueton. c. 74.)

4109. As spring was arriving, the third Mithridatic war was started. It lasted for 11 and an half years and ended with the death of Mithridates. Mithridates assembled all his fleets together and sacrificed as was his custom to Jupiter, powerful in battle. He drowned his chariot and horses in the sea as a sacrifice to Neptune. After this he hurried to Paphlagonia with Taxiles and Hermocrates the generals of his army. (Appian. in Mithridatic. p. 217, 218.) He had in his army 120,000 (or 140,000 as Appian has it) foot soldiers who were trained according to Roman discipline. He had 16,000 cavalry and 100 chariots with scythes. Another large company

followed the camp who were to guard the ways, carry burdens. (Plutach in Lucullo.)

4110. As soon as Mithridates arrived at Paphlagonia, he made an haughty speech to the soldiers. When he saw that he had aroused their hatred of the Romans, he invaded Bithynia which was recently bequeathed to the Romans by Nicomede's will. (Appian. p. 218.) Livy said that Mithridates got it all into his hands (l. 93.) and Plutarch (in Lucullo) said that he was very willingly greeted by all the cities of Bithynia.

4111. All Asia was most intolerably oppressed by the hard usages of money lenders and tax collectors and it defected to Mithridates, (Plutarch in Lucullo) He with M. Marius or Varius whom Sertorius had sent to him from Spain to be his general, captured some of its cities. When they entered the cities, the king put Marius ahead of him with the rods and axes as if he were the supreme magistrate. The king followed behind as if he were one of his officers. Some of the cities he enfranchised upon his own terms. He granted to others the immunities but he said they were not granted from him but from Sertorius. Thus Asia which was plagued before with the tax collectors and oppressed by the covetousness and abuses of the garrisoned soldiers, began to be encouraged by this change of government. (Plutarch. in Sertorio.)

4112. Julius Caesar saw what havock Mithridates made in the adjacent countries and was ashamed to sit idly by when the allies were in such trouble. He left Rhodes where he had gone and passed over to Asia. He assembled what forces he could and he drove the king's lieutenant clear out of the province. By this he kept the cities loyal to Rome which before were wavering and ready to revolt. (Sueton, in Julio, c. 4.) Although Junius whom the people of Rome had appointed as their chief magistrate in Asia, hindered Mithridates very little in his undertakings because he was a coward. (Vellei Patercul. l. 2. c. 42.)

4113. Eutropious and Orosius, (from Livy) state that P. Servilius ended the war in Cilicia and Pamphylia within three years and because of this he was called "Isauricus". In Cicero (l. 3. in Verrem) (which speech is called, "Oratio Frumentaria") he is said to have commanded the army for 7 years. Thereupon we have referred his first going into the province to the year before this 5th year in which also he was consul. Cicero (l. 5. contra. Verem), affirmed that this man took more of the robber's commanders alive than all those had done who came before him. Among the rest, he recaptured Nico, a famous pirate who had broken his chains and escaped with the same gallantry that he had when he first took him prisoner. Ammianus Marcellinus (in l. 14. Historiar.) wrote:

``Cilicia and Isauria were mutually engaged in a war of piracy and had some troops of land robbers. Servilius the proconsul, made them submit to him and after that he made them a tributary."

4114. Jornandes (l. de regnorum ac temporum succession), wrote that Servilius overcame Pamphylia, Lycia, (or rather Cilicia, and Pisidia) and reduced them all to provinces. Octavius who was this year's consul, was sent into the province of Cilicia. (Plutarch in Lucullo.)

4115. Wherever Servilius marched, it was a very pretty sight to see the various prisoners and captives whom he carried along with him. People came flocking to him from all parts. They came from the towns through which they marched and also from all the adjacent places on purpose to see this. This pleased the people of Rome all the more and were more delighted with

this victory than with any that ever had been before. (Cicero, in Verrem, l. 5.) In this triumph also the various images and ornaments which he had taken away from the city Olympus after he had taken it. They were carried on chargers in state that rode ahead of him in the triumph. All of this he later had entered into the common records and brought into the treasury. The number, size, shape and condition of those images were specified for each image. (Id. in eundem, l. 1. & Ascon. Pedianus ibid.) Valerius Maximus mentioned this triumph of Servilius. (l. 8. c. 5.) Eutropius, Sextus Rufus, and Claudian the Poet, (in l. 1. in Eutropium,) say this of him.

``Indomitos curru Servilius egit Isauros. Servilius charioted the untamed Isaures."

3930 AM, 4640 JP, 74 BC

4116. M. Antonius, the father to M. Antonius who was in the triumvirate, obtained an unlimited commission to guard all the Roman sea coasts. He obtained this by the favour of Cotta the consul and Cethegus' faction from the senate. M. Antonius was a most vile person and his wicked companions pillaged Sicily and all the provinces. (Cicero, act. 2. in Verrem. l. 2. Lactant. Institut. l. 1. c. 11. Ascon. Pedianus in Divinationem, and upon the previously mentioned place of Cicero, contra Verrem.)

4117. The province of Gaul Cisalpina was allotted to L. Lucullus the consul. However, when Octavius died who held Cilicia, Lucullus by the means of Praecia, a common strumpet, made Cathegus his friend. He had much authority in Rome and had the province of Cilicia assigned to Lucullus. Since Cappadocia was close to Cilicia, they voted that Lucullus should undertake the Mithridatic war. However, M. Cotta his colleague in the consulship, after much pleading prevailed with the senate that he might be sent with a fleet to guard the Propontis and defend Bithynia. (Plutarch in Lucullo) So both the consuls were sent to this war, the one to secure Bithynia and the other to follow Mithridates in Asia. (Cicero pro Murana, Memnon c. 39. Eutrop. lib. 6.) For that Lucullus the consul had not only Cilicia, but Asia also, (properly so called) allotted to him. He had the command of it for 7 years. (Velleius Paterculus. l. 2. c. 33.)

4118. Lucullus obtained a legion in Italy and crossed over with it into Asia. He added Fimbria's legions and two other legions to his force. However these new additions were long since ruined by luxury and covetousness. The Fimbrians had lived a long while without leadership and were more intractable and impudent. However they were very warlike and skilled and experienced in military undertakings. Lucullus reformed the one and calmed the fierceness of the other. (Plutarch in Lucello. cf. Appian in Mithridatic. p. 219.) He did the best he could to punish money lenders and the Roman tax collectors and make them more moderate in their dealings. Their extortions had been the main reason Asia revolted. He put down all the rebellions of various people when almost every country was in rebellion. (Plutarch in Lucello)

4119. Mithridates had another numerous army on the march with 400 ships of 30 oars plus a large number of smaller ships, which they commonly called Pentecouteri and Cercura. He sent away Diophantus Matharus with a large force into Cappadocia to put garrisons into the cities. If Lucullus intended to enter Pontus, he was to intercept and stop him. Mithridates kept with him 150,000 foot soldiers, 12,000 cavalry and 120 chariots with scythes which followed the cavalry. He had a good supply of all sorts of war engines. With these he marched quickly through Timonitis, Cappadocia and Galatia and within 9 days he reached Bithynia. Lucullus in the meanwhile commanded Cotta to stay with all his fleet at a port of the Chalcedonians. (Memnon

c. 39.)

4120. Mithridates' fleet stayed by Heraclea in Pontus and were denied use of the harbour. However, the citizens gave them access to their market. After some disputes between them as are usual in those places, two of the most prominent men of Heraclea, Silenus and Satyrus were carried away prisoners by them. They would be freed only on the following condition that they should help Mithridates in this war against the Romans with 5 frigates. By this the Heracleans lost favour with the Romans. The Romans had appointed in the other cities the public sale of the citizens' goods. They also subjected Heraclea to sale. The tax collectors arrived who were to carry out this business and started exacting money, contrary to the customs of the state. The citizens grew very perplexed and viewed this action as a prelude to slavery. Thereupon when they were in this state of affairs, they knew they would have to send an embassy to the Roman senate and to ask their favour and to stop the sale of their goods. They, were persuaded by a bold desperate fellow in the city. They murdered the tax collectors so secretly that no one knew of their death. (Memnon. c. 40.)

4121. M. Cotta heard of the news of Lucullus coming and that he was already camped in Phrygia and was very confident of victory over Mithridates. Cotta hurried to fight with Mithridates before Lucullus could, so that Lucullus would not share the victory with him. (Plutarch. on Lucello) Mithridates generals, Marius (or Varius) and Eumachus, assembled in a short time a large army. They fought with P. Rutilius, M. Cotta's lieutenant at Chalcedon. In the battle Rutilius was killed along with the best part of his army. (Oros. l. 6. c. 2.) The Basternians routed the Italian foot soldiers and killed many of them. (Memnon. c. 41.)

4122. Mithridates marched up to Chalcedon where the Romans came from all parts to Cotta. Since Cotta was a novice soldier, he did not fight with him. However, Nudus, the admiral of his fleet with a brigade of the army, took to the field where it was best fortified. They were beaten off from there and fled back to the gate of Chalcedon. When they came to the gate, there was such a crowd of them trying to get in, that those who chased them could not shoot an arrow for fear of hitting their own troops. As soon as they let down the portcullis (iron lattice work in front of the gate), for fear of the enemy, they drew Nudus and some other commanders up to them with ropes. All the rest were killed in the midst of their friends and enemies. They held up there hands to them to be drawn up also but to no purpose. (Appian.)

4123. Mithridates though it would be best to immediately follow up on this victory and move his fleet toward the haven. When they had broken down the portcullis which was at the entrance of the haven, they burned 4 of the enemy's ships. They took away another 60 by tying them to one another's sterns. Neither Nudus nor Cotta, made any resistance but stayed secure within the walls. In the battle, the Romans lost about 3000 men among whom was Lucius Manlius, a senator. Mithridates lost 20 of the Basternians who were the first that assulted the haven, (Appian.) Plutarch tells us that Cotta lost on land 4000 foot soldiers besides those 60 ships with their men. Memnon said that in one day the land and sea were most disgracefully filled with the bodies of the Romans. 8000 were killed in the naval battle and 4500 were taken prisoners. 5300 of the army of Italian foot soldiers were killed. Mithridates' side, lost only about 30 Basternians and 700 others from his whole company.

4124. This was that battle near Chalcedon, where M. Aurelius Cotta the consul was defeated (Livy l. 93.) and in which Mithridates in a letter to Arsaces, (l. 4. Histor. Salust.) wrote:

``I totally routed Marcus Cotta the Roman general near Chalcedon on land and have deprived him of a most gallant fleet at sea."

4125. The sad condition of Cotta on both sea and land, greatly increased the king's wealth and prestige. (Cicero, pro Murana.) Mithridates' success depressed the enemy. When Lucullus who was camped along the Sangarius River, heard of this greater defeat and saw his soldier's morale falling, he encouraged them with a speech. (Memnon, c. 41.)

4126. Archelaus who was formerly one of Mithridates' commanders, had now sided with the Romans. He tried to convince Lucullus that he might easily take the whole kingdom of Pontus now that Mithridates was in Bithynia with his army. Lucullus replied that he would not be deemed a greater coward than the common huntsmen are who did not dare to fight with the wild beasts but were brave enough to go into their empty dens. After saying this, Lucullus marched against Mithridates with his company of 30,000 foot soldiers and 2500 cavalry. When he came first to see the enemy, he was astonished to see such a numerous body and therefore desired not to to fight but play for time. He remembered that Marius, whom Sertorius had sent from Spain to be Mithridates' general was marching up against him. He decided to fight and drew his troops into battle array. Just as the army was set to fight, the sky split suddenly apart and there seemed to fall between both armies a great flaming body resembling a hogshead in shape and silver fiery hot. This strange sight so frightened both armies that they decided not to fight. They say this sign happened in Phrygia near Otryae. (Plutarch.)

4127. L. Lucullus the consul, with his cavalry fought some skirmishes with Mithridates' cavalry and won. He made also some other raids and was fortunate in them. This so encouraged his soldiers and made them so eager to fight, that he had much trouble in keeping them under control. (Livy l. 94.)

4128. Mithridates saw that the city of Cyzicum was the door to let him in to all of Asia. If he took it, the whole province would be open to his attacks. He resolved to make it the centre of his war effort. (Cicero pro Murena.) It was the most famous city of all Asia and a faithful friend to the people of Rome. (Cicero pro lege Manilia.) In the recent defeat at Chalcedon, it had lost 3000 citizens and 10 ships. Thereupon the king, decided to give Lucullus the slip. As soon as he had dined and had the opportunity of a thick and misty night, he moved his camp and by daybreak got to the top of the Adrastia Mountain. This is also called Dindymus and is located opposite to the city. (Plutarch.) Strabo wrote that Mithridates with 150,000 foot soldiers and a large body of cavalry invaded the Cyzicenians and took the Adrastia Mountain and the suburbs. (lib. 12. p. 575.) Appian stated that Lucullus with 30,000 foot soldiers and 1600 cavalry camped opposite Mithridates' force of about 300,000 men. Orosius (Oros. l. 6. c. 2.) stated:

``Nay it is reported that he lost in the siege of Cyzicum more than 300,000 men by famine and sickness."

4129. It is stated and as we find in Plutarch that Lucullus killed at least 300,000 of Mithridates' men and support staff. Eutropius (Breviary l. 6.) recorded that the following winter and summer, Lucullus killed of the king's forces almost 100,000 men.

4130. Mithridates surrounded the Cyzicenians with 10 brigades and attacked them also by sea with a fleet of 400 ships. (Strabo p. 575, 576. cf. Plutarch.) Since the Cyzicenians did not know

what became of Lucullus, Mithridates' forces stated Lucullus' tents which were pitched before them were the forces of Armenians and Medes which Tigranes had sent to Mithridates. Demonax was sent from Archelaus to the city and was the first that told them that Lucullus was near them. They did not believe him and thought this was a ruse to cheer them up. However, a boy, who had been taken prisoner by the enemy, escaped and pointed out to them with his finger the place where the Romans were camped. Then they believed the report. (Plutarch) Lucullus sent one of his soldiers to them who knew their language. He told them to be encouraged. This soldier came on a raft made of two water skins.

3931a AM, 4640 JP, 74 BC

4131. Lucullus attacked Mithridates from the rear and defeated the Pontics and got a glorious victory. He killed more than 10,000 soldiers and took 13,000 prisoners. (Memnon. c. 42.)

4132. Lucullus saw a mountain very convenient to make his camp on. If he could capture it, he would have ample provisions for his army and would be able to starve the enemy. There was one very narrow passage to it which Mithridates had placed a guard to secure as he was advised by Taxiles and some of his other commanders. L. Manius or Magius, the arbitrator of the league between Mithridates and Sertorius, sent secretly a messenger to Lucullus. He then persuaded Mithridates to allow the Romans to pass by and to camp where they thought best for themselves. He lied to Mithridates and said that Fimbria's legions which formerly had served Sertorius in the wars, would defect to him within a day or two. Hence he would be spared the effort of a battle and get a victory without fighting. Mithridates did not suspect anything and allowed the Romans to quietly enter the passage and to fortify the mountain against him. By this the Romans had plentiful provisions from all those parts which lay behind them when Mithridates was blocked by a lake, mountain and river. He was able to get few supplies by land for his camp. He could not get out nor force Lucullus out either. The winter season was approaching and would likely hinder all supplies coming to him by sea. (Appian.)

4133. Plutarch wrote that Lucullus camped in Thracia at a place called "Comes". It was the best place to obstruct all the supply lines to Mithridates. Mithridates sent some men to Fimbria's legions to bring them over to him. Memnon said they pretended to defect to Mithridates and then killed all of Mithridates' delegates.

3931b AM, 4641 JP, 73 BC

4134. Nicomedes, a Thessalian, had built notable engines to batter the city. (Plutarch) One was called the Helepolis and was 150 feet high and was the most remarkable one. On this another tower was erected and planted with engines to sling stones and other sorts of weapons. Before they planted the engines, Mithridates ordered that 3000 of the Cyzicenians whom he had taken, to urge the city to surrender. This did not work. Lysistratus their general ordered a crier appointed who from the walls exhorted them that since it was their bad luck to fall under the power of a stranger they should bear it out as well as they could. Mithridates used all the strength he could both by sea and land, to reduce the city. The townsmen were very busy within defending it. They were not able to breech the walls. They could not enter through the part that fell down about the evening because the heat of the fire was so scorching. The Cyzicenians repaired the breach at night. (Appian.)

4135. At last Lucullus found a way to send to the city some auxiliaries by night. (Strabo.) In the Dascylite Lake, there were very large boats. He took one of the biggest and carried it in a wagon to the sea side and put as many soldiers in it as it could hold. They secretly by night got into the city and the enemy knew nothing about it. (Plutarch.)

4136. Now was the time of Proserpina's festival, in which the Cyzicenians offered a black heifer. Although they did not have one, they made one of dough and brought it to the altar. The heifer which was intended for Proserpine's festival was feeding with the rest of the Cyzicenians herds on the other side the sea. On the day of the festival, she left the other herds and swam over alone to Cyzicum. She passed all the way through the enemy's fleet and by diving underwater got through the bars which are at the mouth of the harbour. She passed through and came into the midst of the city to the temple of Proserpina and presented herself before the altar. The Cyzicenians sacrificed her and were greatly encouraged. (Jul. Obsequens de prodigiis, Plutarch, & Appian.)

4137. It is reported that Prosepina appeared by night in a vision to Aristagoras, who was the chief magistrate according to Julius Obsequens. Plutarch only gives him the title of the people's tutor. She told him that she had provided a piper against the pipers. Plutarch rendered it that she immediately sent a Libyan piper against the Pontic trumpeter. The Cyzicenians wondered what this meant. About daybreak, there was foul weather at sea as if it had been a stormy wind. The king's engines were now drawn up to the walls. By their creaking and crashing the storm was known. Presently after this, there arose an extremely violent south wind which in the moment of an hour destroyed the rest of the king's engines. It so shook the wooden tower which was erected on the engine that it was overturned to the ground. (Jul. Obsequens de prodigiis, Plutarch, & Appian.)

4138. It is also reported that at Troy, Minerva appeared to many in their sleep, dripping with a ewer and showing that part of her vail was cut off. She told them that she came from the relief of the Cyzicenians. The Trojans were shown the pillars where the decrees and letters concerning this accident were engraved. (Plutarch.)

4139. Mithridates was advised by his friends to sail with his fleet from before the city. However, he was not dismayed in the least by what had happened. He went up to the mountain Dindymus and from there cast up a bank all along to the walls of the city. On this he built towers. He tried to undermine the walls. (Appian.) In spite of all this, the Cyzicenians held out so stoutly that they very nearly took Mithridates alive in one of the mines which he dug himself. They also dug a mine to him but he got away safely when knew the danger he was in. (Strabo. p. 576.)

4140. When the winter came, Mithridates was cut off from supplies by sea. The army was very short of supplies and many of them died from famine. Some were glad to eat human flesh. Others fed on herbs as their only food and became sick. The dead bodies were lying all the while unburied and caused a plague to break out. (Memnon, c. 42. Strabo, p. 576. Flor. l. 3. c. 5. Plutar. Appian. Orosius, l. 6. c. 2.)

4141. While Lucullus was gone to gain some citadel or other, Mithridates tried to make use of this opportunity. Thereupon, he ordered part of his forces to march home with their arms but not to be seen by the enemy. He sent almost all his cavalry, those also which were for burden, his foot soldiers and those that were unfit into Bithynia. The horses were now weak from lack of

food and lame because their hooves were worn away for lack of shoes. When Lucullus heard of this, he hurried to the camp by night as fast as he could. At daybreak, he went after them with 10 companies of foot soldiers and all his cavalry. Although at that instant, a violent storm struck so that many of the soldiers from the snow and other hardships were forced to lie down from the very cold and were not able to follow. With the rest of his troops he overtook the enemy at the passage of the Rhyndacus River. He slaughtered so many of them that the women of Apollonia came out and plundered the wagons and stripped the dead. In this battle, 6000 horses, an enormous number of beasts for burdens and 15,000 men were captured. Lucullus carried all away with him besides the pillage of the enemies camp. If we can believe him, Orosius stated:

``Lucullus at this battle killed more than 15000 men;"

4142. Salust thought that this was the first time the Romans ever saw any camels. However, those who were under Scipio who was the general who defeated Antiochus and those who fought with Archelaus at Orchomenon and Cheronea would most certainly have seen camels. (Plutarch, Appian. Oros.)

4143. Funnius, who joined in with Mithridates and Metrophantes the king's praetor were defeated by Mamercus. They escaped with 2000 cavalry into Moesia and went from there to Moeonia. They came to the dry and parched hills and plains of Inarime. After they had been there a long time they finally got out and arrived at the king's camp without being noticed by the enemy. (Oros. l. 65. c. 2.)

4144. Eumachus the general and the rest of Mithridates' colonels fought in Phrygia. They killed many Romans with their wives and children. They subdued the Pisidians, the Isauri and Cilicia. Dejotarus, one of the tetrarchs of Galatia, attacked them as they were roving about and killed them and many of their soldiers. This brought an end to their actions. (Livy l. 54. Appian. p. 222. Oros. l. 65. c. 2.)

3932a AM, 4641 JP, 73 BC

4145. The 28th Jubilee.

4146. The Cyzicenians undermined the mounds which the king had cast up all along from Dindymus Mountain to the city and burned his engines. They knew how well the enemy was weakened by famine and made many sallies against them. Mithridates was resolved to withdraw and leave. (Appian.) He writes concerning this in a letter to Arsaces: (Salust. l. 4. histor.)

``In besieging Cyzicum with a large army, I lacked provisions since there was none available in the area. I could get nothing from all the parts about and winter had blocked the sea so none could be expected from there. I was forced (not by any compulsion of the enemies) to march back into my own kingdom."

4147. For Plutarch tells us from Salust that Lucullus camped two whole winters first at Cyzicum and later at Amisus. See Cicero concerning the raising of the siege of Cyzicum. (in orat. pro lege Manilia, pro Murana and pro Archia poeta.)

4148. Mithridates resolved suddenly to leave. To keep Lucullus from following too fast after him, he sent Aristonicus a Greek admiral of his fleet to sea. However, Lucullus by some foul play, took him prisoner just as he was putting off from shore and seized the 10,000 crowns which he carried with him to bribe part of the Roman army. (Plutarch.)

4149. The king left his land forces with the general to march to Lampsacus. Hermaeus and Marius who were the generals sent by Sertorius, led 30,000 men there. However, Lucullus followed close after them and at last overtook them by surprise as they were crossing the Aesepus River. Its level at that time was higher than normal. He took very many of them prisoners and killed 20,000 of them. More than 11,000 of these were reported to have been Marius' soldiers. The Granicus and Aesepus Rivers ran red with blood. One of Mithridates' nobles, knew how strongly the Romans were given to covetousness. He ordered the soldiers to scatter their knapsacks and money about to deliberately slow down the pursuers. (Memnon, c. 42. Polybaus stratagem. l. 7. Flor. l. 3. c. 5. Plutarch, Appian. Oros. l. 6. c. 2.)

4150. Mithridates planned to return by sea and sailed by night to Parium. (Appian.) His soldiers intended to leave with him and crowded on every side into the ship. Some were already filled and others were filled soon after. It happened that so many tried to get on the ships, that some ships sank and others capsized. The Cyzicenians saw this and attacked the enemy's camp. They cut the throats of the sick that were left behind and carried away whatever they found. (Memnon, c. 42.)

4151. Lucullus entered Cyzicum and was received with great joy and magnificence. (Plutarch.) In his honour they later instituted some plays which they called Lucullea. (Appian.) The Romans conferred a great deal of honour on the city and granted them their freedom. (Strabo l. 12. p. 576. Tacit annal l. 4. c.36)

4152. After Mithridates' men were driven to Lampsacus and besieged there by Lucullus, Mithridates sent his fleet there and transported them and the Lamsacenians. He left 50 ships with 10,000 men aboard them to Marius or Varius, the Sertorian general, Alexander a Paphlagonian and Dionysius the eunuch. Mithridates with the larger part made for Nicomedia. Many of these and the others were drowned in a storm. (Strabo l. 12. p. 576. Tacit annal l. 4. c.36)

4153. Mithridates assembled as best he could some forces in Pontus and besieged Perinthus. He made some attempts against it but could not take it. Therefore, he sent his forces away to Bithynia. (Memnon. c. 42.)

4154. Antiochus the Asian and his brother, the young sons of king Antiochus Pius who kept in their hands part of the kingdom of Syria which was not seized by Tigranes, came to Rome. They requested the kingdom of Egypt which they thought rightly belonged to them and their mother Selene. They stayed there almost 2 whole years and retained their royal retinue. (Cicero l. 4. in Verrem.)

3932b AM, 4642 JP, 72 BC

4155. Antipas or Antipater the Idumean was the foremost citizen of their country with respect to birth and wealth. He was the son of the other Antipas or Antipater whom they say was the son of

Alexander, the king of the Jews and his wife Alexandra. Antipater was made governor of all Idumea and was married to Cyprus, who was born at a famous place among the Arabians. He had a son called Herod who later was the king of Judea. He was 25 years old when his father placed him over Galilee. (See note on 3957 AM << >>) (See note on 3875a AM <<3593>>) Nicolaus Damascenus wrote Herod's life while Herod was still living. To curry favour with Herod, he has derived Antipater's pedigree from the princes of the Jews who came from Babylon into Judea. (Joseph. l. 14. c. 2.) This is also in the 35th chapter of the Arabic History of the Jews which is written at the end of the Parisian Bibles. There we read that Antipater was a Jew descended from those who came from Babylon with Ezra the priest. He was appointed by Alexander Jannaeus as governor of the country of the Idumeans and married a wife from there. Julius Africanus in a letter of his to Aristides, (in Euseb. l. 1. Histor. Ecclesiast. c. 6. & 7.) and Ambrosius, who followed him, (l. 3. comment. in Luc. c. 3.) stated a tradition of those who were called the kinsmen of our Saviour according to the flesh, that Antipater was the son of Herod from Askelon who had the charge of Apollo's temple there. He was carried away by some Idumean robbers from Askelon and Antipater was instructed in the manners and customs of the Idumeans. This is the most common opinion of all the Christian fathers.

4156. Barba came with a strong band of Italians and Triarius, one of Lucullus' commanders besieged Apamea. The citizens held out for a long time but finally surrendered according to Memnon. Although Appian wrote that when Triarius arrived there, he took the city by storm and killed many of the Apamenians in their temples where they fled for sanctuary. Soon after this, the Roman army took Prusa, a very well fortified city, beneath the Olympus Mountain and pillaged it. From there Triarius went with his army to Prusias which bordered on the sea. Prusias, the king of Bithynia took it from the Heracleans and called it after his own name. It was called previously Cierus or Chius from the river which it bordered. As soon as he drew near the city, the Prusians expelled the Pontics and received them in. From there they came to Nicaea which had a garrison of Mithridates. The Pontics, knew full well that the citizen's favoured the Romans and stole away by night to Mithridates at Nicomedia. Hence the Romans got that city under their command without any trouble. (Memnon. c. 43. & 49. Appian. p. 223. cf. Oros. l. 6. c. 2.)

4157. Lucullus came to the Hellespont and prepared his fleet. He arrived at Troas and went into the temple of Venus. The same night in his sleep he dreamed that he saw the goddess standing by him and saying,

``Sleep'st thou now Lion stout? Whole herds of fawns rove here about."

4158. While he was telling this dream to his friends, before daybreak some came to him from Troy. They told him how that there appeared 13 of the king's ships with five tiers of oars at a port of the Achaians and they were bound for Lemnus. Lucullus sailed from Troas and captured all the 13 ships and killed Isodorus their admiral. (Plutarch, cf. Appian.)

4159. Lucullus followed up on his victory and went after Marius or Varius who was sent by Sertorius to be general, Alexander and Dionysius. He overtook them near Lemnus, in the deserted island where Philoctetes' altar with the brazen serpent is located. As he approached them, he ordered his soldiers before the battle not to kill anyone who had only one eye. He meant Marius who had lost an eye whom Lucullus planned to deride before he killed him. Lucullus saw that the enemy did not move and had drawn all their ships to the shore. He stopped and sent two ships to try to draw them into a battle. They would not budge but defended

themselves from their hatches which really galled the Romans. The place was such that they could not turn around nor was it possible for the ships which were tossed by the waves to do much harm to the enemy. The enemy fleet was beached and they had good sure footing. Therefore Lucullus sent a squadron of ships by another way to the island. He landed all his main foot soldiers there who attacked the enemy from the rear. Some were killed and others retreated to their ships. They were so fearful of Lucullus that they dared not launch into the deep but sailed along the coast. Now they were attacked from both land and sea and many were killed as they tried to get away. (Plutarch.) Lucullus either sunk or captured 32 of the king's ships, besides a number of cargo ships. Among those that were slain, were very many who had been proscribed by Sulla. (Oros. l. 6. c. 2.)

4160. The next day, the 3 generals were found hidden in a cave. Lucullus had Marius or Varius killed. (Oros. l. 6. c. 2. cf. Appian.) Alexander was reserved to be killed later and Dionysius died soon after from poison that he carried with him. (Appian.)

4161. These were the 2 sea victories which Lucullus had, one at Tenedus, the other in the Aegean Sea. Memnon (c.44) mentions both as distinct battles. Cicero stated (Orat. pro lege Manclia) that there was just one battle. He said:

``The large and well trimmed fleet which Sertorius' commanders were in all fury sailing to Italy, was defeated by Lucullus and procouncil L. Murena. Do you think that the naval battle at Tenedus (when the enemy fleet in good hopes and spirits made a direct course for Italy under the most experienced generals) was defeated after a small battle or a light skirmish?"

4162. In Orat. pro Archia poeta, Cicero stated:

``Lucullus defeated the enemies fleet at that incredible naval battle at Tenedus."

4163. Lucullus sent his letters to the senate which recounted his achievements. This was the custom of conquerors. (Appian.) When as the senate decreed to send him 3000 talents to procure a fleet, he wrote back that he had no need of the money. He boasted that he was able to drive Mithridates from the sea with the ships of the Roman allies. (Plutarch.)

4164. After this, he hurried to catch Mithridates and thought he might find him around Bithynia. He secured the place by Voconius, whom he had sent with a squadron of ships to Nicomedia, to pursue Mithridates. However, Voconius was busy at Samothracia in the religious ceremonies and holy festival days there and came too late. Mithridates sailed and hurried to get to Pontus before Lucullus could catch him. A storm hit and wrecked part of his fleet. Some ships were damaged and other were sunk so that for many days all the coasts around there were littered with the wreckage that washed ashore. They say that this storm was caused by Diana Priapina in revenge against the Pontics for their plundering her temple and taking down her image from its place.

4165. Dio wrote that Mithridates was twice wrecked as he was sailing to Pontus. By these accidents, he lost about 10,000 men and 60 ships. The rest were scattered by the winds. Mithridates in his letter to Arsaces in Salust, said:

``He lost his best soldiers and his fleet by two wrecks, at Para and Heraclea."

4166. Orosius said:

``After Mithridates had manned his fleet and sailed against Byzantium (where Eutropius says he was chased by Lucullus), he was caught by a storm and lost 80 ships with brass prows."

4167. To conclude, Florus stated:

``A storm struck this fleet of more than 100 ships and a very large military force in the Pontic sea. The storm so battered it that it looked like it had been done by a real naval battle."

4168. The pilot of the large ship in which Mithridates was, did not think it possible to beach the ship in so boisterous a storm since it already leaked and was almost full of water. Mithridates against the advice of his friends leaped into the ship of Selemus a pirate and the pirate helped him get on board. Mithridates trusted himself with the pirates who brought him safely to Heraclea in Pontus. (Plutarch) They first went to Sinope and later to Amisus. (Appian and Orosius)

4169. Cotta wanted to atone for his former losses and moved his forces from Chalcedon where he then camped to Nicomedia. He camped 18 miles from the city and was cautious how he engaged the enemy. Triarius of his own accord, quickly brought his army by running marches to Cotta. Then both the Roman armies prepared to attack the city. The king knew that Lucullus had obtained already two notable victories over the Pontics at sea and that he was no match for the Roman forces. He moved his fleet back into the river where he lost some ships with 3 tiers of oars in a storm. However, he escaped with most of his ships to the Hypius River. (Memnon, c. 44.)

4170. Mithridates remained here because of the storm. He heard that Lamachus of Heraclea, a trusted old friend of his, ruled that state. Thereupon he flattered him by many fair promises to allow him into the city and to do the best he could for him. Mithridates also sent him some money because of this. Lamachus prepared a large feast for the citizens outside the city. During this feast he promised Mithridates that the gates would not be shut. He made the people drunk so that Mithridates might come as planned on the very day. He came and took them by surprise as they were sleeping. So the city became his own, and no one even dreamed of his coming. Next day the king summoned the city together and spoke very friendly to them. After he had exhorted them to remain loyal to him, he committed the city to Connacoriges and placed a garrison there of 4000 men. His pretence was merely to defend and protect the citizens in case the Romans should attack the place. From there, he sailed directly toward Sinope. Before he left he distributed some money among the citizens and especially among the magistrates. (Memnon, c. 44.)

4171. After Lucullus had recovered Paphlagonia and Bithynia, he passed through Bithynia and Galatia and invaded Mithridates' kingdom. He joined his forces at Nicomedia with the troops of Cotta and Triarius so that they might attack Pontus. (Eutrop. l. 6. Plutarch, & Memnon, c. 45.) They received news of the taking of Heraclea when as yet they knew nothing of the plot. They thought it was surrendered when the citizens voluntarily abandoned the whole city. Lucullus thought it best that he with the whole power of his army, should march through the

Mediterranean and Cappadocia against the king and his whole kingdom. Cotta thought they should try to recapture Heraclea. Triarius thought they should take the fleet and intercept Mithridates' ships which were sent into Crete and Spain when they returned through the Hellespont and Propontis. (Memnon, c. 45.)

4172. When Mithridates knew of their plans, he prepared for war. He quickly sent for forces from his son-in-law Tigranes the Armenian and to his son Macharus who was reigning in Bosphorus and from the Parthians. He also ordered Diocles to go to the bordering Scythians to solicit them with many gifts and a great weight of gold. However, he ran away with the gifts and the gold to Lucullus. The others also refused to meddle. Tigranes delayed for a long time. (A letter of Mithridates to Arsaces inserted in the 4th book of Salust's histories, confirmed that this war was begun and he refused to help from the start.) However, he promised to send supplies. Mithridates' daughter wore on him until he yielded. (Memnon, c. 45. cf. Appian.)

4173. The ambassador which Mithridates sent to Tigranes was Metrodorus Scepsius who left his philosophy and became a politician. Mithridates had him as such a close friend that he was called the king's father. He was made a judge and it was not lawful for any man to appeal his sentence to the king. Tigranes asked the king's ambassador what he thought of this business of sending forces against the Romans. The ambassador replied:

``As I am an ambassador I advise you to send, as I am a counsellor I am against it."

4174. Tigranes sent Metrodorus with his answer back to Mithridates but Metrodorus died on the way. Either the king had him killed or he died of some disease, for there was talk of both. Tigranes had informed the king of what Metrodorus had said and thought that Mithridates would never think any the worse of Metrodorus. To express his sorrow for what he had done, Tigranes interred his body very nobly and spared for no cost for him whom he had betrayed when he was alive. (Strabo, l. 13. p. 609, 610. Plutarch in Lucullo.)

3933a AM, 4642 JP, 72 BC

4175. Mithridates sent several generals against Lucullus. They fought some battles but the Romans won most of them. (Memnon, c. 45.) At the first Lucullus was very short of food. There were 30,000 Galatians who followed the camp who were to each bring a measure of grain on their shoulders. After he had marched a little farther, he subdued and plundered all the way. Shortly after this, he came to a country that had not been ravaged by war for many years. A slave was sold for 4 drachmas and an ox for one drachma. Goats, sheep, clothes and other things were equally cheap. They were not able to carry away all the booty because there was so much. Some of it was left behind and the rest destroyed. (Plutarch & Appian.)

4176. After this, Lucullus attempted to subdue Amisus and Eupatoria which Mithridates had built near it. He had called it by his own surname and made it his royal palace. A brigade of Lucullus' army was sent to take Themiscyra that was on the Thermodoon River. They used towers against the Themiscyrians and cast up works and dug such large mines that the sides often fought underground. The townsmen opened their mines from the top and through the holes let down bears, other wild beasts and swarms of bees among the invaders. They met stiff resistance at Amisus. The Amisians fought bravely in their own defence. They sometimes sallied out in force and other times just a few went out. (Appian.)

4177. Lucullus spent much time before Amisus in a long siege. His army began to complain at the delay and grumbled quite a bit that they were not allowed to plunder all the cities they captured. It did not matter whether the city surrendered freely or was taken by storm. Lucullus replied that he had good reasons for drawing out the seige. By this, he hoped to wear down Mithridates' forces little by little. He did not want Mithridates to think he overpowered him lest he go to Tigranes for help and thus make another enemy for them to fight with. Plutarch said Lucullus spoke this:

``It is but a few days march from Cabirae into Armenia where Tigranes lives who is that lazy king of kings. He is so powerful, that he wrests Asia from the Parthians, carries the Greek cities into Media, holds Syria and Palestine, dethrones the kings, Seleucus' successors and steals their daughters and wives from their mansions and takes them with him as prisoners. This Tigranes is a neighbour to Mithridates and is his son-in-law."

4178. Cotta moved his camp and marched with his Romans first to Prusia which was formerly called Cierus. From there he went down to the Pontic Sea, and passed by the sea coast. He camped before the walls of Heraclea which stood on the top of an hill. The Heracleans did not trust too much the strength of their location. They joined with the soldiers which Mithridates had garrisoned among them and fought against Cotta, who made valiant attempts against them. More fell on the Roman side than of the other. However, the Heracleans received many wounds from the Roman arrows. Therefore Cotta gave up the attack and sounded a retreat to his soldiers. He camped farther off and started to besiege the city. When the Heracleans were short of food, they sent their ambassadors to the colonies around them and wanted to buy food. The embassy was well received. (Memnon, c. 49.)

4179. A little before this, Triarius who was equipped with the Roman fleet from Nicomedia, attacked the Pontic ships which Mithridates had sent toward Crete and Spain. When he knew that the rest of the ships had returned to Pontus he chased them. Many of them were lost by storms and naval battles in various places. He overtook them at Tenedus and attacked them. Lucullus had 70 ships and the Pontics less than 60. After they had ran violently on one another with their prows, the king's side endured the enemy attack very well for a while. Later they were forced to retire and the Romans obtained a complete and famous victory. This was the end of that large fleet which Mithridates brought with him into Asia. (Memnon. c. 50.)

3933b AM, 4643 JP, 71 BC

4180. Mithridates sent abundant provisions, arms and soldiers to the besieged Amisians from Cabriae. He made Cabriae his winter quarters and levied another army (Appian.) of 40,000 foot soldiers and 4000 cavalry. (Plutarch & Appian) Memnon said there were 8000 cavalry.

4181. Olthacus, whom Appian calls Olcabas, was a Scythian and prince of the Dardarii who live around Lake Maeotis. He was highly commended for warlike exploits, counsel and civil deportment. He was in some of Mithridates' garrisons and contested with some of the princes and his countrymen for superiority. He promised to do a great exploit for Mithridates and would kill Lucullus. The king highly commended him but pretended as if he had been angry with him for it and very formally reproached him. Thereupon he rode off to Lucullus and was treated very friendly by him. (Plutarch.)

4182. The first year of the 177th Olympiad was now approaching. In the spring, Lucullus left Muraena with 2 legions to continue the siege at Amisus. He marched with 3 other legions through the mountains against Mithridates. (Phlegon Trallianus. Chro. l. in Bibliotheca Photii. Cod. 97. Plutarch, Appian.) Muraena was a lieutenant to Lucullus who was the general. He was the son to Muraena, whom Sulla had left as praetor in Asia. Cicero in a speech on his behalf says:

``During the time when he was lieutenant, he led an army, fought battles, defeated the enemy forces, took many cities, some by storm, others by siege. He behaved himself so well in Asia, which at that time was well provided with all luxuries that he left not the least hint of his covetousness or luxury. He demeaned himself so gallantly in that great war that he did many noble acts without the general's assistance and the general did nothing without him."

4183. Mithridates had ordered his guards that they might keep Lucullus out and give notice by fires in case any unusual thing should happen. Phoenix, who was one of the royal blood, was in charge of them. According to agreement, he warned of Lucullus' approach, but he and all his forces defected to Lucullus. By this action, the mountains could be crossed safely and Lucullus marched down to Cabirae. (Appian.)

4184. After Mithridates crossed the Lycus River he came into a wide plain and tried to provoke the Romans to fight. (Plutarch.) He sent Diophantus and Taxiles against them. At the first their armies, by daily skirmishes, only tested one another's strength. (Memnon. c. 45.) Later their cavalry fought and the Romans fled. Lucullus was forced to retreat to the mountains. In this fight, Pompey or Pomponius, who was the general of this cavalry, was taken prisoner and brought to Mithridates. He was seriously wounded. When Mithridates asked him that if he allowed him to live, would he be his friend in the future? He replied:

``Truly, I shall, if you will conclude a peace with the people of Rome, but if not, I shall remain your enemy."

4185. After this reply, the barbarians would have killed him, but the king would not allow them. He said that he would not allow any cruelty on a valiant man merely because of misfortune. (Plutarch & Appian.)

4186. After this, Mithridates drew his forces into battle array and stood in that posture for many days. Since Lucullus would not come down to fight, he looked for a way to march up to him. (Appian.)

4187. In the meantime Olcabas, or Olthacus the Scythian who had saved many Romans in the last battle of the cavalry was admitted into Lucullus' inner circle at meal time and knew their counsels and secrets. He came with his usual short dagger by his side, to Lucullus, as he was sleeping at noon in his tent. He said he had some matter of great importance to tell Lucullus but Menedemus, Lucullus' chamberlain refused to let him in. Olcabas feared lest he might be questioned and stole away from the camp and rode on horse back to Mithridates. (Plutarch & Appian.) He revealed to the king another Scythian, named Sobadacus, who intended to run away to Lucullus, who was immediately seized. (Appian.)

4188. Lucullus was afraid to come down to the plain because the enemy cavalry was too strong. However, he was perplexed about how to pass through the mountainous region which was a long way and full of woods and quite dangerous. By chance, he came upon some Greeks who had hidden themselves in a certain cave around there. The oldest of them was Apollodorus who, as Appian says, was an hunter and knew the mountains well. He guided Lucullus and his army to a place where he might safely camp. It also had a citadel overlooking Cabirae. Lucullus used this guide, kindled fires in the camp and marched away. He went through the woods without any difficulty by an unused path and finally arrived at that citadel. At daybreak, he was seen pitching his tents above the enemy. He chose his place so that if he wanted to fight he could and if not, he could not be forced into a fight. He still avoided the plains for fear of the enemy cavalry and camped where there was plenty of water. (Appian.)

4189. Neither army thought of fighting at present. It is reported that as the king's party was chasing a deer, the Romans came that way and stopped their chase. A skirmish began and more came flocking in from both sides. Finally the Romans fled. Lucullus came down alone to the plain and ran up to the forest from where the Romans came running. He ordered them to stop and march back again with him against the enemies. These submitted to the general and the others stopped also. They rallied together and easily made the enemy flee and pursued them to their very camp. When Lucullus returned from pursuing the enemy, he publicly disgraced those who ran away. He took away their weapons and ordered them to dig a 12 foot trench while all the other soldiers stood by and looked on. (Plutarch.)

4190. When Lucullus ran short of food, he sent a party into Cappadocia to forage. He often skirmished with the enemy until at one time the king's troops began to flee. Mithridates ran from the camp and derided them for fleeing and forced them back again. That put such a dread upon the Romans that they ran back without stopping to the mountains. Although the king's troops abandoned the chase, the Romans were so terrified that they still kept running and thought the enemy was at their heels. Mithridates sent messengers to all parts to tell of his victory. (Appian.)

4191. Sornatius was sent by Lucullus with a legion of foot soldiers to get provisions. He saw Menander, one of Mithridates' commanders and followed after him. He stopped until they came to him. Then he fought with them and killed many and put the rest to flight. (Plutarch.)

4192. After this, Adrianus was again sent by Lucullus with some forces into Cappadocia to supply the army with food. Taxiles and Diophantus, Mithridates' generals, sent Menemachus and Miron, against him with 4000 foot soldiers and 2000 cavalry. They hoped to ambush their wagons as they returned to Lucullus. (Memnon. c. 45. Phlegon. year 1. Olymp. 177. & Plutarch.) Since Cappadocia was the only place where Lucullus might expect supplies, Mithridates hoped to put him in the same distress as he was put in at the seige of Cizycum. (Appian.)

4193. The king's party, attacked by chance a party of the foragers in some narrow passes. They did not wait until they came to a more open place and so the cavalry could not help them. Thereupon the Romans, drew themselves up as fast as they could into battle array. The roughness of the places helped them. They attacked the king's troops and killed some of them and forced others down the precipices of the rocks. The rest fled away. (Appian.) When the Romans, had received some troops from Lucullus, they pursued them to the very camp of Diophantus and Taxiles. In a fierce battle, the Pontics stood their ground for a while. As soon as their commanders began to give ground, the whole army retreated. The commanders were the

first that told of this defeat to Mithridates. (Memnon. c. 45.) Plutarch said that all the cavalry and foot soldiers who came with Menemachus and Miron, were killed except for only two. Eutropus wrote that 30,000 of the king's best soldiers were routed by 5000 of the Romans. (l. 6.) Livy stated that Lucullus fought in Pontus against Mithridates with very good success, and killed more than 60,000 of the enemy. (l. 97.) He took into account those who were killed a little later when Mithridates was made to flee.

4194. Mithridates heard this news before Lucullus did. (Appian.) Adrianus had marched by Lucullus' camp in great pomp and brought along with him a large number of wagons laden with provisions and spoil. This sight depressed Lucullus and his soldiers began to fear and tremble. (Plutarch.) However, the king, was sure Lucullus would suddenly attack him, now that he had lost his cavalry. He began to be afraid and think of fleeing. In his pavilion, he told his friends the fix they were in. They did not wait so long until the trumpet sounded to gather up their baggage and moved all their goods from the camp before daybreak. There was such a company of them that the beasts of burden began to crowd one another. No sooner was this seen by the army who knew the drivers of the beasts of burden and feared for the worse. They were not notified and were quite upset and rushed violently from their trenches. (Appian.) They ran in a great chase to the gates and rifled the packs. They attacked those that were carrying them away and killed them all. Dorylaus the general was killed. He only had a purple garment on his back and was killed for that very garment. Hermaeus, a soothsayer, was trampled to death in the gates. (Plutarch.)

4195. The soldiers ran away over the fields in no order and everyone cared only for himself and did not wait for orders from their generals and commanders. As soon as the king knew of the disorder and speed with which they fled, he ran out of his pavilion. He hoped to say something to them. Nobody would listen but pressed so hard on him that he fell down in the crowd. (Appian.) Memnon wrote that he stayed for some time at Cabirae and later made his escape. (c. 46.) Appian stated that he soon went on horseback and fled away to the mountains with only a small retinue with him. Plutarch stated that Mithridates had not lost a soldier and went from the camp with the other throng. Neither was there any of the king's party which had a horse ready. Finally though late, Ptolemy the eunuch, who had a horse, saw Mithridates tossed to and fro in the fight. He leaped off his horse and offered his horse to the king.

4196. When Lucullus knew of the victory of his foragers and saw the flight of their enemy, he sent a good brigade of cavalry to pursue after them in their flight. He surrounded with his legions those who remained in the camp and had put themselves in a defensive position. He told his troops not to pillage the enemy camp, until such time that they had killed as many of them as they could. When the soldiers saw the gold and silver vessels and the rich garments, they ignored the general's prohibition. (Appian.) The king had been overtaken by a company of Galatians, who had caught up with him in the chase although they would not have known him except for one of his mules which carried the king's treasure. It was placed between the king and his pursuers either of its own accord or by the king's plan to slow them down. For while they were busy in gathering up the gold and quarrelling among themselves about the spoil, the king escaped. (Memnon, c. 46. Plutarch & Appian.) When they had taken Callistratus the king's secretary, Lucullus ordered him brought to the camp. Those who escorted him, found he had 500 crowns in the belt he wore and killed him along the way. (Plutarch.) Cicero wrote this of the escape of Mithridates from Pontus:

``Mithridates fled away and left behind in Pontus, a very large store of gold and silver and other precious things. Part of this he had received from his ancestors and part taken in his first war in

Asia and added it to his other treasures. While our men were over busy in gathering up all they found, the king escaped."

4197. Lucullus came as far as Talaura in pursuing Mithridates. This was now the 4th day and Mithridates had an head start and so escaped into Armenia to Tigranes. (He did not go to Iberia, as it is incorrectly stated in Josephus, l. 13. c. 24.) Lucullus marched back again and gave the soldiers the plunder of the king's camp. (Plutarch.) He sent M. Pompey as commander-in-chief against Mithridates while he, with all his forces, moved to Cabirae. (Memnon. c. 47.) Mithridates, in a letter to Arsaces, (in l. 4. histor. Salust.) stated the matter in this way.

``After I recruited my army at Cabirae and had many battles between me and Lucullus, both of us were short of food. He was supplied from Ariobarzanes' kingdom of Cappadocia which had not been touched by the war. Since all parts about me were wasted and destroyed, I withdrew into Armenia."

4198. Mithridates got safely to Comana and from there hurried away to Tigranes with 200 cavalry. (Appian.) He could by no means get his son-in-law to help him for he would not own him, who had lost so great a kingdom, nor much as to come into his fight for him nor acknowledge him as his kinsman. However, Mithridates procured from him a grant for the protection of his person and was assigned a princely table in some of his citadels nor was he lacking such duties of hospitality. (Memnon, c. 48. Appian.) Although, Plutarch wrote that he put him off with a great deal of contempt and scorn and Mithridates was cooped up in some remote corner in the swampy and unhealthful places.

4199. When Mithridates was on his flight, he sent Bacchus or Bacchides, one of his eunuchs, to kill any way he could his sisters, wives and concubines, who were kept at Pharnacia. (Memnon. c. 49. Plutarch. & Appian.)

4200. Among these were 2 of the king's sisters, Roxane and Statira who had lived as virgins for almost 40 years. Also were 2 of his Ionian wives, Berenice a Chian, and Monima a Milesian. Bacchides came to them and told them that they must die but they should have the freedom to choose what kind of death they thought most easy and free from pain. Monima took the diadem from off her head and made it fit for her neck and hanged herself by it. However it broke and she said:

``O thou cursed band, wilt thou not serve for this use?"

4201. Then she kicked it about and spit on it. She exposed her throat to Bacchides. Berenice took a cup of poison and gave part of it to her mother who was present there and asked for it. So they drank it both together. The poison did work on the weaker body but it did not kill Berenice since she had not taken her full dose. Therefore when Bacchides saw her in pain and a long while in dying, he strangled her. It is also reported that of those two virgin sisters that Roxane, after many a curse and reproach against her brother drank her poison. But Satiras spoke nothing bitter or unworthy of him but praised him highly in that when he was in danger for his life that he should think of them to provide that they should die free women and not raped. (Plutarch.)

4202. When Lucullus besieged Cabirae, the barbarians surrendered conditionally. He made peace with them and took over their strongholds. (Memnon, c. 37.) After the surrender of

Cabirae and many other cities, he found rich treasures and prisons in which were many Greeks and also many of the king's friends locked up. They had long thought themselves as dead men and were released to a new life by Lucullus' favour. Nysa, Mithridates' sister, was found among the rest and freed. (Plutarch.)

4203. Most of the governors of Mithridates' garrisons defected to Lucullus. (Appian.) Among these, was Strabo, the geographer's grandfather, by the mother's side and brother to Moaphernes, the governor of Colchis under Mithridates. (Strabo, l. 11. p. 499.) He defected because Mithridates had recently killed his first cousin, Tibius and his son Theophilus. He was instrumental in the defection of 15 other garrisons from Mithridates to Lucullus. (Strabo, l. 12. p. 557.) Thus Pontus was wide open to the Roman legions which before was blocked on all sides so that the Romans could not enter it. (Cicero. pro. lege Manilia, & pro Archia.)

4204. When the Romans had finished their work with Mithridates, they attacked the Cretians, merely from ambition to subdue that noble island. They pretended their reason was that the Cretians favoured Mithridates and had let him have mercenaries for his army against the Romans. Mithridates had entered into an alliance with the pirates whom M. Antionius was chasing at that time. The Cretians had offended Antionius when he was a delegate and had given him two arrogant repliess. Thereupon Antionius soon confidently invaded the island and was so sure of victory that he carried more chains than arms in his ships. However, the enemies intercepted many of his ships and bound those that they took prisoners with sails and ropes and hung them up. In that manner the Cretians hoisted sail and returned back triumphantly to their harbours. Antionius became sick and died thus ending the war which he had started with little success. In spite of that he obtained the surname of Creticus. (Livy l. 97. Flor. l. 3. c. 7. Asconius in Oratio. de pratura Verris Siciliensi. Appian. Legat. 30.)

4205. Antiochus Asiaticus, the son of Antiochus Pius had stayed almost 2 whole years at Rome with his brother and had not yet received a promise from from the senate for those things which he demanded concerning the kingdom of Egypt. On his return home, he journeyed through Sicily and came to Syracuse and stayed in the house of Q. Minucius Rufus. He brought along with him to Rome a candlestick, very elaborately made of bright gems which he intended to bestow in the capitol. Since the temple there was not yet completed, he planned to carry it back again with him into Syria. He would send it back to the capitol by his ambassadors with some other presents at the time of the dedication of Jupiter's image which was done in the next year by Q. Catulus. Verres, the praetor of Sicily, cheated him of this candlestick, many other cups of gold inlaid with gems and another cup for wine which was cut from one large gem. When he demanded them back, Verres ordered him to leave the province before night and told him that he had received news that the pirates were coming from his kingdom into Sicily. (Cicero in Verina 6. or l. 4. in Verrem.)

4206. After frequent massacres in Judea by the Pharisees, the old friends of Alexander Jannaeus went to Queen Alexandra and told her what was happening. The leader of them was Alexandra's younger son, Aristobulus. They made their addresses to the court and asked the queen that they might either be all killed there or else that they might be dispersed into various citadels where they might spend the rest of their lives safe from their enemies' treacheries. Thereupon she, for want of better counsel at that time, entrusted them with the command of all the citadels, except for Hircania, Alexandrium and Machaerus. In these places, she had stored her best treasures. (Joseph. Antiq. l. 13. c. 24.)

4207. Cotta still besieged Heraclea and had not yet made an assault against it with his whole army. He had only brought up against the town a few of his Romans and placed the Bithynians in the front lines. When he saw how many of them were wounded and slain, he resorted to his engines. None terrified the besieged so much, as the one which they called their turtle, (Latin testudo). This was an engine enclosed with boards and raw hides and under its shelter they might safely scale the walls. Thereupon Cotta brought up all his troops from the camp. He led them up against a tower which they had good hopes of making a breach in. The tower had endured one or two batteries without any damage at all. Contrary to all their expectations, the ram broke off from the engine. The Heracleans were encouraged and Cotta began to despair of ever taking the town. The next day they used their engine again but with little results. Therefore Cotta burnt the engine and cut off the carpenter's head who made it. He left a sufficient guard at the walls of the city and he camped with the rest of his army in the plain of Layca which had plenty of provisions. Thereby he reduced the city to dire need since all the country about Heraclea was utterly destroyed. Thereupon they immediately sent an embassy to the Sevthians, the inhabitants of Chersonesus and to the Theodosians and to the princes about Bosphorus. They wanted to make a league which they agreed to. (Memnon, c. 51.)

4208. While the enemies attacked the city from without, they were almost as badly plagued by disputes among themselves within the town. For Mithridates' garrison was not content to eat what the townsmen lived on. They scourged the citizens, and made them provide things which at that time were quite scarce. Connacorix, the governor, was worse than his soldiers for he did not restrain their insolence but freely permitted them to do what they wanted. (Memnon, c. 51.)

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4209. Lucullus subdued the Chaldeans and the Tibarenians. (Plutarch.) He captured Armenia the less which Mithridates previously controlled. (Plutarch & Eutrop. l. 6.) After he had gone over all Pontus and subdued the province, he came with his fleet to its coastal cities. (Appian.)

4210. Amisus was still besieged. Callimarchus, the governor, had worn out the Romans with his engine devices and his plots. (Plutarch) Lucullus came to besiege them and exhorted them to surrender. When he saw they would not, he moved the siege to Eupatoria and acted as if he had been very careless in attacking them. Those that kept the garrison also became careless and continued still in their false sense of security. Thereupon Lucullus commanded his soldiers to quickly scale the walls. So Eupatoria was taken and immediately pulled down to the ground. (Memnon, c. 47.)

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4211. Not long after Amisus was taken, which (as Plutarch confirms from Salust,) had held out for another winter's siege. For at the same hour of the day on which Callimachus usually withdrew his soldiers to allow them to refresh themselves, Lucullus scalled the walls with his ladders. (Memnon, c.47 & Plutarch.) When a little part of the walls was taken by the enemy, Callimachus burned the city either from his envy that the Romans should have so great a booty or else contriving by this to escape. For nobody hindered any that would sail away. As soon as the flame caught hold on the walls, the soldiers immediately started plundering. From pity for the burning city, Lucullus tried to stop the fire from outside the walls and ordered his soldiers to help to quench it. None heeded him but shouted and rattled their armour. Hence Lucullus was

forced to give the plunder to the soldiers that he might save the city from being burnt to the ground. However, they did the exact opposite. When the fire was almost everywhere, the soldiers themselves set fire to some houses. While the city was being taken, the fire was put out by a storm which happened miraculously. Lucullus repaired many places before he left. (Plutarch,) He prevented his soldiers from any further slaughter of the citizens and he gave both the city and the country to those that survived. (Memnon, c. 47.)

4212. At the same time, Tyrannio the grammarian was taken prisoner. Lucullus did not want to make him a slave and gave him to Muraena who freed him. Tyrannio was a citizen of Amisus by birth as Strabo states, who was one of his students. (Strabo, l. 12. p. 548.)

4213. Selene the queen asked the Syrians to help to drive out Tigranes. She was otherwise called Cleopatra, who after the death of her husband Antiochus Pius, reigned jointly with her sons in that part of Syria which Tigranes king of Armenia had not captured. She had some cities of Phoenicia defect from him. Thereupon Tigranes entered Syria with a vast army to quell the rebellion. (Joseph. l. 13. c. 24. cf. Plutarch in Lucullo.) In this expedition, it is likely that Tigranes recovered those 70 valleys of Armenia which were naturally fortified with hills and mountains. When Tigranes was a Parthian hostage, he gave this to the Parthians as a gift. He wasted the countries of the Parthians around Ninus and Arbela. (Strabo, l. 11. p. 532.) For this undoubtedly was that recent war of Tigranes against the Parthians which is mentioned by Mithridates in his letter to Arsaces the next year (in l. 4. histor. Salust.) and which also Dio affirms.(l. 35. Histories) He stated that a certain disputed country was taken from the Parthians.

4214. In the 9th year of Alexandria, queen of the Jews, Josephus was born to Matthias Curtus, the priest's son. Josephus was the grandfather to Josephus the historian as Josephus states in the beginning of the book of his life.

4215. Alexander sent his son Aristobulus with an army to Damascus against Ptolemy Mennaeus. He had been a very troublesome neighbour to that city. Alexander marched back again without any results. (Joseph. l. 13. c. 24.)

4216. About this same time it was rumoured that Tigranes had entered Syria with an army of 500,000 men and that he would suddenly come into Judaea. This news terrified the queen and the Jews. Thereupon they dispatched ambassadors to him with rich presents as he beseiged Ptolemais and captured it soon after. When the ambassadors found him there, they told him the queen and the Jews would deal honestly and fairly with him. He commended them for their coming on so long a journey to do homage to him and wished them all well. (Joseph. l. 13. c. 24.) Appian wrote that Tigranes overran all the counties of the Syrians on this side of the Euphrates as far as Egypt. (Syriac. p. 118.) Lucullus stated (Plutarch) that he captured Palestine. However, Eutropius stated that he did not march toward Egypt beyond Phoenicia and that Tigranes was master of only part of Phoenicia. (Eutropius l. 6.)

4217. Lucullus sent his wife's brother, Appius Claudius as an ambassador to Tigranes to demand Mithridates from him. (Memnon. c. 48. & Plutarch.) The king's captain brought him through the upper countries by a circuitous and round about way. Finally one of his own free men, a Syrian, showed him the right way. Using him for their guide, they reached the Euphrates River in 5 days and came to Antioch which was called Epidaphne. He was ordered to wait there for Tigranes who was gone to subdue some other cities of Phoenicia which were not yet under his power. He

made many of the princes in those parts who did not obey the Armenians heartily, to side with the Romans. Zarbienus king of the Gordians was one of them. (Plutarch.)

4218. Appius promised Lucullus' help to many other cities under Tigranes' control. They had secretly sent ambassadors to him. He ordered them not to rebel at the present time. The Armenians treated the Greeks very badly. The king was worse than the rest and grew more arrogant and conceited with his success. Whatever mortal men wish for themselves and admire, he thought was for him and purposely created for him. Many kings waited upon him as his servants. He had 4 in his retinue as his attendants and guards who on their errands ran on foot by his horse's side. When he sat on his throne and answered questions the countries had asked of him, they stood with their hands clasped together and their fingers folded one within another. This posture more than any other was a sign of their submission to him. (Plutarch.)

4219. L. Motellus was appointed to succeed Verres as praetor of Sicily. (Ascanius in Divinat.) Motellus went against the pirates in Sicily, (not Cilicia, as incorrectly written in Livy's Epitome) and was victorious. (Livy l. 98. Oros. l. 6. c. 3.) When the Sicilians impeached Verres for extortion, Cicero was appointed to represent them. Cicero had a dispute with Hornensius, who was designed consul. (Cicero in Bruio.) In this Q. Cecilius Niger tried his best to prosecute the impeachment of Verres instead of Cicero. Q. Cicilius Niger was Verres' quaestor in that island. He was a Sicilian by descent (as Pedianus noted in Divination adversus Cacilium) and a free man and a Jew by religion. Plutarch writes in the life of Cicero where he relates the jest which Cicero made of Caecilius for being a Jew. It was based on a play on the the word "verres" which means castrated pig in Latin.

``What has a Jew got to do with a pig?"

4220. The passage of Cicero (l. 5. against Verres) shows the condition of things at that time.

``Notwithstanding all this, let him come if he please, let him engage with the Cretians in a battle, let him free the Byzantians, let him call Ptolemy king, let him speak and think whatever Hortensins would have him."

4221. This agreed with another passage in an letter which Mithridates wrote the next year to Arsaces. (Salust. l. 4. histor.)

``The Cretians were at that time the only people who retained their freedom and king Ptolemy. A little later Ptolemy delayed the battle he was hired to fight. When the Cretians had been attacked once, they were resolved not to stop until they were utterly defeated."

4222. By comparing the two passages, we may gather that the Romans used for their own advantage the right which Antiochus Asiaticus claimed to the kingdom of Egypt. They deemed it convenient that Ptolemy Alexander should be called king as long as he would purchase the quiet possession of that kingdom by paying a constant tribute. Also that the Romans were fully resolved to start again the first war with Crete which was ended by the death of M. Antionius. This all happened in the following year as we shall see.

4223. Lucullus marched into Asia, which was still in arrears a quarter part of the fruits because

of a fine which Sulla had imposed. This tribute was proportioned according to their houses and number of servants. (Appian.) The collectors and money lenders had made such havock of the cities of Asia and had treated them so slavishly. They were compelled to sell privately their sons and their daughters into slavery and sell their ornaments, pictures and images. The end of this was that they became slaves to their creditors.

4224. Lucullus took such an action with those pestilent fellows that within 4 years all obligations were satisfied and possessions were restored free again to their owners to inherit. This public debt was 20,000 talents which Sulla had imposed upon Asia. The creditors were allowed only double the sum which by their usuries had amounted to 120,000 talents. The creditors thought this was too hard a measure and slandered Lucullus at Rome and had the important Romans to be against him. However Lucullus was very well liked by those countries where he had done those good services. He was greatly endeared to all the other provinces who esteemed those people very happy whose lot it was to have such a governor as he was appointed over them. (Plutarch.)

4225. After Lucullus had fully settled Asia with many excellent laws and an universal peace, he relaxed and enjoyed himself. He lived at Athens and he delighted the cities with shows, triumphal feasts, wrestling and fencing. The cities kept the holiday of Lucullia to honour him. He was not as affected by this as the affection they bore toward him. (Plutarch.)

4226. Tigranes killed Cleopatra, surnamed Selena after he kept her securely as a prisoner in the citadel at Seleucia. (Strabo, l. 16. p. 749.) Antiochus Asiaticus, who had some hopes of recovering the kingdom of Egypt by right of his mother, was dispossessed of that part of Syria which she held.

4227. As soon as Tigranes returned to Antioch, Appius the delegate declared publicly that he was come to take Mithridates, as belonging to Lucullus' triumph and if Tigranes refused to surrender him, he was to proclaim war against Tigranes. Tigranes was somewhat troubled with the delegate's outspoken behaviour but held his peace to see what else he would say. In almost 25 years, he had not heard anyone speak freely to him until now. It was for so many years he had reigned or rather played the part of a forager. He replied to Appius that he knew very well that Mithridates was a very wicked man yet he must respect the alliance between them. All the world might well cry out against him, if he should surrender his wife's father into the hands of his enemies. He was therefore resolved not to desert Mithridates and if the Romans started a war, he could put up a good fight. He was very offended at Lucullus because in his letter he had greeted him as king only and not as king of kings. Therefore to get even, when he wrote back, he did not address Lucullus by the title of general. Appius returned quickly to the general. Of the many other presents the king offered him, he accepted only one cup of gold. He feared lest he offend the king if he refused all the presents. (Strabo, l. 16. p. 749. cf. Memnon, c. 48.)

4228. When Tigranes learned that Zarbienus, the king of the Gordians, had secretly allied himself with Lucullus, he killed him with his wife and children. (Plutarch, in Lucullo.)

4229. As soon as Appius was returned and the war with Tigranes was planned, Lucullus paid his holy vows to his gods at Ephesus, as if the victory had been already won. He marched back again into Pontus and camped before Sinope or rather besieged the king's party of Cilicians who were garrisoned there. (Plutarch, in Lucullo. cf. Appian. p. 228.) For as the city was assaulted

from outside the walls by the Romans, so was it within the walls by the commander whom Mithridates had appointed to keep the town. The commander was called Cleochares according to Orosius, or Bacchis, according to Strabo. He feared treachery among the citizens and therefore committed various massacres among the citizens. Hence the citizens neither had heart to courageously resist the enemy nor were they in a position to conditionally surrender. (Strabo, l. 12. p. 546.) Memnon said this about that event.

4230. The king had entrusted Leonippus along with Cleochares to defend the city. Leonippus saw that things were hopeless and sent to Lucullus about surrendering the city. However, Cleochares and Seleucus, the chief pirate who was Mithridates' delegate and was in equal authority with the rest, detected a plot. They called a council and accused Leonippus. The citizens paid no attention to the accusation since they had a very high opinion of the man's integrity. Thereupon Cleochares' faction was afraid of his following among the common people and treacherously killed him at night. The common people were deeply disturbed by this. However Cleochares and his party prevailed and did what they wished. They thought that by carrying things with such an high hand, they could escape being calling into account for the murder of Leonippus. (Memnon, c. 55.)

4231. Meanwhile Censorinus, admiral of the Roman fleet, sailed with 15 galleys of 3 tiers of oars which were loaded with provisions. They sailed from Bosphorus for the Roman camp and arrived near Sinope. Cleochares' and Seleucus' Sinopian galleys under the command of Seleucus put to sea and fought with Censorinus. The Italians were defeated and their ships with their provisions were taken away as a prize. Cleochares and his colleague was elevated with this success and behaved more tyrannically than before. They hailed the townsmen to execution without any legal processes and cruelly abused them in other ways. It happened that Cleochares and Selcucus became at odds with each other. Cleochares deemed it best to continue the war but Seleucus wanted to kill all Sinopians and surrender the city to the Romans as a good gratuity. Since they could not agree about the business, they put all they had into ships and sent them away to Machares, Mithridates' son, who at was at that time living at Colchis. (Memnon, c. 55.)

4232. About that time, Lucullus drew up closer to the city and made a most intense attack on it. Machares, Mithridates' son, sent an embassy to Lucullus and requested a league of friendship between them. The petition was courteously received and he told him that there should be a firm league between them provided that they send no more supplies to the Sinopians. Machares observed this and whatever was intended for the relief of Mithridates' party, he ordered it sent to Lucullus. (Memnon c. 56.) Machares, king of Bosphorus, gave Lucullus a coronet valued at 1000 crowns and was admitted as an ally and confederate of the Romans. (Livy l. 98. cf. Plutarch, & Appian.)

4233. Cleochares and Seleucus saw how things went and knew they were in a desperate condition. Thereupon they massacred many of the citizens and carried an abundance of wealth to their ships. They let their soldiers plunder the town then they burned it. After this they burnt their larger ships and they sailed away by night with the smaller ones to the inner parts of Pontus and lived by the Sanegians and the Lazians. When Lucullus saw the fire he guessed what had happened and ordered his soldiers to scale the walls. As soon as he entered the town, he killed 8000 of the king's party who remained behind. He had great pity on the rest and hurried to put out the fires and restored the citizens' goods. Thus was this miserable city by the hands of friends and foes, ruined by those who came to defend it and preserved by those who came to ruin it. (Memnon, c. 56. Plutarch Appian. Orosius l. 6. c. 3.)

4234. The reason why Lucullus took such a care of preserving Sinope and later enfranchising it was this. It was rumoured to be some admonition which he received in a dream. For in his sleep one appeared at his bed side and spoke these words:

``Go a little forward Lucullus for Autolychus is coming to meet thee''

4235. When he awoke, he could not possibly imagine what this meant. The same day that he took the city, he saw a statue lying by the sea shore in his pursuit of the Cilicians who fled away by ship. The Cilicians planned to have made it their companion in their escape and to that end wrapped it up in clothes and bound it up with cords. They did not have enough time to get it onto the ship. When the Romans unwrapped it, Lucullus saw that it looked like the one who appeared to him in a dream the previous night. Later he learned that it was the statue of Autolychus who was the founder of the city of Sinope. When he heard this, he remembered Sulla's warning who wrote in his commentaries that nothing is to be accounted so sure and certain as that which is shown in dreams. (Plutarch, & Appian.) This statue of Autolychus was made by Sthenides. Lucullus took it and Billarus' sphere with him but left all other ornaments of the city behind. (Strabo, l. 12.)

4236. After he was finished at Sinope, he restored Amisus to its inhabitants who fled away in ships. He granted the city the right to use their own laws and gave them their freedom. (Appian.) He repopulated cities for other Greeks, even for as many who wished that favour from him. He added to each city 15 miles of land. Moreover, he was kind to the Athenians who in the time of Sulla had escaped there to live because of Aristion's tyranny. He gave the ones still living clothes and 200 drachmas each and sent them back to their country. (Plutarch.)

4237. Amasea, Strabo the geographer's country, still held out against the Romans, but yielded soon after. (Memnon, c. 56.)

4238. After Cotta had destroyed all around Heraclea, he again attacked the walls. The soldiers lacked enthusiasm for this and he gave up on it. He sent for Triarius and ordered him to quickly blockade the way and intercept the supplies that came by sea for the townsmen. (Memnon. c. 51.)

4239. Triarius came with his 23 ships and 20 Rhodian ships. He sailed with this fleet to Pontus. He notified Cotta of his arrival who drew up his army to the walls of the city and Triarius showed himself at sea. Thereupon the Heracleans were somewhat troubled at Triarius' sudden arrival with his fleet and put to sea with 30 ships. They were not as well manned as they should have been since all the other men were used in defending the city against the enemy's assaults. The Rhodians first attacked the Heraclean ships and 3 Rhodian's ships and 5 of the Heraclean's were sunk. Thereupon the Romans came into the battle. Although they were soundly defeated in the battle, they did more harm than they received from the enemy. At the end, they routed the Heracleans and forced them to retreat back to the city with the loss of 14 of their ships. The conquering fleet rode into the great port and Cotta withdrew his foot soldiers from storming the town. (Memnon. c. 52.)

4240. Every day Triarius' men made their sallies from the port to hinder supplies from coming to the besieged. There was such a shortage of food in the city that a bottle of grain was sold for

80 attics. To make matters worse, a pestilence broke out among them that may have been caused by unhealthy air or a poor diet. They all did not die in the same way but appeared to suffer from different diseases. Lamachus' pangs of death were more violent and tedious than any of the others. This disease raged most among the soldiers of the garrison so that 1000 of the 3000 soldiers died. (Memnon c. 52.)

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4241. Conacorix was now ready to betray the city to the Romans because of the siege. To buy his own safety, he made the Heracleans pay for it. Damopheles, an Heraclean, helped to effect the plot. He was a great rival with Lamachus in all matters and after Lamachus' death, he was appointed over the garrison. Conacorix did not trust Cotta who was a devious man but told the matter to Triarius. Damopheles was also anxious to complete the matter and arrived at a fair bargain for the surrender. The conspirators thought themselves safe and went about their work. It happened that the conspirators' business became public knowledge. Thereupon citizens came together and called for the governor of the city and then for Brithagoras who was an eminent person of authority among his country men. They earnestly asked Conacorix that he would secure their safety too from Triarius. He was very much opposed to this but he very craftily led the Heracleans on with this flattering words for a while. (Memnon. c. 53.)

4242. Thereupon in the dead of the night, Conacorix shipped all his men and left the town. This was the agreement he had made with Triarius that they would march away quietly with all their baggage. Damopheles opened the gates and let in the Roman army with Triarius. Some of them came rushing in at the gate and others clambered up the walls. When the Heracleans saw that they were betrayed, some of them surrendered and the rest were killed. They plundered their household goods and whatever things they had laid aside in hopes of saving. Indeed; the enemy acted very cruelly against the citizens, for the Romans remembered what great losses they had received in the recent navel battle and what great trouble they had in assaulting the town. In revenge, they did not spare those who had escaped for sanctuary to the consecrated places. They slew them near the altars and the temples even though they begged for mercy. Their condition seemed so desperate, that many escaped over the walls and dispersed themselves about the country while others were forced to flee to Cotta. (Mennon. c. 53.)

4243. Cotta was told by those that fled to him that the city was taken and many men were killed and the town was plundered. He was upset by this news and in a very great indignation he marched as fast as he could to the city. His army was also very deeply discontented because they had lost the glory of their valiant achievements and were cheated of all their plunder. Thereupon, they attacked most fiercely Triarius' men and outdid one another by killing each other. When Triarius heard of the rebellion, he put an end to the battle by pacifying Cotta with good words and promised faithfully an equal share of all the plunder they had taken in the town. (Memnon. c. 53.)

4244. Cotta was told that Conacorix had seized Teium and Amastus and immediately sent Triarius to recover their cities again from his hands. Cotta stayed at Heraclea and took into his custody those that surrendered themselves and the prisoners. He went on to other matters. All his administration was done very cruelly. He searched up and down in every corner for the wealth of the city. He did not spare the consecrated things. He took down the statues and images even the very good ones and had a good number of them. He carried Hercules from the market place and ripped off his ornaments from the pyramid and various other things from the temple

and city that were every bit as rare and beautiful as they. These he put on his ships. For his farewell, he ordered his soldiers to bring fire and they burnt the city in many places. Thus was Heraclea taken and subdued after withstanding a 2 year siege. (Memnon. c. 54.)

4245. Triarius arrived at the cities assigned him by Cotta and recovered them when they surrendered conditionally. He allowed Conacorix to sail away who had thought to conceal his betrayal of Heraclea by seizing these two cities. (Memnon. c. 54.)

4246. After Cotta had finished matters he turned over all his foot soldiers and cavalry to Lucullus and dismissed the auxiliaries whom he had from their various allies. Cotta sailed away with his fleet. It happened that part of the fleet which carried the spoils of Heraclea, was overloaded and sank not far from shore and the other part was dashed against the sands by a contrary north wind and lost much of their cargo. (Memnon. c. 54.)

4247. Lucullus left Sornatius behind with 6000 soldiers to order the province and took along with him 12,000 foot soldiers and less than 3000 cavalry. (2 legions and 500 cavalry according to Appian) He entered Cappadocia where Ariobarzanes was his friend and made very long marches to the Euphrates River where Cappadocia borders Armenia. (Salust. Histor. l. 4. with Nonium, in vos, Naves codicaria. Memnon, c. 58. Plut. Appian.)

4248. At that time in the winter, the Euphrates River was swollen and rough. About evening, the water began to recede and by daybreak the river was running within its own banks. Thereupon the inhabitants fell down in adoration of Lucullus. The waters did not go down before but only at the very time he came to allow him an easy crossing. As soon as he had crossed over with his army another favourable prodigy happened. One of the oxen came to Lucullus. These animals were consecrated to the Persian Diana whom the barbarians beyond the Euphrates River worship with high reverence. Those beasts are usually not captured without much trouble. However, this one came of its own accord to him and he sacrificed the bull to the Euphrates River for his easy crossing. He camped there all that day. (Plutarch.)

4249. During the time he marched through Sophenes, he did not offend in any way the inhabitants and they surrendered to him and cheerfully entertained his army. (Plutarch.) He only requested some money from them. The inhabitants of those countries did not like fighting so they would not interfere when Tigranes and Lucullus were fighting. (Appian.)

4250. In those parts there was a citadel, where a great deal of treasure was thought to be stored. The soldiers wanted to attack the place but Lucullus pointed at Taurus which might be seen in the distance and said:

``Let us rather attack that stronghold. What is stored here is only reserved to reward conquerors."

4251. So they marched on and he crossed the Tigris River and entered Armenia. (Plutarch.)

4252. At the same time as Lucullus invaded Armenia, Alexandra, queen of the Jews, became very sick. Thereupon Aristobulus, her young son, desired the kingdom and stole out in the night and took along with him only one servant. He went to the citadels which his father's friends

controlled. Only his wife knew of his plans whom he left at home with his children. The first place he came to was Agaba, where Galaestes was in command. He received Aristobulus very enthusiastically. (Josephus, l. 13. c. 24. cf. Belli. l. 1. c. 4.)

4253. The next day, the queen noticed Aristobulus' absence, but did not think that he plotted to take over the kingdom. When messenger after messenger came and brought the news of this citadel and then of that citadel being seized by her son, then both the queen and the whole country were in confusion. They feared lest if he should takeover the kingdom, he would call them to account for their hard usage of his close friends. It was therefore thought best to secure Aristobulus' wife and children in the citadel which was near the temple. In the meantime, there was a large crowd of men who defected to Aristobulus and hoped to get something by this revolution. He behaved like a king and gathered an army from Mount Libanus, Trachonitis and the neighbouring provinces. (Josephus, l. 13. c. 24.)

4254. Thereupon Hyrcanus, the high priests, and the elders of the Jews addressed the queen. They desired her advise about this emergency. She told them to do whatever they thought best for the public interest and to use the present strength and treasure of the kingdom for that. She was in such a weak condition of mind and body that she could not help in the public administration. She died not long after this. (Josephus, l. 13. c. 24.)

4255. Hyrcanus, her oldest son, succeeded her in the 3rd year of the 177th Olympiad when Q. Hortensius and Q. Metellus (later surnamed Creticus) were consuls. (Josephus Antiq. l. 14. c. 1.) His mother in his lifetime had turned over the kingdom to him. However, Aristobulus exceeded him in strength and authority. (Joseph. l. 1. c. 4.)

4256. When the consuls cast lots for their provinces, the managing of war against the Cretians fell to Hortensius. He was more interested in the city and the forum, in which he had the first place after Cicero and freely gave this expedition to Metellus. (Xiphilin. ex Dione.)

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4257. When the senate declared war on Crete, the wisest of the Cretians thought it best to send ambassadors to Rome to clear them of all the allegations, to pacify the senate with good words and secure their reconciliation. This was agreed to and they sent 30 of their most eminent men on this embassy to Rome. They hoped that they would obtain a new ratification of their former contract and be thanked for the favour they had showed to their quester and soldiers whom they had taken prisoners in the recent battle with M. Antionius. The ambassadors by privately visiting the senators at their houses, won them over to their side. When they were brought into the senate, they answered the charges against them and recalled the good services they had done and their alliance in war under the Roman general. It was resolved that the Cretians impeachments should be removed and that after this they would be allies of the Romans. However, Lentulus who was surnamed Spinther, had this decree reversed. Thereupon this particular business was debated several times by the senate. It was concluded that since the Cretians had sided with the pirate ships and had shared in the booty, they should send to Rome all their pirate ships even to boats of four tiers of oars. They should also return the ships which they had taken from the Romans. They were to return all prisoners, renegades and the 300 good hostages. Lasthenes, who had fought with Antonius and Panares, also demanded 4000 talents of silver. (Diod. Legat. 35. Appian. Legat. 30. Dio. Legat. 37. or 38.)

4258. The Romans did not wait for a reply from the Cretians who were at home. They soon sent one of the consuls to receive what was demanded and if they refused, to wage war with them. It was certain they would not comply. For was it imaginable that those, who, at the beginning, before any such things were exacted from them or before they had obtained a victory, would acknowledge any wrong committed by them? However, now after they had a victory, would they meekly submit to such haughty demands? The Romans knew full well what would be the result and suspected the delegates would be bribed to obstruct the wars. Hence they made a decree in the senate, prohibiting any person from lending the delegates anything. (Dio. Legat. 37. or 38.)

4259. When the Cretians debated the commands of the senate, the most politically astute were of the opinion that every detail should be observed. Those of Lasthenes' faction were somewhat obnoxious and feared lest they should be sent to Rome and there be punished for what they had done. They stirred up the people and exhorted them earnestly to fight for their liberty. (Diod. Sic. Legat. 35.)

4260. When Cotta had returned to Rome, he was highly honoured by the senate and honoured with the surname of Ponticus because he had taken Heraclea. (Memnon. c. 61.)

4261. Mithridates had lived in the parts of Armenia for 20 months and had not yet been admitted to see Tigranes, his son-in-law. At last overcome by his desire to present himself, he met him with a gallant train and received his father-in-law with princely magnificence. Nevertheless, 3 days passed without any conference between them. Later by the sumptuousness of the entertainments, he gave sufficient signs of his affection toward him. (Memnon, c. 57.) Then in the conference which was held very privately at court, they allayed the suspicion of Metrodorus Sceptius and other friends on both sides. So Mithridates was sent back again into Pontus with 10,000 cavalry. (Memnon.)

4262. Lucullus drew up a company of troops against the city in which he was told that Tigranes had secured his courtesans and most of his precious things. (Memnon. c. 58.)

4263. Tigranes hung a man as a trouble maker who brought the first news of Lucullus' coming with his army. After that no one brought him any news. At last when he found it to be true, he sent Mithrobarzanes against Lucullus, with 2000 (as Appian) or 3000 (as Plutarch has it) cavalry and a vast number of foot soldiers. He was ordered to take Lucullus alive and bring him to Tigranes to deter others from doing the same. (Plutarch and Appian.)

4264. Part of Lucullus' forces were camped and the remainder were on their march when the scouts brought news of the enemy's approach. Thereupon Lucullus feared lest the enemy should attack his men when they were not ready for battle. He halted the march and started to fortify his camp. He sent Sextilius, the delegate, with 1600 cavalry and almost as many foot soldiers with orders to stop when he was come up to the enemy. He was not to move until he received word that the camp was thoroughly fortified. However, Mithrobarzanes came so quickly on him that he was forced to fight. Mithrobarzanes was killed in this battle and most of the rest fled and were killed in the pursuit. (Plutarch.)

4265. Tigranes left Tigranocerta and committed the custody of the city to Mancaeus. He went about the country to levy an army and retreated to Taurus. He made that place his headquarters.

(Plutarch cf. Appian.) Lucullus followed him so closely that he could not assemble an army. For he sent Muraena to attack and take all troops he found marching to Tigranes. Sextilius was sent another way to attack a large band of Arabians and to prevent their coming to the king, (Plutarch.)

4266. Sextilius attacked the Arabians before they knew what happened as they were camped. He captured most of them. Muraena marched after Tigranes and overtook him with a very great force in an uneven and narrow dale. Muraena had some advantage by the terrain and he fought with Tigranes who left behind all his wagons and fled as fast as he could. Many Armenians died in the battle but far more were taken prisoners. (Plutarch.)

4267. Sextilius forced Mancaeus to retreat into Tigranocerta and started plundering the king's palace which was located outside the walls. He made a trench around the city and the castle to place the batteries and undermine the walls. (Appian.) At last Lucullus came to them, and closelt besiege to the city. He thought that Tigranes would not allow him to besiege the town but would come down in a rage to fight him. (Plutarch) The barbarians hindered his actions greatly. They shot many arrows and they shot their naphtha or fire pitch from their engines. This naphtha was a type of a pitchy substance and was so scalding that it burnt all it stuck to. Water would barely quench it. (Xiphilin. ex. Dione.)

4268. Mithridates sent ambassadors with letters, (as Plutarch states and not in person) and then met with Tigranes (as Appian has it) and warned him not to fight the Romans and to rove around the country with his cavalry. He was to lay it waste if possible and by this deprive the enemy of food. This was what Lucullus did to Mithridates not long ago at Cyzicum and made him lose an army without fighting a stroke.

4269. The Armenians and the Gordians joined with Tigranes. Every man of the Medes and Adiabans were brought by their kings. The Arabians also came in numbers from the Babylonian Sea. Many Albans came from the Caspian Sea along with the Iberians, their neighbours who were a free people who lived near Araxes. (Plutarch.) Some came for love of their king and others came because they were induced by gifts. (Plutarch) Others came from fear. (Cicero, in Oratione Maniliana.) For the barbarians thought the Roman army came solely to ransack their countries and their wealthy temple. For this reason many countries including the larger ones went to fight against Lucullus.

4270. These forces came together. At Tigranes' eating tables and council rooms, they talked only of victory and how roughly they would handle the enemy when they had captured them. Taxiles, who was Mithridates' delegate and his assistant, was in danger of losing his head because in a council of war, only he was opposed to fighting with the Romans. He said that the Romans were unconquerable. Mithridates envied the glory of the victory Tigranes would have lest he did not wait until he came and not share with him the glory of the day. (Plutarch.) However Tigranes sent for Mithridates to come quickly to help him. (Memnon, c. 58.)

4271. Tigranes ordered about 6000 soldiers to go and defend the city where his courtesans were kept. These charged through the Roman brigades and got into the town. They found their return trip intercepted by a valley of archers and sent away the king's concubines and his treasures safely by night to Tigranes. At daybreak the Romans and the Thracians fought with those Armenians and killed many of them and took at least as many prisoners. (Memnon, c. 58. &

Appian. whose account is corrected from Memnon.)

4272. Tigranes marched against Lucullus with the rest of his army. He was very troubled that he would now only fight with one of the Roman generals, Lucullus, and not with the whole army. Tigranes had in his army, 20,000 archers and slingers, 55,000 cavalry, 150,000 heavily armed foot soldiers who were divided partly into regiments and partly into squadrons and 35,000 who were intended for barricading passes. (Plutarch.)

4273. As soon as Tigranes appeared with all his host at Taurus, he viewed from the top of a hill the Roman army which besieged Tigranocerta. The barbarians in the city welcomed the king's arrival with howlings and acclamation. They annoyed the Romans from the top of the walls and pointed to the Armenians on the hill. (Plutarch.)

4274. Lucullus left Muraena with 6000 foot soldiers to continue the siege of Tigranocerta and marched himself against Tigranes having in his army 24 regiments of foot soldiers of about 10,000 men along with all his cavalry, slingers and archers who numbered about 1000. He camped near a river in a large spacious field. (Plutarch.) No sooner had Tigranes seen the Roman camp but he presently mocked their small numbers and reproached them, saying:

``If these men came as ambassadors, there are a large number of them indeed, but if as enemies there is but 40 companies of them." (Memnon. c. 59. Plutarch, Appian, & Xiphilin. ex. Dione.)

4275. As Lucullus was wading with his army over the river, some of his commanders advised him to be careful what he did that day since it was a black or unlucky day on their calendar. For on that very day, the Cimbrians defeated the army under Cupidus. Lucullus replied:

``It behooves us therefore to fight more bravely now, if perchance this may make this dismal and black day, a day of happiness and rejoicing for the Romans."

4276. That day was the day before the nodes of October. (Plutarch in Lucullo. & Camillo & Apophthegmat.) according to the Roman calendar at that time. However, according to the Julian calendar it was July 5th and the the beginning of the 4th year of the 177th Olympiad. This is the time of this battle as referred to by Phlegon.

4277. Lucullus knew that his soldiers were afraid of the heavily armed foot soldiers and encouraged them. They would have more trouble in stripping them than in defeating them. He first charged them on the hill and when he saw the barbarians give ground he cried out:

``We have overcome them, fellow soldiers." (Plutarch in Apothegm.)

4278. No sooner was Tigranes' right wing forced to flee but the left also began to retreat. In the end, they all turned their backs and so the Armenians fled in confusion and haste. The army was slaughtered. (Memnon. c. 59.) The Romans continued the killing for 15 miles and trampled all along the way on bracelets and chains until night came. They were forced to give up the chase and they started stripping the dead bodies. Lucullus had ordered them not to do this until the enemy was soundly defeated. (Appian.)

4279. Phlegon says Tigranes' forces lost 5000 men and more were taken prisoners. Orosius said (l. 16. c. 3.) that 30,000 men were reported killed in that battle. Plutarch said that more than 100,000 foot soldiers were killed and very few of the cavalry escaped. The Roman army had 5 killed and 100 wounded. Antiochus the philosopher, in his commentary, De Dias, in mentioning this battle says there was never a day like it. Strabo (l. histor.) relates how that the Romans themselves were ashamed of what they had done and jeered themselves for fighting against such cowardly slaves. Livy said that the Romans never in all their history were so outnumbered as 20 to 1. (Plutarch.)

4280. If we say with Eutropius, Sextus Rufus and Jornandes that Lucullus had 18,000 men in his army, then that number multiplied by 20, would make 360,000 in Tigranes' army, not 150,000 as Plutarch stated but 250,000 foot soldiers according to Appian. He would have not 50,000 cavalry as Appian stated but 55,000 as noted by Plutarch. To this host, Plutarch adds 20,000 archers and 35,000 pages. The total would be 360,000. If this is correct then neither Phlegon's nor Memnon's account are accurate and are far too low. The one assigned to Tigranes' army 40,000 foot soldiers and 30,000 cavalry. The other allowed him a total of 80,000 foot soldiers and cavalry together. As their accounts are underrated so Eutropius is as much overrated. The Clibanarii were cavalry in armour of proof, as they are described by Salust. (l. histor.. 4. cited by Nonius in Voc. Cataphracti,) Plutarch intimates that Lucullus himself wrote to the senate that Tigranes had in his army only 17,000 of those Clibanarii. So there is no doubt that Eutropius was extremely mistaken in stating that total was 600,000. In Sextus Rufus' Breviary said there were not more than 7500 of those Clibanarii but 120,000 or 130,000 archers.

4281. At the very start of the battle, Tigranes fled from the field and ran as fast as he could to one of his citadels with barely 150 cavalry with him. He found his son as depressed as he was and he took off the diadem and turban from his head and turned his men over to his son. He urged him tearfully to shift for himself if he could devise any possible means which had been tried. The young prince dared not carry those royal ensigns with him but committed them to a most trusted friend to keep for him. It was his friend's misfortune to be taken prisoner soon after this and brought to Lucullus. The soldiers took the turban and the diadem and gave them to Lucullus. (Memnon. c. 59. & Plutarch cf. Oros. l. 6. c. 3. and Xiphilin. in Epitome Dionis.) Lucullus marched back to Tigranocerta and continued the siege with more zeal than before. (Memnon. c. 59.)

4282. Mithridates did not hurry to the battle for he thought that Lucullus would manage this war with the same caution and delay as he did before. Based on this when he was sent for by Tigranes, he was not very fast in coming. Soon after, he came upon by chance in the way some Armenians. They were terrified and ready to fall down for fear. Mithridates suspected everything was not well with Tigranes' side. Soon after this, he met with other companies of stripped and wounded and was told of the great defeat. Mithridates hurried as fast as he could to find Tigranes. When he found him desolate and depressed, he did not gloat over his misfortune. He dismounted his horse, and after mutually bemoaning each other's sad misfortune, Mithridates turned over to him his own princely retinue who attended him and encouraged him for the future. (Plutarch.) After he cheered him up a bit, he gave him royal robes as rich as anything he had ever worn. He made also some proposals concerning levying new forces. Since Mithridates already had a considerable army, he said there would be another battle to reverse this misfortune. Tigranes ascribed more prowess and discretion to Mithridates and thought he would be better to deal with the Romans than himself. Therefore Tigranes put Mithridates in charge of the war effort. (Memnon, c. 59.)

4283. Mancaeus saw from the walls of Tigranocerta the sad view of his defeated friends. He started to disarm all the Greek mercenaries because he suspected they would not remain loyal. They feared lest they should be laid hold on and took precautions and drew themselves up into a body and so remained together day and night. When they saw Mancaeus marching against them with his armed barbarians, they wrapped their clothes about their arms for bucklers and bravely charged them. Now that they had enough weapons, they seized some forts on the walls and they called in the Romans that besieged them and received them into the town. (Appian & Plutarch) Dio (l. 55) related that most of the inhabitants were Cilicians. When they had a disagreement with the Armenians, they let the Romans into the town by night who plundered everything except what the Cilicians owned. However, Memnon stated that when Mithridates or rather Tigranes' commanders saw how desperate things went on their side, they conditionally surrendered the town to Lucullus. (Memnon, c. 59.)

4284. After Lucullus had captured Tigranocerta and taken the king's treasures which were there, he let his soldiers plunder the city. In addition to what else they found, they found 8000 talents of coined money. Moreover Lucullus gave from the spoil 800 drachmas to every soldier. He found many players which Tigranes had brought there from all over. Tigranes was about to dedicate the theatre he had built. Lucullus used them for his interludes and triumphs. (Plutarch) He preserved many wives of the chief officers from harm who were taken. By that means he won their husbands to his side. (Dio. l. 35.) He outfitted the Greeks for their journey back into their country. He allowed the Cappadocians, Cilicians and other barbarians who were forced there, to also return home. So it happened, that by the ruin of one city (for the works was only half finished and Lucullus had demolished them and left only a small village) many cities received back their former citizens and hence many cities were restored. These cities esteemed him later as their founder, (Plut. with Strabone, at end l. 11. p. 532. & l. 12. p. 539.)

4285. Ambassadors came there from almost all the east begging his friendship. (Oros. l. 6. c. 3.) The countries of the Sophenians allied themselves to him. Antiochus, the king of the Commagens (which is a country of Syria located by the river Euphrates and Taurus) also came. Alchaudonius, a petty prince of Arabia and some others sued for peace through their ambassadors and Lucullus received them. He added a large part of Armenia to Rome. (Plutarch. & Dio. l. 35.)

4286. C. Metellus went with 3 legions to the Cretian war and defeated Lasthenes near the city of Cydonia. He was called emperor and destroyed the whole island with fire and the sword. He forced the Cretians into their citadels and cities (Florus l. 3. c. 7. Phlegon year 4. Olymp. 174. with Photium. Appian legat. 30.) and refused to make peace with them.

4287. Cleopatra the daughter of Ptolemy was born at Auletta. She was the last queen of Egypt of the Macedonian family and lived 39 years. (Plutarch in Antonia.) Tigranes and Mithridates went around various countries and raised another army which was placed under the command of Mithridates. (Plutarch & Appian.)

4288. Magadates, who managed the army in Syria for 14 years for Tigranes, brought it to the help of his king. By this act Antiochus Asiaticus, the son of Antiochus Pius and Silena, obtained the kingdom of Syria with the help of the Syrians. He was surnamed Asiaticus because he was educated there. Lucullus, who had recently defeated Tigranes, did not interfere with his actions in Syria. (Appian in Syriac. p. 118, 119, & 133.) However, Strabo (l. 11 fin.) wrote that Lucullus

drove out Tigranes, from Syria and Phoenicia and after he defeated Tigranes, Antiochus, the son of Cyzicenus, (or rather his grandchild by his son) was called king of Syria until Pompey took that away from him which Lucullus had given to him. Justin (l. 40. c. 2.) stated that 4 years elapsed between the time he received it and the time it was taken away by Pompey.

4289. Tigranes and Mithridates sent ambassadors begging aid from their neighbours and of Arsaces the Parthian King. They condemned the Romans and suggested that when they were destitute and forsaken by others, the Romans had conquered them. After that they would attack him. (Dio. l. 35.)

4290. Arsaces was called this because it was the common name of the kings of Parthia. His proper name was Pacorus from Xiphilinus but he was called Phradates from Memnon. Phlegon Trallian (in Photii Bibliotheca cod. 97.) stated that in the year before which was in the 3rd year of the 177th Olympiad that Phraates succeeded Sinatrucus, the deceased king of the Parthians. However Dio stated Phraates succeeded Arsacus. Appian said he succeeded Sintricus, which we shall see was correct. Arsaces had ruled the empire for 6 years before the 3rd war of Mithridates started. These words are mentioned in a letter he wrote to the same man (of which we shall say more later) to prove this:

``You are far removed and all others are obnoxious, so I again renewed the war."

4291. From this we conclude that his proper name was either Sintricus or Sinatrux.

4292. This Arsaces was offended with Tigranes for starting a new war about a certain country that was in dispute between them. Tigranes gave this country back to him again. Moreover the Parthian also wanted to have the great valleys of Mesopotamia and Adiabene given to him as the reward for his alliance. However, when Lucullus knew of the embassy that Tigranes and Mithridates had sent to Arsaces, he also sent some ambassadors. They threatened Arsaces if he assisted Tigranes and made promises to him if he would side with the Romans. Lucullus' ambassadors urged him to either help the Romans or remain neutral. Arsaces secretly promised friendship to both sides and performed it to neither. (Memnon c. 60. Plutarch. & Appian & Dio. 35.)

4293. Among the remains of the 4th book of Salust's History, there is an entire letter of Mithridates that was sent to Arsaces about this very affair. In it he seemed to turn the indignation Arsaces had against Tigranes for waging the recent war to his own advantage. He said:

``For being guilty you shall receive what alliance you please"

4294. He excuses the great victory the Romans had against him by saying:

``They forced the multitude into such narrow places that they attributed their victory to their own strength which indeed was but his imprudence."

4295. Later Mithridates stirred up Arsaces against the Romans by saying:

``You to whom Seleucia is the greatest city, the kingdom of Persia and very great riches do belong, what can you look for but deceit for the present and war for the time to come? The Romans have war everywhere, but it is most violent where the victory of their adversaries affords the richest spoil. They invade and they beguile. One war leads to the occasion for another. By those means (being made great) they either thwart the designs or destroy those that fight with them. This is not difficult if you in Mesopotamia and surround in Armenia their armies while they are without food and relief, &c. You shall bravely have the reputation to have assisted great kings and to have suppressed great robbers. Which I do desire and exhort you to do, unless you had rather by our ruin enlarge one empire than by our friendship become a conqueror yourself."

4296. As soon as the unwelcome news of what M. Cotta had done at Heraclea arrived at Rome, he was a public disgrace and his great riches increased their envy. To avoid this he brought back most of the spoils to the treasury. However, the Romans were just as suspicious in that they suspected he restored just a few things from that great abundance he had taken. They also learned that the prisoners at Heraclea were suddenly to be freed by a public decree. (Memnon c. 61.)

4297. Moreover, Thrasymedes from Heraclea publicly accused Cotta before an assembly and praised the benevolence of his city to the Romans. He showed that if they had anyway transgressed, it was not done by the consent of the city but by the fraud of their magistrates and the power of their adversaries. He cried as he told them about the burning of the city and tearfully told them how Cotta had plundered all for his private gain. There came also a large number of men and women captives with their children. They came clothed in mourning clothes and kneeled down and with many tears held up their hands. The Roman nobles were inclined to sympathise with their case when Cotta came. After he had pleaded a little in his own language, he returned. Carbo arose and said:

``We O Cotta gave you commission to take, not to destroy the city."

4298. After him others arose and made similar statements and expressed their indignation against him. Therefore, many thought he should be banished. In the end, they only took away his dignity. They restored their lands, sea and harbours to the Heracleans on the condition that none of them should be made slaves. (Memnon c. 61.)

4299. After this was over, Thrasymedes sent back the people to their country but he stayed with Brithagora and Propylo the son of Brithagora for some years at Rome. They did those things required to represent their country. (Memnon c. 62.)

4300. Lucullus was condemned by strangers and by his own citizens in that he would not pursue Tigranes but allowed him time to escape when he might easily have subdued him. They thought he wanted to prolong his own command. Therefore the government of Asia (properly so called) which was committed to him before, was assigned to the praetors. (Dio, l. 35.)

4301. Lucullus went to the Gordyens and attended the funeral of their king Zarbienus whom Tigranes had killed. Zarbienus had secretly entered into a league with Lucullus. Lucullus lit the fire to the pile of wood that was decorated with royal robes, gold and the spoils had been taken from Tigranes. At the funeral with his friends and kindred, Lucullus declared him his friend and

a confederate of the Romans. He commanded a beautiful monument to be paid for from the king's treasury and dedicated to him. By this the Gordyens were so devoted to Lucullus, they would have left their houses and have followed him with their wives and children. (Plutarch.)

4302. In the courts of Zarbienus, they found much silver and gold. In his granaries, there was stored 3 million medimni, or 18 million bushels of grain. The soldiers were supplied by this and it was a great honour for Lucullus that he had taken nothing from the treasury, but financed the war from the spoils of the war. (Plutarch.)

4303. Lucullus welcomed ambassadors from Arsaces, the king of the Parthians and they desired his friendship and alliance. He sent Sicilius or Sextilius to Arsaces. However, Arsaces suspected from his expertise in military matters that he was sent to spy out the military strength of the land than to confirm the treaty. He did not give any help to the Romans but remained neutral in the war. (Plutarch with Dione, l. 35.)

3936a AM, 4645 JP, 69 BC

4304. When Lucullus had learned that Arsaces was wavering in his loyalty and that he desired secretly from Tigranes, Mesopotamia for a reward for his friendship, Lucullus decided to treat Tigranes and Mithridates as defeated enemies. He hurried to march against the Parthians to try their valour and strength. He sent therefore into Pontus to Sernatius his ambassador there and to several others that they would bring the forces they had there to him as if he had been ready to advance from the country of the Gordyens against the Parthians. However, their soldiers were obstinate and could not be persuaded. They said that if they were left there without help, they would depart to Pontus. Lucullus' soldiers were corrupted by this news. They saw their riches and luxury and desired ease and hated the severity of war. However, as soon as they understood the fury of the Pontics, they said those were fit to be imitated and esteemed. They said they had already merited their rest and discharge by their many achievements. Hence Lucullus was forced to forgo his expedition into Parthia. (Plutarch.)

3936b AM, 4646 JP, 68 BC

4305. Furthermore the island of Delos which is located in the Aegean Sea, was a main centre for merchants. The island was full of riches yet it is small and without a wall yet it was secure and feared nothing. (According to Cicero in his Oration, pro lege Manilia) The pirate, Athenodorus, captured it and carried the inhabitants captive and destroyed the images of their gods. However, Caius Triarius repaired the ruins and built a wall around it, (Trallianus Phlegon l. 5. Chronicles), in the 4th year of the 177th Olympiad. (In Bibliotheca, Phocii, cod. 97.)

4306. Mithridates levied troops from every town and called a muster and determined that the entire force was almost all Armenians. From this he selected 70,000 foot soldiers and half as many cavalry and sent the rest home. He had arranged them into companies and troops according to the Italian discipline and he had the Pontics train them. (Appian.)

4307. In that year when Q. Marcius held the office of consul alone, Lucullus could not attack Tigranes until the middle of summer because it was too cold before that. After he had passed the Taurus Mountain and saw the green fields, he was astonished that the season was so late there because of the cold. Nevertheless, he came down into the plains, and after being attacked by the

Armenians in 2 or 3 battles, he routed and dispersed them. (Plutarch. with Dione, l. 35.) While Mithridates remained on a hill with the foot soldiers and part of the cavalry, Tigranes with the rest attacked the Roman foragers and he was defeated. After this the Romans got their provisions with more security. They moved their camp nearer to Mithridates (Appian.) and intercepted the supplies for Tigranes. They caused great hardship on the enemy because of lack of provisions. (Plutarch.)

4308. Lucullus destroyed one part of the country and thought that the barbarians would be goaded into fighting for it. When he found that they would not, he marched out against them and his cavalry was distressed by the enemy cavalry. There was no conflict with the foot soldiers. Lucullus came in with his shields to their relief and scattered the enemy. The enemy was not greatly harmed by the encounter but shot their arrows back toward those that pursued them. Many were killed and wounded. The wounds were very serious and hard to be cured for the arrows had a double point. They were so placed that they were lethal whether they were pulled out or left in. (Dio.)

4309. In Crete, Lasthenes the governor of Cydonia was besieged by C. Metellus the proconsul. Lasthenes had fled from there to Gnosus and Panares, another governor of the city, made peace and surrendered the city to Metellus. Metellus later besieged Gnosus and Lasthenes put all his wealth into a house and burned it and fled from Gnosus. (Appian. Legat. 30.) Gnosus, Lyctus and Erithraea along with many other cities were taken by Metellus. (Livy, l. 99. Florus. l. 3. c. 7. Appian Legat. 30.) The Cretians were besieged by Metellus for a long time and brought to great extremity. They were constrained to quench their thirst with their own urine and their cattle's urine. (Valer. Max. l. 7. c. 6.)

4310. Lucullus brought his army against Artaxata, Tigranes' court, where his wife and children were. Tigranes could not stand for that and raised his camp, and after four days march came and camped by the Romans. The Arsamia River was between them which the Romans had to cross to attach Artaxata. (Plutarch.)

4311. After Lucullus had performed his sacrifice to his gods, he drew out his army, as if he had been certain of victory. He placed 12 cohorts in the front, he held the rest for reserves lest they might be surrounded by the enemy. The enemy had a large number of cavalry. Before the cavalry were the Mardian and Iberian lancers that used arrows also an horseback. Tigranes trusted these the most as the most valiant among his strangers. However, they did nothing remarkable and only skirmished for a while with the Romans. They were not able to endure the force of the legions and they ran away and had the cavalry follow them. (Plutarch.)

4312. As soon as they were dispersed and Lucullus saw Tigranes' cavalry advance, he kept his soldiers back from chasing the fleeing troops. He suspected Tigranes had a large number of well trained cavalry. In the meantime with those nobles and officers he had around him, Lucullus marched up against them that came towards him. The enemy was terrified and fled before they started to charge. Of the 3 kings, that were then in the field, Mithridates, the king of Pontus, ran away most shamefully and did not so much as endure the shout of the Romans. The Romans pursued them all night and were weary of killing and taking prisoners and were tired with taking and carrying away their money and spoil. Livy reports, that in the former battle, there were more, but in this the best soldiers and a large part of the enemy were taken or slain. (Plutarch.)

4313. The pirates were at this time so powerful that they covered the whole sea. They intercepted provisions intended for the fleet and would land and destroy provinces and islands. The Romans, who had conquered the whole world, did not control the seas. (Plutarch in Pompey, Appian. in Mithri. Dio l. 36. Eutrop. l. 6. Oros. l. 6. c. 4.) The next year, Cicero in his speech for the Manilian law reminded them of this:

``What confederate have you defended? Who was protected by your ships? How many islands do you think are deserted? How many cities are either forsaken for fear or taken by pirates from your friends? It was the ancient custom of the Romans to wage war far from home and rather use their forces in the defence of their friend's fortunes than of their own. Shall I say for these many years your sons have been a help to your friends and though our army was at Brundusius, they dare not plant but in the midst of winter? Why should I complain when they were taken that came to us from abroad when the very ambassadors of the people of Rome are redeemed. Shall I say the sea is not safe for our merchants when 12 of our guard (there were two praetors Sexilius and Bellino taken, according to Plutarch) fell into the hands of the pirates? Why should I remind you of Colophon and Samos, the two noble cities or of many more that have been taken when you know your own harbours and those very parts you inhabit yourselves have been taken by those enemies. Where was this government, when the Roman ambassadors, praetors and questers were intercepted, when public and private commerce from old provinces was forbidden us, when the merchanise was so confined that we could have no trading either in private or in public?"

4314. He expressed this, as all other things most elegantly.

4315. The common base of these pirates was Cilicia which was called "the rough" and was the main base for their activities. They had in every place citadels, towers and deserted islands and secret creeks for their ships. More especially they that came from this part of Cilicia which was called "the rough." It had no harbours and had very high rocks rising from the shore. From this, by all people they were called by the common name of Cilicians. This evil which started in Cilicia, attracted the Cyrians, Cyprians, Pamphilians, Pontics and all the eastern countries together. Because of Mithridates' war, they were more inclined to do mischief then to endure it. They exchanged the land for the sea, so that in a short time there became many thousands of them. (Appian p. 234.)

4316. They had more than 1000 places and 400 cities that they had taken. They pillaged the temples at Clarius, Didaemaeus and Samothrace that were sacred and untouched before. They plundered that which was dedicated to Tellus at Hermion, to Aesculapious at Epidaurus, to Neptune in Isthmus, Taenarus and Calauria, Apollo in Actium and Leucade, Juno in Samos Argin and Lucanium. They performed some rites of strangers in Olympus and some secret mysteries of those who worshipped the sun. They went out of their way to insult Romans. If any of their prisoners called himself a Roman, they presently feigned fear and knocked their knees together and falling down at his feet and humbly implored his pardon. While he imagined them real and sincere, some of them furnished him with shoes, others with garments lest he should be otherwise any longer unknown. When they had mocked and deluded the man for a long time, they put down a ladder into the sea and they bade him go down in safety. If he refused, they threw him down headlong and drowned him. (Plutarch in Pompey.)

4317. About the autumnal equinox severe storms unexpectedly struck Lucullus' army. It snowed for the most part and froze when it was clear. The ice was troublesome for the frozen rivers gave them little water for the horses. If they broke the ice, the pieces hurt their legs and made it difficult to cross. The country was forested and they were daily covered with the fall of snow from the trees and constrained to rest inconveniently in the wet. Therefore, they petitioned Lucullus through their tribunes and later there was a riot in the night. Lucullus begged them earnestly but in vain and beseeched them that they not give up until they had destroyed the greatest work of their enemy the Armenians, since Carthage was taken. It was reported (See note on 3816c AM <<3151>>) that Artaxata was built by the advice of Hannibal, the Carthaginian. He failed and was forced to retreat. (Plutarch in Lucullo.) Concerning this retreat of the Roman army, Cicero tried to excuse in his speech for the Manilian law in this way:

``Although our army had taken a city in Tigranes' kingdom called Tigranacerta and had fought several successful battles, yet were they discouraged by the tediousness of their march. I will not say any more here. The result was it was complained, our soldiers' return from those places was more sudden than their march was long."

4318. Lucullus returned through Armenia to Mesopotamia and past Taurus in another place. He descended into the country of Migdonia which was a very warm and fruitful country. It contained a large and populous city called by the barbarians, Nisibis, by the Greeks, Antioch Migdonica. (Plutarch in Lucullo with Orosio l. 6. c. 3.)

4319. The city was built by the Macedonians (Joseph. l. 20. c. 2.) but Tigranes had taken that and all Mesopotamia from the Parthians. He had placed his treasure and many other valuable things there. It was surrounded with a double brick wall of large thickness and a ditch so deep and broad that the wall could neither be shaken nor undermined. (Dio. l. 35.) Guras, Tigranes' brother, was commander-in-chief and under him was Callimachus. He had performed noble exploits at Amisus was respected as a person of great knowledge in fortifications and of much experience in war. (Plutarch.)

4320. Lucullus besieged the city with all manner of engines. (Plutarch.) In the beginning of the winter the barbarians thought themselves certain of victory and began to be careless. The Romans had already departed. Lucullus returned one night when the moon was not out and a fierce thunder storm was going on. The barbarians could neither see nor hear what was happening. For that reason they left only a few there and had almost deserted the outer wall and the ditch between the walls. Lucullus by his works, easily scaled over the wall and killed without much trouble those few sentinels he found. He filled up part of the ditch with earth that he threw in for they had before this thrown down their bridges. When the enemy could not harm them with their arrows nor fire because of the rain, he captured the ditch and immediately captured the city. Their inner walls were not made so strongly because they placed most of their confidence in the outer wall. (Dio.)

4321. Those that fled into the castle, he received upon terms. (Dio.) Guras the brother of Tigranes surrendered and was treated civilly. Lucullus put Callimarchus in chains to be punished even though he promised to show him where large sums of money were hidden. Callimarchus had burnt Amisus and robbed Lucullus of his glory and ruined that thing which should have been his gift to the Greeks. (Plutarch.) Much money was later found and Lucullus wintered at Nisibis. (Dio.)

4322. In the meantime, those who had influence in the assembly and envied Lucullus, charged that he had prolonged the war from covetousness and desire of command. One said Cilicia, Asia, Bithynia, Paphlagonia, Galatia, Pontus, Armenia and all the provinces as far as Phasis, were already conquered. Now Lucullus was only foraging in Tigranes' countries as if he had been sent to plunder princes rather than to vanquish them. It is reported that Lucius Quintius one of the praetors spoke this and persuaded the people of Rome to order another commander to replace him and disband many of those soldiers that had served faithfully under him. (Plutarch.)

4323. In Lucullus' camp, P. Clodius was a man of great insolence and dissoluteness and greatly disturbed the camp. He was brother to Lucullus' wife, with whom (she was a lascivious woman) he was said to be intimate. Lucullus removed him from his command because he degenerated so much by his behaviour. Clodius stirred up the Fimbrians, (or Valerians) against him. By this we mean those that he had brought from Fimbria who killed L. Val. Flaccus, the consul and wanted to command them. When these men were seduced by Clodius, they would not follow Lucullus against Tigranes or Mithridates. Since it was winter, they extended the time at Gordyene and expected another commander to come and replace Lucullus. (Plutarch.)

4324. When Lucullus was besieging Nisibis, Tigranes thought the city was invincible and did not go to its relief. He sent Mithridates into his own country while he marched into Armenia. For a while he besieged Lucius Fannius, until Lucullus heard of this and marched to his rescue. (Dio. l. 35.)

4325. Mithridates marched into Pontus which was the only kingdom that he had left. He had 4000 of his men and 4000 from Tigranes. (Appian.) He invaded one of the Armenian's and other countries and suddenly attacked many straggling Romans and killed them. He fought fairly and defeated and recovered many places quickly. The men were inclined to him because he was born in that country and his father had ruled there before. They did not like the Romans because they were strangers and some of their governors were tyrants. Hence they came freely to Mithridates. (Dio.) Concerning this Cicero in his speech for the Manilian law said:

``Mithridates had now gotten his own soldiers and those who had joined themselves to him from his kingdom along with large numbers from foreign countries and kings. He was reenforced in this by what we have heard indeed does frequently happen, that a prince's calamities do easily generate compassion from most men. This is especially true if they be either king's themselves or live under his government because the name of a king is very reverend and sacred. By this he has done more by being defeated than if he had been victorious in all that he did."

4326. Mithridates defeated M. Fabius whom Lucullus had left as governor of those parts. He was helped by the Thracians, who were angry with Fabius although they had been paid by him previously. The slaves in the Roman camp also helped defeat the Romans. (Dio. cum Appian.)

4327. Fabius had sent out some of the Thracian scouts and they returned with imprecise information. Fabius advanced without due care and was suddenly attacked by Mithridates. At that time the Thracians revolted and attacked the Romans. They were routed and 500 were killed. After that, Fabius feared all the slaves that were in his camp, when Mithridates promised liberty to the slaves. They also defected to his side and would have doubtlessly killed all the troops of Fabius had not Mithridates been hurt with a stone in the knee. Because of that he was hit under his eye with an arrow and he was suddenly carried off the field. While the barbarians

were taking care of their king, Fabius used the opportunity to safely retreat with the rest of his men. The Agari were a people of Scythia who were well skilled in medicines made from the poison of serpents and for that reason they were always near the king. They had the care of the king. (Iid. inter se callati.)

4328. After this Fabius was besieged in Cabiris and was relieved by C. Triarius as he was marching that way from Asia to Lucullus. He knew of Mithridates' success and he assembled as many troops as he could and terrified Mithridates so much that he moved his camp. Mithridates imagined that he had the entire Roman army with him. This encouraged Triarius and he pursued them into the country of the Comagenus, (or rather Comans, in Cappadocia, which Dio says more on later.) He fought and defeated them. Mithridates had camped on one side of a river and the Romans came down on the other. Mithridates hoped he might find them weary after their march and he immediately advanced and ordered the rest to attack over another bridge while they were fighting. They had fought a long time and the battle was indecisive. The bridge collapsed because so many men had crossed over it and this prevented Mithridates' troops from helping him. Hence Mithridates was defeated. Since it was now winter, both sides established their winter quarters after this battle. (Dio. c. 35.)

4329. Aulus Gabinius, a tribune, prevailed with the people that a commander might be chosen from those who had been consuls. He would have full and absolute power against the pirates and his command would last for 3 years. He would be furnished with very large forces and many delegates. It is not certain whether Pompey put him up to this (even though he did not ask for Pompey) or this was his own idea to ingratiate himself to Pompey. Gabinus was a very wicked man and whatever he did was not for the benefit of the republic. (Dio. l. 36.) Cicero in his speech about him after his return to the senate said:

``Who, had he not been protected by his being a tribune he could neither have avoided the power of the praetor, the number of his creditors, nor the proscription of his goods. At that time, had he not got that order concerning the war with the pirates, necessity and wickedness would have constrained him to become a pirate himself. This would have been less dangerous and detrimental to the commonwealth since their adversary would have been from without not within."

4330. The senate confirmed this order of the people although against their will. (Dio l. 36.) Velleius Paterculus, (l. 2. c. 31.) related that like in a war and not as like common thieves the pirates had frightened the whole world with their ships. This was not by any sudden or secret expedition of theirs. Moreover they destroyed some cities in Italy. Cnaeus Pompey was sent to suppress them and had an equal authority with the proconsuls within 50 miles of the sea. By this decree of the senate, the government of the whole world was placed on one man. However, the same thing was decreed 2 years earlier in the praetorship of M. Antonius, as Velleius states. However, it seems to me that it should rather be 6 years earlier than 2 since it appears that M. Antonius died 3 years before in the Cretian war and that Marcus Antonius died in the Cretian war 2 years earlier and that "the great care of all the sea coasts within the Roman empire", was committed to him in the consulship of Lucullus and Cotta. Asconius Pedianus, in his speech of Verres' praetorship in Sicily has stated this. (See note on 3930 AM <<3624>> and 3934 AM <<3727>>.)

4331. By this Gabinian law, for 3 years Pompey had the command of the navy and (as Plutarch says) over all men in the provinces within 400 furlongs (50 miles) of the sea in all the

Mediterranean. Around it, he had the power to command all kings, governors and cities to help him. Appian (p. 235.) said it was 50 miles while Velleius and Plutarch said it was 400 furlongs, allowing 8 furlongs to a mile. Xiphilinus (Dion l. 6.) says it was 400 furlongs and from (Dion l. 35.) said it was 3 days' journey from the sea. They considered a day's journey to be 133 furlongs or about 16 miles.

4332. By the same law, Pompey had the power to choose 15 deputies from the senate. He would assign these the charge of various provinces. He might take also from the treasury as much money as he needed. He could take 200 ships and levy what forces he pleased. He called an assembly of the people and he prevailed with them for much more and doubled his preparation. He outfitted 500 ships although Appian said he had only 270 including the smaller vessels. He raised 120,000 foot soldiers and 5000 cavalry (4000 according to Appian). He chose from the senate, 24 captains for the troops (25 according to Appian) and made them officers under him. He had two quaesters given to him and 6000 Attic talents. The job seemed so considerable to pursue so many navies in so large a sea. There were many hiding places where they could escape to if attacked and launch an attack suddenly from later. (Appian.)

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4333. Pompey was very well supplied with his own ships and his confederates from Rhodes. He controlled both sides of the sea with his commanders and through them he boxed up the pirates in every port, bay, creek, recess, promontory or island. (Florus, l. 3. c. 6.) He gave ships, cavalry and foot soldiers along with the praetorian standards to those officers he had chosen from the senate when he had settled matters at sea. Everyone of them had absolute authority in that place where they were assigned to. Those pirates that were taken by one party were turned over to others lest any should have too long a pursuit or by sailing too far away, they might prolong the war. (Appian.)

4334. The Gaditane Straits were given to Tiberius Nero, the Balearic sea, to Manlius Torquatus, to both of them was committed the care of Spain. Cratilius blocked up the Ligurian Sea, M. Pomponius, the French, and the sons of Pompey, (the emperor) the Adriatic, Sardinia, Corsica. The adjacent islands were controlled by Publ. Attilius, the Libyan area by Lentulus. The Egyptian area was controlled by Marcellius and Lu. Gelliuis had the command of the Tuscan Sea and the coasts of Italy. C. Lentulus controlled all between Sicily and Epirus. The Ionian Sea was assigned to Plothus Varo and Terentius Varo. He was the most learned of the Togati of whom Pliny said (l. 3. c. 11 & l. 7. c. 30. & l. 16. c. 4.) that he was presented with a naval crown by Pompey for his efforts in this war. L. Cinna had the oversight of Peloponnesus, Attica, Eubaea, Thessaly, Macedonia, and Boeotia. L. Cullius was given all the Aegean Sea and the Hellespont, although Florus assigned the Asiatic to Caepio. Metellus Nepos was given Lycia, Pamphylia, Cyprus and Phoenicia. P. Piso was assigned Bithynia, Thracia and Porcius. Cato besieged the straits so tightly with his ships that he blocked up the Propontis as if it had been a gate. (Florus, l. 3. c. 6. & Appian. p. 236.) Pompey, like a king of kings, overlooked all and required everybody to stay in their areas lest while he found the pirates defeated in one place, he would be attacked from another area. He ordered that while all were ready to relieve one another, they should not allow the enemy to escape by sailing around. (Appian. p. 236.)

4335. When his forces were dispersed in this manner through the whole sea, Pompey began from the lower part and surrounded the enemies' navy and dragged them as with a net into their harbours. Those who escaped, fled into Cilicia to hide themselves like bees to a hive. (Plutarch

in Pompey.) In 40 days, he with his officers had cleared the Tuscan, African Sardoan, Corsican and Sicilian seas. He returned to Rome and he did what he wished. (Plutarch in Pompey & Livy l. 99.& Appian. p. 236.)

4336. Pompey sailed from Brundusium with 60 very good ships to start the war in Cilicia. The enemy prepared to fight him not because they thought they could beat him but they were very oppressed and had little to loose. They only attacked once and then found themselves surrounded. They threw away their arms and oars and with a general shout as a sign of their submission, they begged their lives. (Florus, l. 3. c. 6. & Plutarch & Appian.) Cicero affirmed this in his Manilian speech that in 51 days after, he sailed from Brundusium, he had brought all Sicily in subjection to the Romans. This story of the recovering all Cilicia in so short a time should be considered as a rhetorical device to praise Pompey. (See note on 3941 AM << >>.)

4337. After news came that Mithridates had defeated Fabius and was marching against Sornatius and Triarius, the Fimbrian (or Valerian), the soldiers were ashamed and followed Lucullus when he went to their relief. Mithridates in the meantime when Manius Acilius Glabro and Cai. Piso were consuls, camped opposite Triarius near Gaziursa. He tried to provoke him to fight by training and exercising his men in the sight of the Romans to engage him before Lucullus came. He hoped to defeat the Romans and recover the remainder of the kingdom. Mithridates was not able to draw him out so he sent some of his men to Dadasa to besiege a citadel which the Romans had left behind them. He hoped that the Romans would come to its relief so he could attack them. Triarius was not fooled for he feared the number of troops Mithridates had and expected that Lucullus whom he had sent for, would come soon. Hence he stayed in his camp. When his soldiers heard that Dadasa was besieged, they were afraid of losing the goods they had there. In a rebellious manner they threatened that unless he would lead them out, they would go to defend them without his permission. By this he marched out against his will. (Dio. l. 35.)

4338. When Triarius had come out against Mithridates, there was a violent storm that was worse than anyone could remember. It blew over the tents in either camp, drove the cattle from the way and knocked down some of the soldiers from the hills. This storm made both sides retire. When it was told Triarius that Lucullus was near, he attacked Mithridates' camp before day as if he desired to snatch the victory from Lucullus. After they had fought long with equal fortune and courage, the king trusted his own wing and at length prevailed and pressed upon the enemy. He forced their foot soldiers into a dirty ditch where they were cut down because they had poor footing. Mithridates lost only a few men. After his victory, he courageously pursued their cavalry through the fields, until a Roman centurion, running like a servant by his side as fast as his horse, gave him a deep wound in his thigh. The centurion could not kill him because of his breastplate and was quickly killed by Mithridates' troops. Mithridates was carried into the farthest part of the army. (Appian. & Plut. & Dione.)

4339. After this, the king's friends sounded a retreat and called back the soldiers from this notable victory. This was unexpected and made fearful lest some bad had happened somewhere else. They gathered tumultuously around the body of their king. Finally Timothy the physician stopped the bleeding and held him up on high in their sight. Except for this accident, the Romans would have been utterly destroyed but escaped by this delay. When Mithridates came his senses, he reproved them that sounded the retreat. The same day Mithridates broke camp and marched against the Romans. The Romans were very afraid and utterly deserted. More than 7,000 soldiers were killed in this fight, including 150 centurions and 24 tribunes. In no other

battle before this, were so many officers lost. (Appian. & Plut. & Dione.) Appian says this encounter happened near the Scotius Mountain:

``a famous place in those parts by reason of Mithridates' victory, Triarius' defeat and the loss of the Roman army." (Appian p. 254.)

4340. Hirtius states in his commentaries of the war in Alexandria that this was about 3 miles from Zela, a town in Pontus.

4341. This is the defeat which Cicero in his speech for the Manilian law a year and an half later remembers:

``Your army was resolute and victorious but Mithridates attacked them. Allow me in this place, like those who write of the Roman affairs, to skip over our misfortunes which were so great that the news did not come to Lucullus by a messenger from the battle but by rumour."

4342. Later he said:

``After we were defeated in Pontus concerning which a little before I reminded you of against my will, our friends and confederates were afraid and the wealth and courage of the enemies increased. The province had no garrison or troops to trust to and Asia would have been lost, O Romans, had not fortune in the nick of time brought Pompey as it were from heaven to the relief of those countries. His arrival stopped Mithridates though swelled with his success and held back Tigranes who with great strength was threatening Asia."

4343. When Mithridates was healed of his wounds, he suspected there might be more of the enemy among his men. He selected a party on another pretence and ordered everyone suddenly to their tents. The Romans were found alone and killed. (Dio. l. 35.)

4344. From there he went into that Armenia which the Romans call the "Lesser." He took all the provisions he could carry with him and the rest he spoiled lest it should be useful to Lucullus. About that time Attilius, a Roman senator, was found guilty of conspiracy. He had fled for fear of justice long ago to Mithridates and had been received into his favour. From respect for his former office, Mithridates would not torture him but was content only with his death. He grievously tormented his companions but sent his servants away untouched whom he had made privy to his design. (Appian.)

4345. Lucullus came to Triarius whom the angry soldiers requested and privately carried him away. (Plut. in Lucullo.) They left unburied those who had died in the fight. This was thought to be the first thing that alienated the affections of his own soldiers. (Plut. in Pompey.)

4346. Mithridates waited with his army on a hill near Talaura for Tigranes who was coming to him with great forces. He refused to fight until he came. However, Mithridates the Mede, one of Tigranes' sons-in-law, suddenly attacked the Romans as they were scattered abroad and gave them a great defeat. (Plut. Appian. Dio.)

4347. Quintus Marcius, who was the sole consul the previous year, was sent as proconsul into

Cilicia, Lucullus' main province. Marcius marched with 3 legions through Licaonia and Marcius asked Lucullus to help him but Lucullus said his soldiers would not follow him. (Salust. historiar. l. 5. apud Priscian. l. 18. & Dio. l. 35.)

4348. When Marcus entered into Cilicia, he received graciously Menemachus who had revolted from Tigranes. Marcus made P. Clodius commander of the navy. Marcus had married Clodius' sister and Lucullus had married another sister of Clodius. Clodius had fled from Lucullus for fear of what offences he had committed at Nisibis. (Dio. l. 35.)

4349. Clodius was attacked by the Cilician pirates by surprise and was taken prisoner. They demanded a ransom for him. He sent to Ptolemy, the king of Cyprus to see if he would pay it. Ptolemy only sent 2 talents which the pirates despised. However, they feared Pompey, they thought it best to free him for nothing. (Strabo, l. 14. p. 684. Appian. Bell. Civil. l. 2. p. 441. Dio. l. 35, & 38.)

4350. By the Gabinian law, Manius Acilius Glabrio who was the sole consul that year was made successor to Lucullus in the command of Bithynia and Pontus. The Valerian or Fimbrian legion that had been discharged before and reemployed, were again disbanded. These troops began to rebel and despised Lucullus when they luxuriated with the fruits of victory and lived at ease and with plenty when Lucullus was not present. (Salust. Historiar. l. 5. with Priscian. l. 18. & Dio. l. 35.)

4351. Dio (l. 35.) stated that P. Clodius was the main instigator of this rebellion. Cicero affirmed this in his speech in reply to prognosticators. He said that when Clodius was freed by the pirates, he treacherously corrupted Lucullus' army and he fled there. Dio said that he went to Antioch in Syria to help them against the Arabians whom they had war with. Again he stirred up a rebellion and was very nearly killed. (Dio l. 35.)

4352. Lucullus was in a fix. He dared not move from his place nor dared he stay there. Finally he resolved to march against Tigranes and hoped to attack him by surprise or when he was tired after his march. He hoped that this would settle the rebellions in his camp but it did not. His soldiers followed him for a while but when they knew they were heading for Cappadocia, all of them unanimously without speaking one word turned their backs. When the Valerians or Fimbrians heard they were discharged at Rome, and that Lucullus' command was given to others, they all stole from their colours. Lucullus in the meantime tried to reconcile them, and in great dejection with tears in his eyes, he went to their tents and begged everyone to come back. He took some of them by the hand but they refused his embraces. They threw down their empty purses and declared that as he had alone enriched himself by them that he should alone fight with his enemies. (Plut. & Dio.)

4353. This rebellion of the soldiers who would not follow Lucullus, kept him pursuing Mithridates and Tigranes and completing his victory over them. The Valerian Legions cried out that they were disbanded and forsook him. (Livy l. 98.) Finally they were overcome by the intreaty of their fellow soldiers, they agreed to keep to their colours that summer on condition that if no one came to fight them in that time, they might depart. Lucullus was forced to agree with these men or leave that province with no garrison to defend against the barbarians. He did not command them or lead them out into battle but thought it sufficient if they only stayed. He allowed Tigranes to forage in Cappadocia and Mithridates to range over the whole province.

(Plut. in Lucullo.)

4354. Lucullus had written to the senate that he had finished the war with Mithridates and officers came to him to settle the affairs in Pontus, as if all had been peaceful. (Plutarch. in Lucullo, Dio. l. 36.) However, they found that even he was not in control of his troops but was mocked and derided by the soldiers. When the summer was past they had become so insolent and contemptuous of their commander, they took up their arms and drew their swords. They called for their enemies which they could not find anywhere. They retired from the camp with shouting and throwing up their arms and declared that the time they had promised Lucullus to stay, had expired. (Plut. in Lucullo.)

4355. When Acilius Glabrio, the consul, arrived at the province that was assigned to him, he sent criers about and announced that the senate had discharged Lucullus' army and confiscated his goods because he had prolonged the war and refused to obey their commands. When the soldiers heard this, most of them forsook him. Only a few stayed with him who were very poor and did not fear their punishment. (Appian.) As a result of this, Mithridates recovered most of his kingdom and did much damage to Cappadocia. Lucullus did not fight with Mithridates nor did Acilius defend the country. For although he hurried as if he would have robbed Lucullus of his victory, yet when he understood their condition that Lucullus came with no army, he prolonged his stay in Bithynia. (Dio. l. 30.)

4356. Cicero in his Manilian speech to the Romans in which as a favour to Lucullus, he excused what happened by saying:

``L. Lucullus who in some measure might perhaps be bettered by his misfortunes, was constrained by your command, (because you had resolved according to ancient custom to remove his authority.) He dismissed that part of his army which had served out their time and sent the other to Glabrio."

4357. We conclude this section about Lucullus and will return to the war with the pirates or the maritime war (as Salust and Cicero calls it) that Pompey completed this summer.

4358. Most of the pirates had sent their children, wealth and the a large multitude into their citadels and strong holds near the Taurus Mountain. They fought with Pompey at Coracesion in Cilicia and were defeated and they were soon besieged. Finally they sent out commissioners and surrendered themselves, their islands and towns. Because of their strength, these would have been very difficult to capture. (Plut. in Pompey.)

4359. Pompey advanced into Cilicia with a very great number of engines and planned to attack those pirates that were located on the rocks. This he did not need to do for his fame and the news of his preparation terrified the pirates. They thought he would be more merciful if they did not fight him. First those who commanded the great citadel of Cragus and Anticragus and later all the Cilcians on the mountains, came in and submitted themselves. They turned over many arms that were either finished or being made including many ships half completed in the docks and others ready for sale. As well they turned over brass and iron prepared for those ships and sails, ropes and other material. They surrendered a large number of captives who were forced to ransom themselves or work in their prisons. Pompey burned the materials, carried away the ships and sent the prisoners home. Many of them saw their own monuments that their relatives

had made when they assumed they were long dead. (Appian in Mithridatic.) Thus the pirates were overcome and the whole strength of the pirates subdued in every part of the sea in no more time than 3 months (Plut. in Pompey.) or 2 months if we will follow Lucan (l. 2.).

Before twice Cynthia did wax and wane. The frightened rover left th' all horrid main To seek a dwelling in some private plain.

4360. Pompey burnt more than 1300 small boats and destroyed their places of retreat. (Strabo l. 14. p. 665.) 72 ships wre taken by force and 306 surrendered. (Appian) Plutarch stated that 800 surrendered and of these 90 had prows of iron. Pliny affirmed that there were taken or sunk 846 ships, (l. 7. c. 25. & 26.) 120 towns, citadels and storehouses. 10,000 pirates were killed in the fight. (Appian.)

4361. There were 20,000 of the pirates left alive whom Pompey planned to let live. However, he did not think it was safe to allow them to leave or that many soldiers and desperate persons stay together. (Plut.) Lest poverty might constrain them to future actions, he relocated them into a certain place remote from the sea and he gave them those fields for farming which he saw abandoned. He put some in cities that needed inhabitants and gave them a capacity of living without resorting to thievery. (Livy 99. l. vell. Pater. l. 2. c. 32. Florus l. 3. c. 6. Dio. l. 36.) He ordered them to settle in Maltum, Adana, Epiphania and other remote towns in Cilicia (the Stony) (Appian.) and into a sea town of Cilicia called formerly Solos which he called Pompeiopolis. He repaired it after it had been destroyed by Tigranes, the Armenian king. He transferred many to Didymena which lacked inhabitants. (Strabo. l. 14. Plut. in Pomp. Dio. l. 36.)

4362. Thus that war that was so long and of so large an extent and effected all countries was concluded. Pompey prepared for it in the midst of winter, began in the spring and finished in the middle of summer. Cicero in his Manilian speech said before:

``This war was so cruel, so ancient and so widely dispersed that who would ever have thought that either all the commanders in the world could have finished it in one year or any one commander in all the ages of the world?"

4363. Florus also said that besides the swiftness of execution and the felicity in the success, there should not be one ship lost. From then on there would be no more pirates. This was done by the singular conduct of the captain by removing them that had been so used to the sea from the sight of it and pinning them up as it were in the midland countries. Should not he be listened to when he speaks of the speediness of the conquest because what had happened only of his success in the lower seas, (which has indeed enough of wonder in it) he attributes to the general's seduction. He says this was all finished in 40 days. Cicero denies this and so does Dion who signifies in these words, ta pleiw awtoethshmirwse that the larger part of the seas were made safe by Pompey within a year's time.

4364. In Crete, (which after Cilicia Plutarch stated was the next haven of the pirates) the prisoners were so harshly dealt with that most of them poisoned themselves. Others sent to Pompey, although he was absent and said that they would surrender to him. (Florus l. 3. c. 7.) Pompey was then in Pamphylia, where their ambassadors came and promised all the cities in Crete would surrender themselves to him. He did not disappoint them but he demanded

hostages. (Cicero, prolege Manilia) In the meantime he forbade Metellus from interfering in that war and wrote to the Crizens that they should not obey him. (Plutarch in Pompey.) He also ordered Metellus to leave the island, for he would take that charge upon him as a part of the care committed to him. (Appian. legat. 30.) He sent one of his officers, L. Octavius, there without an army. He was not to go to wage war but to receive the cities into the favour of the people of Rome. He shut himself up within the walls with those that were besieged. He fought with them and made Pompey's name odious and contemptible. (Plut. in Pompey. Dio. l. 36.)

4365. Metellus despised Pompey's command who was in another province and continued in his intended war. He was the more bitter in the war in that he exercised the right of a conqueror on his enemies and hurried to subdue them before Pompey could come. (Florus, Plut. Dio.) He sent letters to Rome and complained that the glory of his actions were taken away by Pompey. He sent his ambassador into Crete to accept the surrender of the city. Pompey replied to them that they should surrender. (Livy l. 99.)

4366. Cornelius Sisenna who at this time was governor of Greece, came with his army into Crete and admonished Metellus that he should spare the people. He could not persuade him and did nothing that compelled him to be more tolerant. (Dio. l. 36.)

4367. Aristion marched from Sidon after he had defeated Lucius Balsus who had come out to attack him. He took Hierapidna and defended that city against the Romans (Dio. l. 36.)

4368. Metellus bribed many within the city of Elcuthera and took it by treachery. The conspirators softened a great tower of brick that was extremely hard to be taken, with vinegar for some nights so that it could easily be broken. Later he imposed a tax on Elcuthera and took Lappa by force. He was not deterred by Octavius commanding there and did him no harm. He only killed the Cilicians he found about him (Dio. l. 36.) and dismissed Octavius after he had been mocked and abused with many ignominies in the camp. (Plutarch.)

4369. Octavius did not like this treatment and did not waste time as before. He took command of Sisenna's army who had recently died of a disease. He relieved those who were oppressed by Metellus and then went to Aristion. There he managed their war by common consent and for some time continued in that position. When they heard that Metellus was advancing against them, they forsook their citadels and sailed away. They were hit by a storm and after the loss of many of their men, they were forced to run ashore. (Dion. l. 36.)

4370. Marcus Cotta had dismissed his treasurer P. Oppius on suspicion of defrauding the treasury and conspiring against him. Oppius had gathered a large amount of money in Bithynia. He was accused by C. Carbo who was made consul for this although before he had only been a tribune. (Dion. l. 36.) (See note on 3935b AM <<3805>>.)

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4371. After Sinatruces (whom Appian called Sintricus, Dio by the common name of the kings of Parthia, Arsaces) died, his son Phraates succeeded him. He was the 2nd king of Parthia by that name who by a most impious title was called, "the god." (Appian. in Mithridatic p. 242. & Dio. l. 36. collat. cum Plegont. in Bibliothec. Photic, cod. 97.) (See note on 3935b AM <<3798>>.)

4372. Hyrcanus (as we read in Josephus, l. 16. c. 9.) was driven from his kingdom by Aristobulus, his younger brother, 3 months after the death of his mother Alexandra. However since it appears there were 6 years from the time Hyrcanus began to reign when R. Hortensius, and C. Metellus were consuls to the latter end of Aristobulus. It was that year that Jerusalem was taken by Pompey when C. Antionius and M. Tullius Cicero were consuls. Josephus allows 3 years and 3 months to Aristobulus. Therefore Hyrcanus must have ruled for about 3 years not three months. If we deduct 2 months from this then the time will be exact.

4373. About this time, they fought at Jericho and many of Hyrcanus' men defected to his brother Aristobulus. Hyrcanus fled into the citadel where the wife and children of Aristobulus had been placed by Alexandra his mother. The rest fled to the temple from fear of Aristobulus and surrendered a short time later. Finally the brothers came to a peace treaty. Aristobulus would rule and his brother would be allowed to lead a private life and enjoy that wealth he had gotten by his wits. They made this covenant in the temple and after all oaths were made, they embraced one another in the sight of the people. Aristobulus took over the court and Hyrcanus retired as a private person to Aristobulus' house. (Joseph. l. 14. c. 1.) Thus Aristobulus held the kingdom and chief priest's office for 3 years and 3 months. (Joseph. l. 20. c. 8.)

4374. Lucius Tullus and Aemilius Lepidus were consuls at the beginning of their consulship in January which was really October on the Julian calendar. At this time the senate set aside a law that was passed by the people the night before and sponsored by C. Manilus, a tribune of the people. The law stated that those servants who were freed should be allowed the same voting privileges as their masters. For this reason Manilus feared for his safety since he was only a mercenary and representative to those that were in power. To ingratiate Pompey, he proclaimed another law. This stated that the charge of the war with Tigranes and Mithridates along with the legions and provinces that were under Lucullus, Cilicia which was under the command of Marcius the sole consul and Bithynia under Acilius Glabrio should be handed over to Pompey. Also there would be no change in Pompey's maritime command. (Dio, l. 36. with Livy l. 100. Vellei. Pater. l. 2. c. 33. Asconio Pedian. in Ora. Cornelianam, & Plutarch in Pompey.)

4375. Livy noted that this law was past with great indignation from the nobility. It seemed to the senate no less than an obvious insult to Lucullus. Pompey was not sent to succeed him in the war so much as in the victory and to take possession of the spoils he had taken rather than the administration of the war. (Plutarch in Lucullo.) Nor did it please those who were forced to recall Marcius and Acilius from their commands before the time they had given them had expired. (Dio. l. 36.) They were chiefly jealous of Pompey's power to whom by this means, the whole Roman empire was subjected. For those provinces which by the former Gabinian law, he did not control like Phrygia, Lycaonia, Galatia, Cappadocia, Cilicia, the upper Colchis and Armenia, by this law were under his power. (Plutarch in Pompey.) Also he received power to make war and settle a peace and that he might by his own will, judge anyone his enemy or make any his friend and associate as he thought best. He had also the command of all the armies which were from Italy. No Roman before him had so much power. (Appian. p. 238.)

4376. At this time, Cicero who was then a praetor, made his speech for the Manilian law in the 23rd year after that cruel slaughter of the citizens of Rome which was perpetrated in Asia by Mithridates' order in one day:

``He now reigns, the 23rd year from that time and reigns so not as to hide himself in Pontus or Cappadocia but to break out and invade the tributaries and breathe your Asian air."

4377. Pompey was still following up on his victory over the pirates in Cilicia. However, Plutarch (in Pompey) stated that the war was ended and he had nothing to do and was visiting the cities around there. When he received letters from Rome, he knew what had happened there. His friends congratulated him on the news. However, he is reported to have frowned and struck his thigh as if he were already weary and discontented with his command. They all knew he really wanted that opportunity. (Plutarch in Pompey, Dio. l. 36.) Although he had formerly made a plan of sailing into Crete to Metellus, he forgot that now and all his maritime business as if there was nothing left undone. He applied himself fully to war with the barbarians. (Dio. l. 36.) He recalled the soldiers to him and requested the assistance of those kings and potentates he had received as friends. (Plut. in Pompey.)

4378. Tigranes the younger, the grandchild to Mithridates by his daughter, revolted from his father, Tigranes, and was defeated but not captured. He joined with the chief men who were discontented with his father and defected to Phraates, the king of the Parthians. (Livy l. 100. Appian. p. 242. Dio, l. 36.)

4379. Pompey continued in his war with Mithridates and renewed his league with Phraates, the king of Parthia (Livy.) on the same conditions which were previously offered with Sulla and Lucullus. Pompey (Lucan l. 8.) said this about that:

--If those pacts were sworn to me By th' Latian Thund'rer, continu'd be Which your own Magi joined--"

4380. According to agreement, Phraates with Tigranes the younger invaded Armenia which was subject to Tigranes. They advanced as far as Artaxata, overcoming all opposition on the way and besieged it. Tigranes the elder retired among the mountains from fear. (Dio.)

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4381. Pompey wanted to find out Mithridates' intentions and sent Metrophanes to him with very friendly proposals. Mithridates hoped that Phraates who was the new king of Parthia would have joined with him and rejected the proposals. When he knew that Phraates had a league with Pompey and was engaged to invade Armenia, he had second thoughts and immediately sent ambassadors with propositions of peace. Pompey required that he should lay down arms and surrender those that had revolted. (Dio.)

4382. As soon as Mithridates' army heard this, the runaways who were many in number, suspected they would be turned over and the barbarians thought they would have to continue the war without their help and rebelled. This would have been disastrous for Mithridates, had he not pretended that he sent his ambassadors to spy out the strength of the enemy rather than to desire peace. (Dio.) He swore moreover he would neither have friendship with the Romans because they were so covetous and neither would he surrender any of them or do anything unless it was for the common good. (Appian.)

4383. When Pompey was come into Galatia, Lucullus came to meet him (Dio.) at the citadel of Danala. (Strabo. l. 12. p. 567.) Lucullus, in respect of his age and dignity of his consulships was

the better man but Pompey's dignity, in respect of the number of his commands and two triumphs that he had, was the greater of the two. Both of them had garlands of laurel carried before them in honour of their victories. Pompey's laurels were dead and withered because he had come a long journey through dry and squalid countries. When Lucullus' lictors saw this, they courteously presented him with some of theirs which were fresh and green. Pompey's friends looked on this sign of friendship as a good omen that he should carry the rewards of Lucullus' victories. (Plutarch in Lucullo & Pompey.)

4384. Lucullus told him that all things were already subdued and there was no reason for that expedition at all. Also he said that persons had come who were sent by the senate to settle affairs. He failed to persuade Pompey to go back and started to complain and slander him (Dio, l. 36.) so much so that there began to be a great argument between them. Pompey objected to Lucullus' covetousness and Lucullus about Pompey's insatiable desire for command. Neither of them could be accused of saying anything false in what they said. (Velleius Pater. l. 2. c. 33. Plutarch in Pompey.)

4385. For this reason Lucullus disposed of those lands he had taken from the enemy as he pleased and gave away many good gifts besides. Pompey sharply reproved him for this in that he settled and conferred honours and rewards while the enemy was not defeated. This was not normally done until the war was over. Pompey was offended and moved his camp a little further from him and ordered that no one should obey or come near Lucullus. He made a public edict and forbid the confirmation of Lucullus' acts or the council his officers should suggest. Since Pompey had the larger army, he was the most formidable. Pompey left him only 1600 for his triumph and took away all his soldiers. They were as useless to him by their rebellious behaviour as they were to Lucullus. (Plutarch in Pompey, & Lucullo.) Only the Valerian or Fimbrian legions served Pompey faithfully although they were rebellious with Lucullus. (Dio. l. 35, & 36.)

4386. Lucullus returned from there to Rome and brought along with him a good number of books which were part of his spoil from Pontus. (Isidor. Origin. l. 6. c. 3.) He placed them in his library which was always open to all people especially the Greeks. (Plutarch in Lucullo.) He was also the first one who brought cherries into Italy. (Pliny, l. 15. c. 25.) In spite of his poor treatment by Pompey, he was received very honourably by the senate. (Plutarch in Pompey.)

4387. When Metellus had defeated the island of Crete, he took away the laws from an island which before that time was free. (Livy l. 100.) He removed their liberty which they had for so long enjoyed, by imposing his taxes on them. (Velle. Patere. l. 2. c. 38.) Orosius (l. 6. c. 4.) stated that Metellus subdued that island in 2 year's time and wore it out with continual skirmishes. Eutropius (l. 6.) said that he overcame the whole country in 3 years in several large battles. Velleius Patere agrees with him and said (l. 2. c.34.) this:

``About that time the island of Crete was subdued by the Romans. They had resisted with an army of 24,000 young men who were pernicious with respect of their agility, patient in respect of labour and skilful in respect of the management of their arms. Under the command of Panares and Lasthenes, they had for 3 years together tired the Roman army."

4388. L. Flaccus along with the commander-in-chief, bore the brunt of that war. (Cicero pro Flacco.) Caius Nasennius, a Suessan freeman, commanded the 8th century and was called the

chief. (Cicero ad Brutum. epist. 8.) Cnius Plancius was a person very much approved by C. Sacerdos, the ambassador and by L. Flaccus. He was a soldier under C. Metellus. (Cicero pro Plantio.)

4389. Hence the men of Crete who were before free and had never yet known any foreign command, were brought under the yoke and Metellus received the name of Cretensis after them by the senate. (Dio. l. 36.)

4390. Antipas who was also called Antipater, was the governor of Idumea and father to Herod, the king of Judea. He was a rich man, a trouble maker and energetic. He feared Aristobulus' power because of some grudges between them and he sided with Hyrcanus' party. When the secret aspersions of Aristobulus prevailed then Antipater stirred up the chief of the Jews to enter into a conspiracy against him. He suggested it would be very unwise to let Aristobulus occupy a position he had usurped by force and displaced his older brother and robbed him of the prerogative of his birth. Antipater worked away on Hyrcanus continually. He added that his very life was in danger unless he fled, for Aristobulus' friends were continually plotting how they should establish the authority on another when they had removed him out of the way. However, Hyrcanus was a good man and not easily moved by rumours and gave little credence to his information. His quiet disposition and gentleness of mind had given him the reputation of being slothful. However, Antipater continued to complain about his brother as if he had plans to kill him. (Joseph. l. 14. c. 2.)

4391. Phraates found the siege of Artaxata would likely last for a long time. He left part of his forces with Tigranes' son and returned home. (Dio. l. 36.)

4392. The nearer Spain was allocated to C. Julius Caesar when he was a quester. He was ordered by the praetor to travel about the various countries and decide matters of law. When he came to Gades, he saw in Hercules' temple, Alexander the Great's tomb. He was depressed that he had done nothing of note by the time he was 34 when Alexander had conquered the world. He became greatly depressed and begged that he might be sent back to Rome so that he might at the first opportunity attempt some noble thing. He left before his time and went to some Italian colonies that were in rebellion. He would have stirred them to do something, had not the consuls kept them in control with their legions which were raised to go into Cilicia. (Sueto, in Julio. Caesare, c. 7, 8.)

4393. Pompey controlled all the seas between Phoenicia and the Bosphorus with his navy. He advanced against Mithridates with a select army of 30,000 foot soldiers arranged in a phalanx for the safe keeping of his country. Plutarch said he also had 2000 (3000 Appian) cavalry. (Plut. in Pompey. Appian. p. 238.) Moreover that because Lucullus had recently pillaged that country, he had caused a great shortage of provisions for the enemy. Many fled to Pompey although Mithridates used all the severity he could to prevent this. He threw them down steep rocks or put out their eyes or burned them alive. This prevented many from defecting but they were very short of provisions. (Appian. p. 238.)

4394. Pompey placed some troops in ambush and sent out others to face the king's camp and provoke him to battle. They were ordered to turn and flee after they came out and thereby draw them into his trap. The king suspected it and drew out his foot soldiers. They might possibly have pursued them as far as their camp. This was the first skirmish between the cavalry. (Appian

p. 238.)

4395. Mithridates was outnumbered and avoided fighting Pompey and destroyed the countries where he came. He tried by marching up and down to wear out his enemy or cause them a shortage of provisions. Pompey went into Armenia the Less, which was subject to Mithridates, partly to get food and partly to take it over since it was without enemy troops. Finally, Mithridates went there lest that province in his absence should fall into the hands of his enemies. (Dio. l. 36.)

4396. Mithridates camped on a strong and secure hill opposite his enemy. He stayed there quietly with his whole army and hoped to drive the Romans into distress by intercepting their provisions and thereby defeat them. Mithridates was in his own country and was well supplied from all parts. Under this hill there was a plain into which he sent some cavalry to encounter and cut off all they met. By this it happened that many defected from the enemy to him. (Dio. l. 36.)

4397. Pompey did not dare to attack the enemy in that place and moved his camp to another spacious area that was surrounded by woods. By this he secured himself from their troops and arrows. He laid ambush in a convenient place and he made a few advances and faced their camp. After raising a tumult, he drew the enemy from their works to the place he had planned and gave them a great defeat. By this victory, the Romans were encouraged and Pompey sent out others to the other parts of the country to bring in provisions. (Dio. l. 36.)

4398. Mithridates left the hill where he camped because he thought it was a barren, dry place. Pompey came and occupied it. When he saw how the plants grew so well and the hollowness of the place, he thought there must be water there. He ordered his troops to dig wells up and down the hill. They soon had so much water in their camp that he wondered why Mithridates had not found it long ago. (Plutarch.)

4399. Mithridates camped on a mountain near Dastira in Acilisena which had abundant water and not far from the Euphrates River which divides Acilisena and Armenia the Less. (Strabo, l. 12. p. 555.) Orosius wrote that Pompey blockaded the king's camp near the Dastrocus Mountain in Armenia the Less, (l. 6. c. 4.) and made a line around the king of about 18 miles. He built several citadels there so that he might intercept their foragers. The king did not hinder the work either from fear or folly which was often the forerunners of disaster. (Appian.) Mithridates was besieged for 45 days (Plutarch) but Appian said it was for 50 days. They could scarcely keep themselves alive after they had killed all the cattle they had and only spared the horses.

4400. Finally Mithridates knew that the enemy had been supplied with provisions and had captured a country in Armenia called Manaitin. Many of his men defected to Pompey and Marius' army along with the legions which Suetonius has said were raised for Cilicia where he was governor were coming to Pompey. Mithridates was afraid and planned to leave that country. (Dio.) He killed those who were sick and of no use and he went out in the night with the entire army very quietly and escaped. (Plutarch, Appian, and Orosius) He planned by marching in the night to go into Armenia the Greater which was subject to Tigranes (Dio.) and there to drive off Pompey if he pursued him. (Oros. l. 6. c. 4.)

4401. The next day, Pompey after much trouble caught up to him and attacked his rear. The king, in spite of his friends' advice, would not fight and was contented to beat back the enemy

with some cavalry only. In the evening he retired into the woods. (Appian.)

4402. The next day, Mithridates occupied a village, that was surrounded by rocks on all sides and there was only one way in. He guarded that with 4 companies of foot soldiers. The Romans also guarded the entrance to prevent the escape of the king. (Appian.)

4403. When they were come to the borders Pompey feared Mithridates would get ahead of him and cross the Euphrates River and make his escape. He resolved to force a battle with them at night. (Plutarch & Dio.) He moved his camp and deceived the barbarians who rested until noon. He marched the same way they were to come. He occupied a convenient place among the hills and drew up his men into the highest parts of it and waited for the enemy. The barbarians did not suspect this and since the Romans did not fight with them, they did not even send scouts ahead to spy out their way. (Dio.)

4404. It is said that at that time Mithridates had a vision in his sleep which forewarned him of what was to happen. He seemed to be sailing with a fair wind in the Pontic sea and came within sight of the Bosphorus. He was overjoyed with certain and unquestionable safety and began pleasantly to accost those who carried him. Suddenly, he found himself deserted and tossed about on a small part of the ship. While he was thinking about this vision, his friends who were around him awoke him and told him that Pompey was near. Therefore he was forced to fight for his camp and brought out his army. Both sides drew into battle array. (Plutarch.)

4405. When Pompey saw that they were prepared for a fight, he thought it best not to fight in the night but to surround them so they could not escape. He could attack them next morning with his army which was much stronger. However the older and chief of his officers by their urging, provoked him to attack then. (Plutarch.)

4406. Therefore, it was agreed that all the trumpets would sound a charge together. After this, the soldiers and the whole multitude would give a shout and then some would strike their spears against their brass vessels. The mountains echoed and made the noise more horrible. When the barbarians suddenly heard this in the night in a deserted place, they were exceedingly dismayed and supposed they were fallen into some misery inflicted by the gods. In the meantime, the Romans from above threw down stones, arrows and darts on every side. Since there were so many barbarians almost every object hit someone. After they had shot all their arrows, they ran down violently on the barbarians. They were kicking and pressing each other forward and were killed and not able to defend themselves nor attack the enemy. Most of them were cavalry men and archers who could do little in the dark and in confined a space. (Dio.)

4407. As soon as the moon was up, the barbarians thought they might repel the enemy in its light and were encouraged. This might have helped them but the moon was on the Romans' backs. As the moon began to set and their shadows appeared long ahead of their bodies and close to the enemy. They judged their distance by these long shadows and shot arrows not far enough to hit the Romans. The Romans later attacked them and easily defeated them. (Dio. cum Flo. Plut. & Eutrop.)

4408. This battle was in the night. (Livy, l. 100, Florus l. 3, Plutarch in Pompey, Dio l. 36, Eutropius l. 6. Orosius l. 6. c. 4.) Only Appian says it was in the day and happened like this. Both armies were drawn up early in the morning and some soldiers from both sides advanced

and skirmished among the rocks. Some of the king's cavalry men came running on foot without orders to relieve their fellow soldiers. They were charged by a large number of the Roman cavalry and they ran back in one company to their tents to get their horses to better confront their enemy. The Pontics who were on guard, saw from an high place the noise and haste as they ran and thought their camp had been breached in some other part and that was the reason of their flight. They threw away their arms and fled but there was nowhere to escape. They ran afoul of one another until by their crowding they threw themselves down the rocks. It was easy for Pompey to perform the rest and to kill and take them prisoners that were unarmed and so entangled among the rocks. There were 10,000 slain and their camp was taken along with all their ammunition and baggage. (Appian in Mithridatic. p. 239, 240.)

4409. Plutarch stated that many more than 10,000 were killed. Dio said that there were very many killed and as many taken prisoners. Eurtopius stated the total was 40,000. Orosius stated there were this many either killed or captured. Eutropius says Pompey lost only 20 or 30 of his men and 2 of his captains. Orosius stated the Romans had 1000 wounded and about 40 killed.

4410. Mithridates with a troop of 800 cavalry broke through the Roman lines. Finally the rest abandoned him and he was left with only 3 in his company. Hypsicratia was one of these whom the king called Hypsicrates because of her masculine spirit. Plutarch calls her his concubine but Valer. Maxim. and Eutropius said she was his wife. Although she wore a Persian man's cloths and rode on horseback, yet she was neither tired by the tediousness of her own flight nor with the care and solicitousness of the king. (Plutarch, Valer. Maxim. l. 4. c. 6. Eutropius, l. 6.) His daughter Dripetine, accompanied him in this distressing time. She was born to him by Laodice the queen but was very deformed by a double row of teeth. (Valer. Max. l. 1. c. 8.)

4411. Hence the king escaped through the confusion of the battle and was helped by a clear night. He lead his horse by his hand when he came into places and trembled at every noise he heard. (Oros. l. 6. c. 4.) Finally, he came to some mercenary cavalry and 3,000 foot solders and was escorted into the citadel of Sinoria where he had stored much money. (Appian.) Plutarch calls the citadel Inora, Strabo, Sinoria or Synoria and it was located on the border of Armenia the Greater and the Less. (Strabo, l. 12. p. 555.)

4412. He gave gifts and a year's pay to those who had escorted him in his flight. He took (Appian) 6000 talents along with him. He also gave expensive garments to those that came to him from the rout. He also gave deadly poison to his friends to carry about with them lest any of them should fall into the enemy's hands. From there he marched into Armenia to Tigranes. (Plutarch.)

4413. Tigranes was pestered by the ambassadors from Mithridates and would not receive Mithridates but threw his ambassadors into prison. He pretended that Mithridates was the cause of his son's rebellion. Thus Mithridates' hopes were frustrated. He crossed over the Euphrates River and fled into Colchis (Plutarch. Appian. Dio.) which was formerly subject to him. (Strabo, l. 12. p. 555.)

4414. He did not stop and on the 4th day he crossed the Euphrates River. They armed themselves for 3 days and assigned those troops he had with him or who came to him. He attacked Chotenis the chief town in Armenia because the Chotenians and Iberians had tried to impede the march with slings and arrows but he was able to beat off their attack. Then he

advanced to the Absarus River. (Appian.)

4415. Pompey sent out troops to pursue Mithridates but he had crossed the Phasis River and escaped. So Pompey built a city in the same place where he won his victory (Dio. l. 36.) between the two rivers which had their source in the same mountain. These were the Euphrates and Araxes Rivers which are located in the Lesser Armenia and for that reason he called the city, Nicopolis. He gave this city with the consent of his soldiers to those who were old or lame or sick or wounded or disbanded. Many of the neighbours moved there also and the Nicopolitans lived after the customs of the Cappadocians. (Dio. l.36. & Strabo, l. 12. p. 555. & Appian. p. 243, 251. & Oros. l. 6. c. 4.)

4416. Tigranes, the father, advanced against Tigranes, his son, who was left alone to besiege the Artaxati and defeated him. He fled first toward Mithridates, his grandfather. When he heard that he also was defeated and was likely in more need of help than being able to help him, Tigranes defected to the Romans. (Dio. l. 36.) He was willing to help them, even though he was the grandchild to Mithridates by his daughter. (Appian.) He met Pompey at the Araxes River (Plutarch.) and guided Pompey and his army into Armenia against his father who was considered a confederate of Mithridates. (Dio. l. 36.) They went to Artaxatis to the court of Tigranes. (Appian.)

4417. When Tigranes, the father, knew of this he was exceedingly terrified. He heard that Pompey was of a gentle and pleasant nature and he sent a trumpeter to him and by him turned over Mithridates' ambassadors that he imprisoned. His son prevented him from obtaining any tolerable conditions and Pompey nevertheless crossed the Araxis River and approached near to Arraxatis. Finally Tigranes surrendered the city and all the garrison was in it. He with his friends and kindred went out to meet Pompey without sending so much as an herald before them. He surrendered all his right into his hands and appealing to him for justice against his son. (Plutarch. Appian. Dio.)

4418. So that he might appear to Pompey worthy of respect and compassion, he said he would retain a mediocre position between his former dignity and his present misery. He had taken off his gown that was half white and his royal robe of purple but wore his diadem and the ornaments for his head. (Dio.) When Pompey sent the captains and officers of his cavalry to meet and honour him, his friends that were with him, fled for they worried about their security because they had sent no heralds ahead of them. (Appian.)

4419. When Tigranes came to Pompey's camp which was 16 miles away from Arraxatis, two lictors from Pompey came to him and ordered him to get off his horse. According to the customs of his country he had entered the very works, for no man living was ever seen to enter the Roman camp on horse back. Tigranes obeyed and unbuckled his sword and delivered it to them. (Eutr. Plut. & Dio.) Pompey saw him enter on foot after he had thrown away his crown. He prostrated him himself on the ground according to the custom of the barbarians. Pompey was touched with compassion and he ran over to him. He caught him by the hand and lifted him up and put on his crown again that he had cast away. Pompey ordered him to sit down on one side of him and his son on the other side. Tigranes' son did not rise up to greet his father nor show him any respect. (Cicero pro P. Sextio. Eutrop. l. 6. Dio. Appian & Plutarch. in Pompey & Lucul. & Cimonis collatione.)

4420. Tigranes surrendered himself and his kingdom to Pompey, for he had previously stated that there was no man in Rome or any other country that he would have surrendered to except Pompey. He said that he would be content with whatever happened to him, whether it was good or bad. He also said that it was no disparagement to be conquered by him, whom it was a sin to conquer, nor was it dishonourable to submit to him whom fortune had exalted above everyone. (Vel. Pater. l. 2. c. 37.) He and his son were later invited by Pompey to supper but the son excused himself and gave Pompey a reason to be offended at him. (Dio.)

4421. The next day after their disputes were heard, Pompey restored the kingdom of Armenia, (the ancient possession of his forefathers,) to Tigranes, the elder. Strabo stated he added the greatest and best part of Mesopotamia (l. 16. p. 747.) and took away those countries he had gained in the war. He imposed a fine of 6000 talents of silver on him which was to be paid to the people of Rome because he had waged war with them without a cause. He gave his son the command of Gordena and Sophena with the freedom of joining the rest of Armenia to it when his father died. He gave the treasure in Sophena, (a country in the borders of Armenia) to the father otherwise he would not be able to pay his fine. (Cicero, Velles. Pater. Plut. Appian. Dio. & Eutrop. as was said before.)

4422. Tigranes, the father, was very glad for these conditions and that he was called a king by the Romans. He left and went through Cappadocia, some parts of Cilicia, and all of Syria and Phoenicia from the Euphrates River to the sea. He controlled these provinces with part of Cilicia when he had driven out Antiochus Pius. (Livy, l. 101. Vellei. Patercul. l. 2. c. 37. Plutarch, Appian, Dio, & Eutrop.)

4423. Tigranes, the younger, was badly disappointed and plotted to escape. Pompey knew of this and restrained him but with liberty to move around. He sent messengers to those that kept the money, to demand it for Tigranes the elder. They refused and stated they only took orders from Tigranes the younger whom they thought this country belonged to. Tigranes was sent to the citadel and was shut out. Against his will, he ordered them to open to him, but the keepers refused and said he only made the order because Pompey forced him to. Pompey was displeased and chained the younger Tigranes and finally got the treasure for his father. (Dio. l. 36.)

4424. Appian said that the Armenians who deserted the king on his journey to the Roman camp, asked his son who stayed with Pompey to dispose of his father but he was taken and put in irons. However, when he was bound, through his messengers he persuaded the Parthians to fight the Romans and pretended he was imprisoned for the triumph.

4425. After the father received his money, he gave a greater portion of money than was agreed on by Pompey. He freely gave to every soldier, 50 groats, or (as Strabo says) 150, to every captain 1000, every colonel 10,000, or (as Strabo and Plutarch have it) a talent, which is but 6000 drachmas. By this he was counted among the friends and confederates of the people of Rome. (Strabo, l. 11. p. 530. Plutarch. Appian, Dio.) Pompey delivered the money due to the people of Rome, according to his custom, to the treasurer for the public use. (Velei. Pater. l. 2. c. 37.)

4426. Pompey gave Ariobarzanes the whole kingdom of Cappadocia, Sophena and Gordena, which he had first assigned to Tigranes the younger. This area was later called the province of Cappadocia. Pompey also gave him Cabala, (or Gabala) a city of Cilicia and some others which

Ariobarzanes later left entirely to his sons. (Appian. p. 243, 244.)

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4427. A few days before C. Julius Caesar entered into the office of the aedile, he was suspected of a conspiracy with Marcus Crassus the consul. Sulla and Antionius were also suspected as their term as consuls expired. They were condemned for trying to overthrow the republic at the beginning of the year. (January corresponded to October on the Julian calendar when Cotta and Torquatus entered the consulship.) They planned to invade the senate and kill whom they pleased and Crassus was to become the dictator and he should be called the master of his horse. The whole state would be run as they saw fit and the consulship would be restored to Sulla and Antonius. From this it was that Cicero in an letter to Axius stated that when Caesar was consul, he settled the kingdom as he planned to when he was an aedile. (Sueton, in Julius Caesar, c. 9.)

4428. Pompey left Armenia under the command of Afranius and pursued Mithridates through those countries that lie around the Caucasus. These were the large countries of the Albanians and Iberians. They allowed him to go through when he first came. (Plutarch) However, Livy (l. 101.) said that Pompey fought and overcame them because they refused to allow him access. This battle is briefly mentioned by Plutarch and Appian. Dio. gave more details. Pompey divided his army into three parts and took his winter quarters near the Cyrnus River in the country around Tanais. In spite of this he did not have peace. Oroesus, the king of the Albanians who inhabited the country above the Cyrnus River (or Cyrus) (Florus, l. 3, c. 5. & Eutropius, l. 6. & Orosius, l. 6. c. 4. called him Orodes.) advanced against the Romans. He did this partly to gratify his friend, Tigranes the younger but especially because he feared the Romans would invade Albania. He hoped that if he attacked in the winter by surprise, then they would not have pitched their camp in one place. He wanted to do some brave exploit. He advanced with his army against the Romans in the midst of their Saturnals. He personally marched against Metellus Celer who had Tigranes with him. Others went against Pompey while others against the commander of the third party under Lucius Flaccus. He wanted to attack all three at once so they could not help one another. (Dio, l. 36.) Appian stated that Oroezes, the king of the Albanians and Otocus, (or rather Artocus) the king of the Iberians, set an ambush with 70,000 men for Pompey near the Cyrnus River. Plutarch stated that at least 40,000 barbarians crossed the river against Pompey in the Roman festivals to Saturn which were celebrated in the month of December. (In that year it happened in September or the Julian October that is in the beginning of autumn or winter according to those that divide the year into two parts only, summer and winter. This we saw in Thucydides history of the Peloponnesian war.)

4429. Metellus defeated Oroesus. Flaccus made an inner ditch around his camp. The first ditch around his camp was too large to be defended. The enemy thought he did this from fear and advanced into the outer ditch. Flaccus made an unexpected sally on them and killed many in the conflict and many in the chase. Pompey knew of the barbarian attacks on the two camps. He attacked those who were marching against him and defeated them. Pompey went directly against Oroesus himself but could not find him. After Oroesus was beaten by Metellus and had heard of the defeats of the others, he fled. (Dio.)

4430. Pompey camped where they crossed the Cyrnus River. He finally agreed to their supplications and gave them peace. He planned to recompense their attacks by invading their country. Since it was winter, this would be difficult to do. (Dio l. 36. fin) Plutarch wrote that Pompey routed a great number of them and brought in their colours. Later their king sent

ambassadors and he made peace with him.

4431. Mithridates wintered in Dioscuriade (Appian. p. 240.) where the isthmus between the Euxine and the Caspian Sea begins. (Strabo. l. 11. p. 468.)

4432. Antipater urged Hyrcanus to flee to Areta, the king of the Arabians and promised to help him. He was barely able to convince him, yet he finally did go. Arabia bordered on Judea. Antipater was sent ahead to the king to get his promise that he would not deliver up Hyrcanus to his enemies. As soon as he had given his word, Antipater returned quickly to Hyrcanus at Jerusalem. Antipater took him by night along with him and they stole from the city and after a long journey, they came to a city called Petra where Areta's court was. (Joseph. l. 14. c. 2.)

4433. Antipater was very close to Areta and requested that he would restore Judea to Hyrcanus. His constant urgings and his presents finally convinced him to help Hyrcanus. Hyrcanus promised if he would help him get his kingdom again, he would return to him a country with 12 cities which his father, Alexander Jannaeus, had taken away from the Arabians. The cites were these: Medaba, Naballo, Livias, Tharabasa, Agalla, Athone, Zoara, Orouae, Marisa, Rydda, Lusa and Oryba. (Joseph. l. 14. c. 2.)

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4434. Alexander 2nd, the king of Egypt and the son of Alexander 1st, was expelled by the Alexandrians. (Suet. in Juli. Casare.) Ptolemy, a natural son, replaced him and he was the son of Ptolemy Lathurus. He was called Dionysius the New, or Bacchus and Auletes because he most effeminately followed the ways of the Dionysii. He put on women's clothes and danced to the cymbals in the celebrations of Bacchus. (Lucian de non tem. cred. calum.) He also practised their piping so much that he boasted of it. He was not ashamed to celebrate contests in his court in which he contested with others. (Strabo. l. 17. p. 796.)

4435. Aretas, the king of the Arabians, with 50,000 men defeated Aristobulus. After this battle many ran away to Hyrcanus so that Aristobulus was abandoned and fled to Jerusalem. Aretas brought his army with him and besieged him in the temple. The people helped Hyrcanus and only the priests were loyal to Aristobulus. Aretas, with the Jewish and Arabian army, most vigorously continued the siege. (Joseph. l. 14. c. 3.)

4436. These things were done before the time of the feast of unleavened bread. The leaders of the Jews abandoned their country and fled into Egypt. Onias in Judea was an honest and just man. In a great drought, he prevailed by the piety of his prayers for rain. When he foresaw the civil war that followed, he hid himself in a cave. However, the Jews caught him and brought him into their camp. They wanted him to curse Aristobulus and his side just as he had prayed for rain. For a long time he refused. Finally the multitude compelled him and he stood in their midst and prayed:

``O God, thou that art King of the whole world, for as much as these that are with me are thy people and those that are besieged are thy priests, I beseech thee that thou wouldst neither hear these against them nor them praying against these."

4437. After this some wicked men of the Jews surrounded him and killed him with stones. God immediately revenged this wickedness and punished the slaughter of Onias in this way. (Joseph. l. 14. c. 3.)

4438. While Aristobulus was besieged with his priests, the feast of the passover arrived. It was the custom for them to make many sacrifices to their God. Because of the siege, they asked the Jews that besieged them if they would give them sacrifices at whatever price they would set. They demanded 1000 groats should be sent them for every ox. Aristobulus and his priests willingly agreed to this and let down their money from the wall. When they had the money, they gave no animals in return for the sacrifice. This was the height of impiety in that they broke their faith with men and robbed God of his due honour. But the priests who were defrauded, prayed to God that he would take vengeance on them. This soon happened. A violent storm greatly wasted their grain so that a bushel of wheat was sold for 15 groats. (Joseph. l. 14. c. 3.)

4439. Pompey waged war with the Iberians. They were exceedingly desirous to gain the favour of Mithridates and to drive out Pompey. Up until now they had never been subject to the Medes, Persians, Alexander or the Macedonians. (Plutarch.) When Lucius Cotta and Lu. Torquarus were consuls, Artoces, their king, feared lest Pompey would attack him. He sent ambassadors to Pompey under pretence of treating for peace but in the meantime he prepared to attack them by surprise. Pompey knew this and before Artoces had sufficiently prepared and secured the passes, Pompey attacked their country. Before Artoces knew anything of his coming, Pompey had advanced as far as the city of Acropolis which was located in those passes where the Caucasus Mountains runs. It was fortified for the defence of that pass. Artoces lost the opportunity of strengthening himself and he was terrified. He crossed the Cyrnus River and burned the bridge. When the city saw him flee and themselves beaten, they surrendered the town. By this means, Pompey got control of the passes and put a garrison over them. He marched from there and subdued the whole country that lay on that side of the river. (Dio. init. l. 37.)

4440. Pompey was about to cross Cyrnus River when Artoces begged a truce by his ambassadors. He offered to make him a bridge and to furnish him with all supplies besides. This he did to obtain peace. As soon as Pompey had crossed that river, Artoces immediately fled to the Pelorus River. He ran from Pompey whom he had helped cross the river when he might have prevented his crossing. Pompey was aware of this and pursued him. When he caught up to him, he fought and defeated him easily. Before the bowmen came to fight, he had routed them. When Artoces had crossed the Pelorus River and burnt that bridge also, he fled. The remainder were cut off. Some died in the battle and some attempted to cross the river on foot. Many fled to the woods and held out for some days by shooting arrows from the large trees. Pompey had the trees cut down and they also died. (Dio. init. l. 37.) Plutarch reports there was 6,000 killed in the battle and more than 10,000 taken prisoners.

4441. Artoces sent ambassadors to Pompey to sue for peace. They brought presents of a bed, a table and a chair, all of gold which he begged him to accept. Pompey took the presents and turned them over to the quaesters to be recorded in the public records. He refused to give them peace unless Artoces would deliver his sons for hostages. Artoces hesitated until the Romans had found a ford in the river in summer time and crossed it with much trouble although no one hindered their crossing. Artoces sent his sons for hostages and made peace with Pompey. (Dio. l. 37. & Plutarch. & Flor. l. 3. c. 4.) Eutropius stated that Pompey defeated Arthaces, the king of Iberia, in battle, and received him into favour on some conditions. Sextus Rufus and Jomandes stated that the kings of both Iberia and Arthaces, surrendered themselves to him. However,

Orosius (l. 6. c. 4.) stated that he defeated Artoces, the king of the Iberians, and subdued all of Iberia.

4442. Mithridates travelled through the country of the Scythians who were offended by his presence. He persuaded some and others he constrained by force to help him. He went to the Heniochians but the Archaeans tried to resist him and were defeated. Later he entered into the Maeotic countries and defeated many of their commanders. Because of the fame of his achievements, he was warmly welcomed. He gave and received many gifts. He formed marriage alliances with the most powerful men there. (Livy, l. 101. Appian p. 240, 241, Dio. l. 36.) Strabo also refers to this place. (l. 11. p. 496.) The Heniochi had 4 kings at that time when Mithridates fled through their country into Bosphorus from Pontus. He gave up any hopes of passing through the Zygians because the way was difficult and the people were fierce. Therefore with much trouble he was many times forced to follow the sea and marched along the shore. Finally he arrived among the Achaeans who received him. (Appian said they resisted him.) Here he ended his journey of almost 500 miles which began at Phasis. Strabo stated the countries he passed through, based on those writers who wrote of the affairs of Mithridates. The countries in this order were: the Achaeans, the Zygians, Heniochians, Cercetans, Moschians and the Colchians. (p. 497.) Hypsicrate his queen went through all these unruly countries with an indefatigable mind and body. She followed her distressed husband. So she might more easily share in his labour and pains, she shaved her hair. She was accustomed to ride on horse back and bear arms. She was faithful in all his distresses and was the greatest and most pleasant asset to Mithridates. He seemed to wander with his whole fortune and family while his wife accompanied him in his banishment. (Valer. Maxim. l. 4. c. 6.)

4443. Machares, the son of Mithridates, reigned in Bosphorus Cimerius and favoured the Romans. He heard that his father in so short a time had overcome so many fierce and warlike countries and passed the very borders of Scythia which were never passed before. He sent ambassadors to him to let him know it was of necessity that had forced him to that friendship with the Romans. He knew his father's animosity so he fled into Pontius Chersonesus and burned his ships to prevent his father from following him. When he sent against Mithridates another fleet, he was killed. (??) Mithridates killed all those friends that he had sent with his son for companions when Machares first went into his kingdom. Mithridates sent his servants away safely. (Appian p. 241.) However Dio (l. 36.) stated that the father corrupted his son's friends with promises of safety and with bribes. He persuaded them to kill his son. Orosius said that Machares was killed by his father. (l. 6. c. 5.)

4444. Pompey made his journey into the northern parts of Scythia by the stars as if he had been at sea and attacked the Colchi. He camped beneath the Caucasus Mountains and ordered their king Orodes to come down into the plains. (Florus l. 3. c. 5.) Florus said that Orodes was king of the Alcans along with Eutropius and Oronus. For "Orodes" in this place means the name "Olthaces", whom Appian said was the king of the Colchi and was led in triumph by Pompey (p. 253.) or "Aristarchus", whom Appian said (p. 251.) and Eutropius (l. 6.) was said to be made king of Colchis in his place.

4445. Plutarch says that at the Phasis River, Servilius met Pompey with the fleet which was left for the defence of Pontus. The pursuit of Mithridates who had hid himself in the countries around Bosphorus and Maeotis had caused him much trouble. Pompey went to Colchis that he might see the place of the wanderings of the Argonauts and Castor and Pollux. He especially wanted to see the place where Prometheus was said to be bound to the Caucasus Mountains.

These sights drew him from the neighbouring countries. (Appian. p. 241, 242.) He won the Colchi also and the hostile countries to his side, partly by fair words and partly by fear. He found that his journey would be difficult by land through many warlike and unknown countries. If he went by sea it was would be worse. The inhabitants were hostile and the country lacked ports. Pompey commanded his ships to stay there and to watch Mithridates that he might not be allowed to escape and to block all provisions going to him. Pompey headed against the Albani but took a round about way so they would think themselves safe and he could come suddenly on them and easily defeat them. However, Plutarch stated that the Albani finally revolted and that Pompey was incensed with anger and desire for revenge. He marched immediately against them but he returned to Armenia and crossed the Cyrnus River. It was fordable at that time of the year. (Dio. l. 37.)

4446. After great difficulty, he crossed this river. The barbarians had for a long time fortified it by pounding down stakes into it. (Plutarch.) Where the river was calm, Pompey first crossed over with his cavalry, then his train and then his foot soldiers. He had the horses break the force of the river with their bodies and if anything of the train should be carried away by the current it, would land against those who accompanied it and be carried no further. (Dio.) After he had come from a long, dry and rocky way, he filled 10,000 water bottles and continued his journey. (Plut.)

4447. Finally, with no resistance from the enemy, he arrived at the Gambyses River. His whole army was badly bothered by the heat and from thirst although they marched mainly in the night. He selected guides from the prisoners but they did not show him the easiest way. Moreover the river proved harmful too. The water was extremely cold and they drank too much and it made them quite sick. They did not rest until they came to the Abans River. All that time they took only water, for the inhabitants bountifully supplied their needs. Hence they marched through and did them no harm. (Dio.)

4448. When they had crossed the river, they heard that Oroeses was coming toward them. (Dio.) He had in his army 60,000 foot soldiers and 12,000 or 22,000 (according to Strabo) cavalry. Most of these were poorly armed and clothed with only the skins of wild beasts. They were commanded by Cossis, the king's brother. (Plut. & Strabo, l. 41. p. 502.) Pompey wanted to draw them into a battle before they knew the numbers of the Romans. He first drew up his cavalry and told them what to do. Behind them he placed his foot soldiers. He had them lay down and cover themselves with their shields and lie still without making any noise. By this, Oroeses had no knowledge of them until he had joined battle. He despised the cavalry whom he thought were all alone and attacked them. In a moment they fled as they were ordered to by Pompey and Oroeses chased them furiously. The foot soldiers rose up suddenly and made a space to allow the cavalry to retreat through. They charged the enemy and surrounded a large number of them and killed them. The rest were killed by the cavalry who came around on the right hand and the left and attacked their rear. So the cavalry killed a large number. The enemy fled to the woods which was set on fire and killed them. The Romans shouted to them to remember what happened at the Saturnals. About that time as is said before, the Albani laid an ambush and attacked the Romans by surprise. (Dio. l. 37.)

4449. In the battle, Cossis the king's brother charged Pompey himself, and with his dart struck him through the joint of his arms. Pompey ran him through with his spear and killed him. In this fight it was reported that certain Amazons that lived in the mountains next to the Thermontes River, came to help the barbarians. While the Romans were taking the plunder in the field, they

found some Amazon shields and buskins but no women were found. (Plut.) Also Appian (p. 242.) stated that this and the former battle with the Albani were the same battle. However, Orosius with Eutropius and Sextus Rufus stated that Pompey defeated Oroeses, the king of the Albani and his commanders. (l. 6. c. 4.)

4450. Pompey destroyed the country around there. Finally he was persuaded to accept a peace from Orodis or Oroeses. He sent Pompey a golden bed and other presents to make peace. (Florus, l. 3. c. 5. Dio. l. 37, Eurtop. l. 6. Oros. l. 6. c. 4.) They commemorated their Italian origins because they followed Hercules from the Mount Albanus and they greeted Pompey as one of the mothers of their country. (Justin, l. 42. c. 3.) Pompey made peace with the Albans and all the inhabitants from Mount Caucasus in the Caspian Sea even so far as that mountain that was in Pontus. These people requested peace through their ambassadors. (Dio. l. 37.) Strabo wrote that from all parts and both the Chipeari and the Cholchian, he warred against the Ibearians and Albani. (l. 11. p. 492.) Pompey wanted to see Hyrcania and the Caspian Sea since it was only a 3 day journey from there. He was thwarted from that plan by the number of deadly serpents in the area. Hence he went into Armenia the Less. (Plutarch) (This paragraph in both the English and Latin copies is almost unreadable. Editor.)

4451. After Pompey had crossed the Taurus Mountains, he advanced to Antiochus Commagenus and finally received him into favour (Appian. p. 244.) when he surrendered to Pompey Seleucia, a castle in Mesopotamia with all that he had captured in his excursion there. (Appian. p. 251 & Strabo. l. 16. p. 745.) Pompey defeated Darius and the Medes either because he had helped Antiochus now or Tigranes previously. Appian in his Mithridatic. (p. 244.) stated that Darius and the Medes were numbered among the princes and peoples that Pompey defeated. (p. 250, 253.) Velleius Patercules, (l. 2. c. 40.) numbered Media among those countries Pompey had successfully invaded. Although Plutarch stated that Pompey only returned a civil answer to the kings of the Medes and Elymaes who had sent ambassadors to him.

4452. Phraates, the king of the Parthians saw Pompey warring so successfully that Armenia and that part of Pontus that was next him was taken by Pompey's commanders. Gabinius had crossed the Euphrates River and was advancing as far as the Tigris River. He was frightened and sent ambassadors to Pompey to renew the peace with the Romans which they had before. The embassy was unsuccessful because Pompey was elated with his present successes and the hopes he had of future conquests. Hence he had little respect for Phraates. Among his arrogant demands, he ordered that Cordenies or Gordyones be given to him. This was a disputed country between Phraates and Tigranes. The ambassadors did not have the authority to do this so they did not reply. Hence, Pompey wrote to Phraates. (Dio. l. 37.)

4453. In his letters Pompey neglected to give Phraates the title of King of kings. All other people gave him this title including the Romans and Pompey did, after in his triumph. He addressed him only as a king. Phraates scorned the letter since his kingdom was plundered also. Pompey did not wait for a reply but sent Afranius immediately with an army into Cordenies. They defeated those Parthians that had invaded it and pursued them as far as Arbelius. Thus they restored the country to Tigranes. (Dio. l. 37. Plut. in Pompey.)

4454. Josephus stated that Gabinius was sent from Armenia into Syria by Pompey (Belli, l. 1. c. 5. & Antiq. l. 14. c. 4.) This we think was Armenia the Lesser into which we have learned from by Plutarch that when Pompey retired there when he had finished the war with the Albanians. Josephus was mistaken by the similarity of the names and thought it was the Greater. Therefore

he wrote that at the same time when Pompey was fighting with Tigranes, Gabinius was sent into Syria. This could not be unless with Appian, he made Tigranes defeat to follow after his expedition against the Albanians. This we showed from Livy, Velleius, Florus, Plutarch, Eutrop. and Orosius, to be before not after that expedition.

4455. As soon as Scaurus came to Damascus, he found it recently captured by Metellus and Lollius. He left there and understood that something was happening in Judea. He went there as a convenient place. As soon as he had entered the country, he met ambassadors from Hyrcanus that had besieged the temple of Jerusalem and from his brother, Aristobulus who was besieged there. Both asked for his help. When Aristobulus offered 400 talents, Hyrcanus offered him as much. However, Scaurus preferred Aristobulus and when he received his money, he sent ambassadors to Hyrcanus and Areta the king. They were helped by many of the Nabathae although they were not very enthusiastic about the war. He commanded them in the name of the Romans and Pompey, to lift the siege. Aretas was frightened and withdrew from Judea into Philadelphia and Scaurus returned to Damascus. Aristobulus gathered all the forces together that he had and planned to punish Aretas and Hyrcanus. He fought with them at Papyron and defeated them. About 7000 of the enemy were killed including Cephalius, the brother of Antipater. (Joseph. Antiq. l. 14. c. 4.)

4456. Pompey returned from Armenia and met with certain kings and rulers, whom Plutarch stated to be 12 barbarian kings. He heard their complaints and gave them his judgments. He confirmed some in their kingdoms. He increased some kingdoms and he took away from others their kingdoms. (Xiphilin ex Dione) Va. Maximus seems to refer to this famous time in history.

4457. Ariobarzanes turned over his kingdom of Cappadocia to his son in the sight of Cn. Pompey. Ariobarzanes had taken the throne by Pompey's invitation. When he sat on the throne, he saw his son with his secretary in a place inferior to his dignity and fortune. He could not stand to see his son beneath himself, so he arose from his seat and put the crown upon his head. He urged him to go up to the throne. The young man immediately started weeping and his body trembled and the crown fell to the ground. He could not bring himself to ascend to the throne. Even when his father urged him to receive the kingdom he refused. This matter was not settled until Pompey concurred with his father. Pompey called his son, king and ordered him to take the crown and to sit in the ivory chair. (Valer. Max. l. 5. c. 7.)

4458. From there, Pompey went into Coelosyria and Phoenicia which were recently liberated from their kings and invaded by the Arabians and Tigranes. He stayed there although Antiochus tried in vain to recapture them. Pompey subdued them and made them into one province. They received the laws from him and were administered according to the custom of the people of Rome. (Xiphilin. ex Dione.)

4459. Justin, (l. 40. c. 2.) Appian in Mithridatic. (p. 244.) and Porphyrius, (in Gracis Eusebianis Scaliger, p. 227.) stated that this was Antiochus Pius, the son of Antiochus Cyzicenus. However, the same Appian more correctly in his Syriacis, (p. 119 & 133.) stated that he was Antiochus Asiaticus, the son of Antiochus Pius and Selena. 4 years earlier, either by Lucullus' favour or permission, he was given the kingdom of Syria which Tigranes had abandoned. In Pompey's festivals, (which he mentioned on p. 133.) while Pompey was busy in other matters, Antiochus kept it for one whole year. This was after Tigranes had most justly surrendered what he had in Syria to the people of Rome. Although in Pompey's presence he desired his father's kingdom, yet Pompey did not give it to him even though he had done nothing against the people of Rome.

Indeed, it was an easy matter for so large an army to oppress an unarmed prince. However, another reason was given in that it seemed unfair that after the ancient kings who had been defeated by Tigranes' armies and driven from Syria, that the kingdom should go to the defeated Seleucians rather than the Romans who defeated them. Pompey did not think it was right to give Antiochus that which he was unable to defend from being invaded by the Jews and Arabians. (Justin. & Appian in places noted above)

4460. When Julius Caesar was an aedile, he won the favour of the people and tried through some of the tribunes to get the government of Egypt by an order from the people. There was a reason for this command in that the Alexandrians had driven out their prince who was an associate and friend of the Romans. The senate disallowed this commission by the people because a large number of the nobles opposed it. (Sueton, in Julio. c. 11.)

4461. Pompey was called into Egypt by Alexander the second who was expelled. Pompey was to quell some rebellions there. He was presented with many gifts like money and clothes for his whole army. Pompey did not go there either from regard of the envy of his enemies or because of the oracle of Sibyl or for some other reasons. (See note on 3948 AM << >>) (Appian. Mithridatic. p. 251.)

4462. Pompey came to Damascus and went about Coelosyria. At that time, ambassadors came to him from all parts of Syria, Egypt and Judea. At the same time, it appears that the 12 kings came to him that Plutarch mentions. Josephus mentioned this from Strabo's history: (Antiq. l. 14. c. 5.)

``There came from Egypt an embassy with a crown of 4000 crowns of gold. Judea sent a vine or a garden which piece of workmanship was called "the Delight". We saw this present at Rome and it was dedicated in the temple of Jupiter Capitoline with this inscription, "From Alexander, the king of the Jews." It was valued at 500 talents."

4463. This present was placed by Alexander Jannaeus in the temple at Jerusalem and sent to Pompey by his son Aristobulus, whom Pliny among the "Acts of Pompey's Triumphs" described like this: It was a square mountain of gold with harts and lions and all kinds of apples with a vine of gold surrounding it. (Pliny, l. 37. c. 2.)

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4464. Ambassadors again came from Judea to Pompey, Antipater for Hyrcanus and Nicomedes for Aristobulus. Aristobulus' ambassador complained of Gabinius, that he had received 300 talents of money and later of Scaurus who had received 400 talents to become his enemies. Pompey commanded both parties, Hyrcanus and Aristobulus, to appear before him. (Joseph. l. 14. c. 5.)

4465. Afranius came to Syria after the treaty began between Pompey and Phraates. He lost his way as he went and endured much hardship because it was winter and supplies were scarce. He would have died unless he had been rescued by the Macedonian colony of the Carrenses and brought them back. (Dio. l. 37.)

4466. Pompey made his winter quarters at Aspis in Pontus and received into favour all those

parts of the country which before were hostile. This we gather from the fragments of Dio (l. 37.) which the reader easily may compare them and deduce that this happened in the consulship of Caesar and Figulus. Pompey did not touch any of Mithridates' concubines who were brought to him and sent them back to their parents and kindred. They were mainly the wives and daughters of rulers and commanders. (Plutarch.)

4467. Dio stated that Stratonix was found in the citadel of Symphori and brought to Pompey. She was the daughter of a musician and one of the king's wives or concubines. She was furious that she was abandoned by Mithridates while he was wandering about Pontus. She sent most of the garrison out for provisions and let the Romans in on this single condition. Pompey would take her son Xiphares prisoner and keep him in safety for his mother. She knew of a large treasury that was hidden underground which consisted mainly of many brass vessels bound about with hoops of iron. She told Pompey where it was. He only selected the items he thought would give most splendour to the temple and to his triumph. He gave the rest to Stratonix. (Plut. Appian. Dio.)

4468. When Mithridates knew of this, he had her son, Xiphares, to be killed while his mother watched on the other side of the river. He then threw away his body without burial and neglected all piety so that he might make her repent of what she had done. (Appian.)

4469. Pompey also took that almost impregnable citadel, called the "New". Mithridates had stored his most valuable things here and Pompey later dedicated these to the capitol. (Strabo. l. 12. p. 556. 557.) Pompey took many of Mithridates' most secret records from there which he freely examined to determine the extent of Mithridates' numbers and his wealth. (Plutarch.) Among them there were also some physical inventions of Mithridates which Pompey ordered Lenaeus, a learned grammarian, to translate into Latin. (Pliny. l. 25. c. 2.)

4470. Phraates sent ambassadors to Pompey by whom he complained of the wrongs he had received. Pompey kept Tigranes the younger as prisoner and Phraates desired that his son-in-law might be returned. He assumed the Euphrates River was the extent of his empire and he warned Pompey of crossing it. Pompey replied that Tigranes ought to be turned over to his father rather than his father-in-law and he would respect his boundaries. (Plut. cum Dio.)

4471. In the spring when Lu. Caesar and C. Figulus were consuls, Phraates made an expedition against Tigranes. He was defeated in one battle but later he defeated his enemy. (Dio. l. 37.)

4472. In the beginning of the spring, Pompey drew out his forces from their winter quarters and marched into Damascus. On the way, he demolished a citadel in Apamia which Antiochus Cyzicenus had fortified. Pompey also attacked the country of Ptolemy Mennaeus who was no less dangerous than Dionysius Trioplitanus who was allied to him and beheaded. Ptolemy paid 1000 talents and redeemed himself. Pompey distributed this among his soldiers. He also destroyed the citadel of Lysias whose governor was Silas a Jew. After that he marched by Heliopolis and Chalcis and crossed the middle of the mountain, he came into Coelosyria and from Pella and arrived at Damascus. (Joseph. l. 14. c. 5.)

4473. There he listened to the Jews and to Hyrcanus and Aristobulus, their princes. They were at odds with each other as their country was with both of them. In their ancient laws, the Jews have a precept that they should give obedience to the priests of God and refused to be governed by

kings. These two were of the priestly line but planned to change the government and bring the people into servitude. Hyrcanus complained that his younger brother, had taken most of the country by force and invaded and usurped it. On land he had made hostile invasions on his borders and at sea he had harbours for his pirates. There were above 1000 of the leaders of the Jews whom Antipator had persuaded to confirm what he said was true. On the other side, Aristobulus pleaded that Hyrcanus was removed for his sloth and he was held in general contempt among the people of his own country. He had taken the government by necessity, lest it might have been transferred to some other family. He called to attest this, some insolent young men who offended everybody by the fineness of their cloths, the exactness of their hair and their other accoutrements. Their dress was much more proper had they come to a triumph rather than a court. (Joseph. l. 14. c. 5.)

4474. Pompey heard their cases and rebuked the violence of Aristobulus. He dismissed them peaceably with this promise, that he would come himself into their country as soon as he had settled the affairs of the Nabataei. In the meantime he urged them to be peaceful and treated Aristobulus with great civility lest if he were provoked, he would oppose Pompey's journey. However, he gained no favour from Aristobulus, who had arrayed himself with as much splendour as was possible. He did not like the way he was treated and thought it intolerable to endure anything beneath the majesty of a king. He left Diospolis and went to the town of Delius. From there, he went to Judea to order his own affairs. (Joseph. l. 14. c. 5. & Belli, l. 1. c. 5.)

4475. When Alexander the 2nd was driven from Egypt, he went to Tyre and died there. In his will, he left his kingdom of Egypt to the people of Rome. Cicero on his first speech that he made the first day of his consulship said this about that:

``The Decemvirs say, that which was often spoken by many, that Alexander the king had in his last will, left his kingdom to the Romans. The Egyptian wanted to give Alexandria to those privately whom you did oppose publicly and fought with in battle."

4476. In his second speech, he said more fully:

``What about Alexandria and all Egypt, how secretly doth it lie? How privately is it kept? How obscurely reported to the Decemviri? Which of you are ignorant that it is said that kingdom was by Alexander's last will conferred on the Romans. In this case I, though a Roman consul, am so far from determining anything, that I withhold my opinion. For it seems to me no small matter, not only to judge, but to speak of this thing. I see him that will assert the making of the will. I suppose there still are records in the senate concerning their possession of their heritage. After that time when Alexander died, we sent ambassadors to Tyre for the restitution of the money that was disposed by us. This I remember I have often heard L. Philippus affirm in the senate. It is granted almost by all sides, that he, who at this time rules, (Ptolemy Auletes) is neither of the royal family nor the honour of a king. On the other side it is said there is no will and that the people of Rome ought not to appear covetous of every kingdom. It was the richness of the fool, and the plenty of all things that attracted the people there. Concerning so great an affair, P. Ruffus, with the rest of the his colleagues on the Decemviri will judge."

4477. It is also reported that when M. Crassus, who was the censor and tried to make Egypt a tributary to the people of Rome, strongly opposed Lutatious Catulus, his colleague in his censorship. The dissention became so sharp that they voluntarily laid down their office and

power. (Plutarch in Crasso.)

4478. Pompey wanted to recover Syria and so to pass through Arabia to the Red Sea. In his pursuit of the Albani he had extended the Roman Empire almost to the Hyrcanian (or Caspian) Sea, just as in the west the Roman Empire was bounded by the Atlantic. Likewise in his conquest in the east, he wanted to extend it to the Red Sea. He saw much difficulty in taking Mithridates for he was more troublesome in his flight than when he stood and fought him. He hoped to starve him out by having his ships intercept merchants who traded into the Bosphorus with Mithridates. He threatened them with death if he captured them helping Mithridates. Then Pompey took most of his army and he started his journey. (Plutarch in Pompeio.)

4479. He invaded Coelosyria and Phoenicia. First he overran the Ituraeans and Arabians, (Appian. p. 244. Iutrop, l. 6. Oros. l. 6. c. 6.) who lived in the hilly country around Libanus and invaded and plundered their neighbours. Their retreats were very strongly fortified. On the hills were Sinna, Borrhama and other strongholds. In the valleys were Botrys, Gigartus besides a port by the sea side. There was a citadel on a mountain called the "face of God". Pompey dismantled it and overran Biblus or Palaebiblus which was a country of Cinyrae. He freed it by cutting off the governor's head. (Strabo, l. 16. p. 755.)

4480. After Afranius had subdued the Arabians near Amanus, he came down to Syria which had no king. He subdued it and made it a Roman province. (Strabo, l. 16. p. 755.) He received a sum of money from Antioch and enfranchised their city but left them to the use their own laws. (Porphyrie in Gracis Eusebianis Scaligeri, p. 227.) He indulged the citizens of Antioch and restored the place of their public confession which was in decay. He respected them greatly since they traced their lineage from the Athenians. (Johan. Malela Antiochenus, in Chronico.)

4481. He gave Seleucea (Pieria) a very strong city, which was adjacent to Antioch, its liberty because it had refused to admit Tigranes. (Strabo. l. 16. p. 751. Eutrop. l. 6.) He released the hostages from Antioch. He gave to the Daphnenses a certain parcel of a field for the enlargement of their grove. This place was delightfully pleasant and had plenty of water. (Eutrop. l. 6.) Strabo noted that the grove was 10 miles in circumference and well watered with springs. (l. 16. p. 750.) Sextus Rufus in Breviario wrote that Pompey consecrated this grove of the Daphnenses and enlarged it. Jerom added in his commentary on Ezekiel 16 that it was planted by Pompey's orders by the hands of his soldiers. In his chronicle, he said it was consecrated to Apollo which if spoken of the new trees that were added, may be true. (See not on 3704 AM <<2636>>, & see note on 3834a AM <<3257>> concerning the old grove.

4482. Cato Minor was in Syria and was later called Uticensis. He was a philosopher of the sect of the stoics. Although he was a young man he was held in great esteem. Because of the great friendship between his father and him, he was invited to Syria by Dejotares king or tetrarch of the Galatari. He travelled through Asia and observed the manners, customs and strength of every province he passed through. He always walked on foot while his friends who accompanied him, rode. He came to see Antioch in Pompey's absence and saw a great throng of people in white before the gate. The men were on one side of the way and the children on the other. He thought this ceremony was for him. Therefore he odered his friends to get off their horses and walk with him. As they approached, an old man who ordered and commanded the whole multitude approached and carried in his hand a rod and a crown. He talked first to Cato and without so much as greeting him, he inquired how Demetrius was and when he would come there. Demetrius had been Pompey's servant but was freed and because he had much influence with

Pompey, he was reverenced by everybody. Cato's friends burst out laughing. Cato cried out, "O miserable city", and passed on without any other answer. As often as he remembered it, he started laughing at himself. (Plutarch in Pompey, & Cato Minor.)

4483. When Tigranes the Armenian was defeated by Phraates the Parthian, he requested help from Pompey who was then in Syria. Phraates presently sent ambassadors to Pompey and accused both the Romans and Tigranes so earnestly that they made Pompey both afraid and ashamed. So he did not help Tigranes nor, although many urged him to, he did not wage war later with Phraates. He said he had no commands from the people of Rome for that expedition and that Mithridates was still at large. For the present he was contented that Tigranes should meet with misfortune at last. He extenuated Phraates accusations and did not refute them. He hoped to get some difference between him and Tigranes about their boundaries. This worked and he promised to send 3 commissioners who would judge the matter. Pompey sent them and they were received as arbitrators by the kings and settled all differences between them. Tigranes was angry that he did not get help from the Romans. However, Phraates wanted Tigranes to be safe. He would need his help if things came so about in the future against the Romans. It was obvious to both of them that whoever overcame the other, he was certain to have a fight with the Romans and more easily to fall into their power. When they considered this, they made peace. (Dio. l. 37. & Plutarch, & Appian. p. 244.)

4484. While Pompey was thus occupied, Mithridates went around Pontus and took over Panticapaeum which was a market town in Europe at the mouth of the Pontic River. (Appian. p. 244.) He sent also ambassadors to Pompey who was in Syria. Pompey did not know if Mithridates was still alive. They promised that if Pompey would restore him his father's kingdom again, he would become tributary to the people of Rome. When Pompey urged that the king should come to him as Tigranes had done, he refused to come. He said this was not suitable to Mithridates but he said he would send his sons and others of his friends. (Appian. p. 245.)

4485. After these things, Mithridates summoned all people indiscriminately as servants as well as free. He made also a great supply of arms, arrows and other engines. He spared nothing, not even their oxen for the plowing. These he killed that he might have their nerves for strings for their bows. He laid a tax also on all the people which was raised but did great harm to many although Mithridates was unaware of that. He was at that time troubled with a certain ulcerous disease in his face. No one could see him but the eunuch that was his doctor. He was finally cured. His army was ready at the same time and consisted of 60 companies each of them containing 600 men and a numerous multitude of ships and places of convenience which his commanders had fortified while he was sick. He carried part of his army to Phanagorium, another town located in the mouth of the river too, so that on all sides he might secure the pass. All this time, Pompey was in Syria. (Appian. p. 245.)

4486. In Bosphorus, while Mithridates was celebrating to Ceres, there was suddenly violent earthquake which was the greatest in the memory of man, and destroyed many cities and damaged the fields greatly. (Dio. l. 37. Oros. l. 6. c. 5.) This was not the same earthquake that Justin ex Trago mentioned which killed 170,000 men and destroyed many cities in Syria. The prognosticators said this sign predicted a great change in affairs. (Justin. l. 40. c. 2.)

4487. At the same time, Castor that was commander-in-chief for Mithridates in Phanagoriam, killed Tripho the king's eunuch by whom he had been previously abused as he was entering into the town. After this he stirred up the people to fight for their liberty. He led them against the

citadel that was held by Artaphernes and the rest of Mithridates' children. They got wood and other combustible things together from all places and set the citadel on fire. This forced Artaphernes, Darius, Xerxes, Oxathres, and Eupatia, the children of Mithridates to surrender. Among these, Artaphernes was the only personwho was 40 years old. The rest were attractive youths. Cleopatra another daughter stood out against them. Her generosity delighted her father. Mithridates sent a squadron of galleys and rescued her. After Castor controlled the citadel, he sent the children to the Romans. (Appian. p. 245, 246. Oros. l. 6. c. 5.)

4488. Those citadels which were nearby and recently taken by Mithridates, followed the bad example of the Phanagorenses and also revolted. These were at Chersonessus, Theudosia, Nymphaeum and other places about Pontus that were good military positions. (Appian.)

4489. Mithridates was very angry and killed some of the renegades that he had taken and also many of his friends including Exipodras, one of his children. (Dio. l. 37. Oros. l. 6. c. 5.) Mithridates saw their great problems and suspected the entire army because they were forced and under extraordinary taxes. He thought the adversity of his fortune would always be in the minds of a mutable and constrained people. Therefore he sent his eunuchs to the princes of Scythia, to ask about marrying their daughters. He wanted them to come quickly with their forces to his relief. They were escorted by 500 soldiers and had not gone far from Mithridates, when the soldiers killed the eunuchs. They did this because the eunuchs had great authority with the king and had been always troublesome to them. After this they carried the ladies to Pompey. (Appian.)

4490. Pompey left Syria and crossed into Asia where he furthered his ambition. He did the very thing that he had so much reprehended Lucullus for. While Mithridates still controlled the Bosphorus and had gathered a very considerable army, Pompey disposed of several provinces and conferred gifts. (Plutarch.)

4491. Livy (l. 102.) stated that he brought Pontus into the form of a province in Mithridates' lifetime. It was added to Galatia and divided into eleven regions and was called Bithynia. (Strabo, l. 12. p. 541.)

4492. Pompey captured Mithridatium from Pontus and gave it to Bogodiatorus. (Strabo, l. 12. p. 541.) He made Archelaus, son of that Archelaus who was in honour with Sulla and the senate, (See note on 3919 AM <3488>>) the chief priest of Luna. She was a goddess of the Comana in Pontus. Pompey restored the princely dynasty and added to the sacred revenue of that office the quantity of two schoeni or 60 stadii (about 7.5 miles) of land. He ordered the inhabitants of Comana to obey Archelaus. Hence he was their prince, and the chief lord of all the priests of that temple. More than 6000 lived in the city. He did not have the power to sell them. (Strabo, l. 12. p. 558. & l. 17. p. 796. & Appian, p. 251.)

4493. Appian stated that Attalus had the kingdom of Paphlagonia given to him by Pompey. (Appian. p. 251.) Eutropius said it was given to Attalus and Polaemenes and Sextus Rufus and Jornandes state that on his deathbed, Polaemenes left the kingdom of Paphlagonia to the people of Rome. Pompey gave Armenia (the Less) to Dejotares, the king of Galatia (or rather tetrarch) because he was an ally in the Mithridatic war. (Eutrop. l. 6.) Pompey thought Dejotares was the best friend the Romans had. (Cicero in Philippica 11.) Therefore Pompey gave to him Godolonite, part of Pontus and all to Pharnacia and Trapezunte, the Colchi to Armenia (the

Less) and declared him king of that region. Before he had by inheritance from his father, the tetrarch of the Tolistoborgians of Galatia. (Strabo. l. 7. p. 547.) Pompey left Galatia to the tetrarchs of his family. (Strabo l. 7. p. 541. cf. Appian. p. 351.) A little later, it came into the hands of three only, then of the two, and last of all into the sole power of Dejotares. (Strabo. l. 12. p. 567.)

4494. After Mithridates had lost most of his children, many citadels and his whole kingdom, he was not discouraged. He did not consider the lowness of his condition when he had also lost his dignity and had no hope of any help from Scythia. He journeyed to the Europian Gauls whom he had befriended before. He hoped to get their help. He planned to go through Scythia and Ister so that with them he might cross the Alps into Italy. He hoped many Italians would join him who also hated the Romans. (Flor. l. 3. c. 5. Appian, p. 246. Dio. l. 37.)

4495. The soldiers disliked these grand plans and were afraid of the boldness of the enterprise and the length of the march. They were to fight against men whom they were not able to handle in their own country. They thought Mithridates was in so desperate a condition, that he planned to end his life valiantly than as a defeated man. They stayed with him for a while and quietly let him go on planning because he was no lowly or contemptible prince even under the greatest misfortunes. (Appian.)

4496. Aretas, the king of Arabia Petrea, (or the rocky) to the Red Sea, had often previously invaded Syria. The Romans came to help the Syrians and defeated him. However, he still continued the war. Pompey made an expedition against him and his neighbours. Phraates now behaved himself and Syria and Phoenicia were well settled. (Dio. l. 37.) The soldiers were not all that happy about this expedition for they thought they should be going after Mithridates who was their old enemy and was now recruiting his forces. He was prepared to march through Scythia and Panonia to invade Italy with an army. However, Pompey was satisfied it was nobler to defeat a warring foe than to take the body of a conquered and fleeing enemy. (Plutarch.)

4497. Before Pompey began his journey, he gave a very noble and handsome burial to the dead that fell under Triarius in that unlucky fight they had with Mithridates in Pontus and whom Lucullus had left unburied. Aretas, who before condemned the Roman arms, now was terrified and wrote to Pompey that he would do whatever he would command. However, Pompey, to better know his true feelings, attacked Petra. (Plutarch.) He easily defeated the king and his allies and delivered them to custody (Dio. l. 37.)after he captured their city Petra. (Oros. l. 6. c. 6.) Although Josephus wrote that he did not fight them and went to fight Aristobulus. Plutarch stated that when he was gone a little from Petra, he heard the news of Mithridates' death and he returned from Arabia and came to Amisus.

4498. When P. Servilius Rullus, the tribune of the people at Rome assumed his office, he passed the Agrarian law which created a commission of Decemviri. They were to sell or dispose into colonies all the public revenues in Italy and Syria and the land gained by Pompey. This law was passed in January which, as the year then went at Rome happened on the beginning of the Julian October. This happened when Cicero became consul. He spoke against Ruffus and freed all from the general fear they were in of that Law. (Cicero in 12. Agraria, & l. 2. ad Attic. ep. 1. cum Plut. in Cicero.)

4499. The Decemviri had the power to sell:

``All those lands which Mithridates had possessed in Paphlagonia, Pontus and Cappadocia."

4500. In his second Agrarian speech before the people, Cicero reprehended the injustice of that popular decree in this way:

``Is it so? without any law made, without the vote of the emperor, before the war is ended, when King Mithridates lost his army and is expelled from his kingdom, yet he makes his attempts in the remotest regions and is defended by the rabble and the difficulty of the way and the height of the mountains from the invincible army of Cn. Pompey, while the emperor is engaged in the war and in those very places the name of a war remains? Will the Decemviri sell those lands, which by the custom of our ancestors, ought to remain in the power and at the disposal of Cnius Pompey?"

4501. L. Valerius Flaccus, who was the praetor at Rome, was sent as praetor into Asia. His office in Asia was for one year. Quitus Cicero was the 5th that held it as Mareus Cicero, his brother, witnessed in his speech accusing this Flaccus of bribery.

3941a AM, 4650 JP, 64 BC

4502. Pharnaces plotted against Mithridates. He was his best beloved son and whom he had often appointed his heir in the kingdom. He did this either because he thought the Italian expedition would permanently alienate the Romans or from some other cause or for covetousness. Those who were guilty in the plot were put to the rack. However Menophanes persuaded Mithridates to pardon his son. (Appian.) Dio (as Salianus notes) said nothing of the pardon and stated that men were sent to take Pharnaces whom he persuaded to join his party. After they had taken Panticapaeum, they captured his father. He also noted that although Mithridates was otherwise a very wise king, he never considered that arms and multitudes of his subjects are of little value without their good will and love. On the contrary if they are unfaithful, there is the least safety where the greatest numbers are. Appian made the same observation.

4503. Pharnaces knew that the soldiers were very much against the expedition into Italy. At night, he went to those Romans that had defected to Mithridates and told them of the great danger of their crossing into Italy which they well knew. He promised them great matters if they would stay and he persuaded them to defect from his father. Presently, in the same night, he sent messengers to other nearby tents and persuaded them also to join him. In the morning, first the Italian fugitives and then all the other adjoining camps talked about this and so did the naval forces. With a great shout, they proclaimed their defection. They were not told beforehand of this nor were bribed. They were either induced by the example of so many whom they saw they could not withstand or were overcome by the extremity of the old king's misfortune.

4504. When Mithridates heard the shout of the army, he sent some to know what they wanted. They were told they wanted his son to be king. They wanted a young man instead of an old one who was fond of eunuchs and who caused the death of many sons, captains and friends. When Mithridates heard this, he went out to speak to them himself. Many of his guard defected to the fugitives. They were not received unless they would do something to show their unfaithfulness to the king. They showed them Mithridates' horse which was killed as he was fleeing. They now greeted Pharnaces as king as if they had obtained their heart's desire. Some of them took a very

large skin of parchment which they had brought from the temple and put it around his head instead of a diadem.

4505. The old man saw this from the upper porch and sent one after another to Pharnaces to request a safe passage for him but none returned. He feared lest he might be turned over to the Romans. He praised those men and his friends that still stood by him and sent them to the new king. Some were killed by the army on the way, contrary to all expectations. (Appian.) When he had begged from the walls his son in vain and saw him unbending, Mithridates is said to have uttered these words when he was about to die.

``O country gods, if you so grant that at some time or another, he may receive the same words from his children."

4506. He went to his wives and concubines and gave them poison. (Oros. l. 6. c. 5.)

4507. Two virgin daughters that were brought up with him, Mithridatis and Nissa and were betrothed to the king of Egypt and Cyprus, earnestly entreated their father that they might drink their poisoned potion before him. They desired for him to wait until they had done this. (Appian.) However, neither the poison Mithridates always carried about in his sword nor the wound he had given himself with the sword, were sufficient to kill him. Although he walked about most strenuously so that the poison would spread itself through his veins and might act more quickly, nothing happened. He had vaccinated his body against poison with daily preservative medicines, which to this day are called Mithridatica. His sword wound was poorly executed because of his age, his present distresses and the partial effect of the poison. He had not killed himself but still lingered. The wall was now broken down and Bitoetus or Bithocus, a soldier and Gaul wandered about. He was terrified by the majesty of his countenance. Mithridates called him back and caused the soldier's trembling hand to put an end to his life. (Dio. l. 37. cf. Livy, l. 102. Flor. l. 3. c. 5. Valer. Max. l. 9. c. 2. Pliny l. 25. c. 2. Justin. l. 37. c. 2. A Gelloi. l. 17. c. 16. Appian. p. 248, Aurel. Vict. de Vir. Illust. c. 76. & Oros. l. 6. c. 5.)

4508. Thus Mithridates ended his life at Panticapaeum in Bosphorus Cimmerius.

``A man neither to be passed over in silence, nor to be spoken of without respect. He was most valiant in war, of outstanding virtue, greatest, sometimes in fortune, but always in control. He was a most discreet general and an excellent soldier of his troops." (Velleius Paterculus l. 2. c. 18.)

4509. Cicero (in his Lucullus) called him:

``The greatest king after Alexander."

4510. Because of these eulogies, I have been as careful about recording his life as I was about Alexander.

4511. Orosius wrote thus of the time of the Mithridatic war: (l. 6. c. 1. fin.)

``The Mithridatic war, or rather the end of the Mithridatic war which involved many provinces,

was carried on for 40 years. For it began in the 662nd year after the foundation of Rome, as I said before, (l. 5. c. 19.) in the same year as the first civil war began. This was in the consulship of Cicero and Antony. (that I may use the words of that excellent poet, Lucan."

"----Barbarico vix consummata veneno"

``Scarcely ended by the barbaric poison of Mithridates. In this time there are found 30 years of that war. Why most write 40, is not easy to know."

4512. We read in Justin, (l. 37. c. 1.) that Mithridates warred with the Romans for 40 years. Appian, in the beginning of his Mithridatics, (p. 170.) said that the Mithridatic war lasted 42 years. (in Syriac. p. 118. & Mithridatics, p. 249.) Florus (l. 3. c. 5.) agrees with Appian. However Eutropius (l. 6.) only allows 40 years. In Pliny, (l. 7. c. 26.) the title placed by Pompey in the temple of Minerva showed that this war lasted only 30 years. From the beginning of the first Mithridatic war to the death of Mithridates is only 26 years. This includes those years of the peace between the two wars. So that the war may be said to last 30 years to make it a round figure. Cicero (Orat. in L. Pisonem.) in his consulship hinted that he defended C. Rabirius 40 years earlier, who was guilty of treason, for the murder of Saturninus by the authority of the senate. Dio (l. 37.) more accurately said this happened 36 years before. For more information consult that Pisconian speech by Asconius Pedianus.

4513. At that time when Pompey was in Judea, he was angry with Aristobulus and marched against him. Hyrcanus urged him to do this. He went with the Roman legions and with the auxiliaries that he raised in Damascus, and in other parts of Syria. He went through Pella and Scythopolis and came to Coreae near the border of Judea toward the Mediterranean. He learned that Aristobulus had fled into Alexandrion, a good citadel that was located on the top of an hill. He summoned Aristobulus to come to him. He was persuaded by many of his friends not to start a war against the Romans and he came to Pompey. After he discussed his title with his brother Hyrcanus about the kingdom, Pompey gave him permission to retire to his citadel again. He did this 2 or 3 times and always flattered Pompey. He hoped to get the kingdom and feigned that he would obey Pompey in all things. In the meanwhile, he returned and fortified the citadel. He prepared for war, for fear lest the kingdom should be given to his brother Hyrcanus. (Joseph. Belli, l. 1. Antiq. l. 14, c. 6.)

4514. Pompey commanded Aristobulus to surrender the citadels and he wrote to the governors concerning this. They would not have obeyed him, unless the letters had been written with Aristobulus own hand. Aristobulus submitted, but in discontent, he went to Jerusalem. He fully intended to prepare for war. Pompey immediately followed him with his army and thought it best not to give him any time for preparation. (Joseph. Belli, l. 1. Antiq. l. 14, c. 6.)

4515. As Pompey was marching near Jericho, a messenger came and told him that Mithridates was killed by his son Pharnaces. (Joseph. Belli, l. 1. Antiq. l. 14, c. 6.) Those who brought the news wreathed their javelins' heads with laurels. There was no high place for Pompey to speak to the soldiers. The camp was made with turfs that were cut and laid one on top of another. Hence they made a mound. Pompey ascended this mound and told his soldiers that Mithridates had killed himself and that Pharnaces had reserved all things for himself and the Romans. (Plutarch in Pompey)

4516. Thereupon the army greatly rejoiced and spent their time in sacrificing and feasting as if by Mithridates death, had died huge numbers of their enemies. Pompey was very glad that he had put an end to all Mithridates' acts and expeditions much easier than he thought he would. (Plutarch in Pompey) For Mithridates had worried Pompey so much that although he conquered all his kingdom, he did not think the war was over as long as Mithridates was alive. (Cicero, pro Murena.) Lucan mentions Pompey bragging about this:

Skulking about Pontus, and while he watched to bring Ruin to the Romans that untamed king, With better luck than Sulla, I've made to die.

4517. Pompey first camped at Jericho where there was most excellent dates and balsam which was the most precious of all ointments. The next morning he marched toward Jerusalem. Aristobulus was sorry for what he had done and came and met him. He promised him money and that he would surrender himself and the city to him. He only desired that there would be no war and that things would be settled peaceably. Pompey pardoned him and sent Gabinius with the soldiers to receive the money. They returned without either for Aristobulus' soldiers would not honour his promise. Pompey became very angry and committed Aristobulus to custody. He marched in person against the city. It was strongly fortified except toward the north side which was easiest to be battered. (Joseph. Antiq. l. 15. c. 7.)

4518. The citizens within the city were divided. Those that sided with Hyrcanus, said that the city should be surrendered to Pompey. Many agreed who feared the determination of the Romans. However, Aristobulus' side ordered the gates to be shut and to prepare for war because Pompey held the king prisoner. These first seized the temple and cut down the bridge by which they went into the city. They stood prepared to fight. Hyrcanus' party received the army within the city and turned over to Pompey the city and the king's palace. Pompey committed these to Piso, his lieutenant who fortified the houses and other buildings that were near the temple. First he offered the besieged conditions of peace. When they refused, Pompey prepared for a general assault and was helped by Hyrcanus in all matters. (Joseph. Bell. l. 1. c. 5. & Antiq. l. 14. c. 8.)

4519. Pompey camped on the north side of the city, which was the easiest to attack. There were also high towers and a handmade ditch in addition to a deep valley which was around the temple. All places around the city went down quite steeply especially where the bridge was taken away and on the side where Pompey camped. However, the Romans raised mounts daily and cut down trees around there. They filled up the trench with materials that the soldiers brought. The work was very difficult because the trench was so deep and the Jews fought from above. (Joseph. Bell. l. 1. c. 5. & Antiq. l. 14. c. 8.)

4520. Josephus stated that if the Jews had not observed the sabbath, the Romans could not have finished the mounts for the Jewish resistance. For the law permitted the Jews to defend themselves against an attacking enemy but not to hinder any work that the enemy does. This is not a written law but received by tradition from their doctors. When the Romans knew the way the Jews acted on the sabbath, they did not shoot any arrows against the Jews nor fought with them in any way. They only erected their mounts and towers and planted their engines so that they might use them on the next day against the Jews. (Joseph. Antiq. l. 14. c. 8.) King Agrippa (Joseph. Bell. l. 2.) said that Pompey especially chose those days to carry on the war to prevent the Jews from attacking them on their sabbath.

4521. Pompey's letters were read in the senate concerning the death of Mithridates and the end of that war. Cicero, the consul, proposed that there was to be a procession for 12 days decreed for Pompey. (Cicero, de provinciis Consularibus.) The Romans kept these festival days, to celebrate being freed from a great enemy. (Appian. p. 250.)

4522. Titus Ampius and Titus Labienus, who were the tribunes of the people, proposed a law that Pompey should wear a laurel crown and the triumphal clothes in the Circensian and Scenical plays. He only wore the purple gown and a laurel crown once in these plays. (Vellei, Patercul. l. 2. c. 40. Dio. l. 37.)

4523. At Jerusalem the trench was being filled and the tower fitted upon the mounts. The engines from Tyre were placed and the Romans shot huge stones and battered the temple stones. However, the towers were exceeding strong and beautiful and endured the assaults of the besiegers. The Romans were very tired and Pompey wondered at the faithfulness of the Jews. Among others, he especially marvelled at their constantly observing the whole service of God amid all their enemies' attacks as if they were at peace. All the time of the attacks, they performed the daily sacrifices. Twice a day, the priests in the morning and at the 9th hour offered sacrifices on the altar. They did not stop their sacrifices no matter what happened. {Josephus, Wars, l. 1. c. 5. & Antiq. l. 14. c. 8.}

4524. The Latin Feriae were held at Rome. (This feast was not on a set day but appointed by the magistrates.) At this feast, a comet appeared and the moon was eclipsed on the 7th day of the Julian November, 2 hours after midnight. Concerning this, Cicero in the second book of his consulship mentions in these verses.

"When Albans snowy heaps thou viewdst, and when With glad milk the Latina celebratedst, then Comets of fire did tremble in thy sight, And thou a conflict fancydst in the night. Which time scarce escaped inauspicious; when The moon withdrew her light and sight from men, And on a sudden left a starry night."

4525. In the 3rd month of the siege of Jerusalem, the largest tower fell after being shaken by the many batteries of the ram. A large part of the wall fell with it. Through this breach large numbers of the enemy broke into the temple. The first man who climbed the wall, was Cornelius Faustus the son of Sulla, with his band of soldiers. Immediately after him, came the centurion Furius with his regiment and between them both, the centurion Fabius with a valiant band of his soldiers. These surrounded the temple while some fought to hide themselves. Others made some resistance and were killed. Although many priests saw the enemies rushing in with their drawn swords, they were not at all dismayed and continued their sacrifices. They were slain even while they offered and burned incense in the temple. They preferred to observe their religious duty rather than save their own lives. {Josephus, Wars, l. 1. c. 5. & Antiq. l. 14. c. 8.}

4526. All the places were full of the dead. Some of the Jews were killed by the Romans and others by their own countrymen of the opposing faction. Many threw themselves headlong down the rocks. Others set their houses on fire and burnt themselves alive. They could not endure to behold those things that were done by the enemy. About 12,000 Jews died. Very few of the Romans were killed but many wounded. Among the captives was Absalom, the uncle and father-in-law of Aristobulus and the son of John Hyrcanus. Josephus {Josephus, Antiq, l. 13. c. 20.} wrote that he was honoured by Alexander Jannaeus because he was contented to live a private

life. {Josephus, Wars, l. 1. c. 5. & Antiq. l. 14. c. 8.}

4527. The temple was taken on the fast day when C. Antonius and M. Tullius Cicero were consuls in the 179th Olympiad. {Josephus, Antiq., l. 14. c. 8.} Eusebius {Eusebius, Demponstrat. Evangel., l. 8. c. 2.} stated that it was at the start of the year in the holy fast of the 3rd month on which the city was later taken by Sosius. {Josephus, Antiq., l. 14. c. ult.} It is to be taken for the 3rd month of the civil year which started in the autumn according to the Hebrews and other eastern accounts. {Josephus, Antiq, init. c. 4.} {Jerom, in the beginning of Ezekiel} That is it was the 3rd month of the Syrians called by them, the "Former Canun" and by the Hebrews "Chisleu". It was on the 28th day of this month the Jews, even to this very day, keep a fast in memory of the sacred roll being burnt by wicked Jehoiakim. Jer 36:9,22,23 (See note on 3398 AM <<782-6>>) This fast was appointed for the first taking of Jerusalem by Nebuchadnezzar when the Jews began first to serve the Babylonians. Peritrope noted that on the same day of the same month, the temple was taken after 543 years by Pompey when the Jews began to serve the Romans. Again 26 years later, it was taken by Sosius when they began to serve Herod the Idumaean and his posterity. The 28th day of the month Chisleu corresponds to the 28th day of the Julian December this year and (which also is worth noting) it was on a Saturday or the Jewish sabbath when the temple was taken by assault. Dio notes that this was reckoned the 79th year from the 170th of the Greek empire, in which it is read that the yoke of the heathen was taken away from Israel. /APC 1Ma 13:41 From this, it may be gathered how short a time they enjoyed their liberty.

4528. Pompey and many others entered the temple and saw those things that were not lawful to be seen by any but the high priest. In the temple there was the table, candlesticks, with the lamps, all vessels for sacrifice, the censers all of gold and an huge pile of spices. In the treasuries of sacred money they found about 2000 talents. Pompey did not touch any of this but on the next day he ordered them that had the charge of the temple to purify and cleanse it and to offer their solemn sacrifices to God. {Josephus, Wars, l. 1. c. 5. & Antiq. l. 14. c. 8.}

4529. Pompey restored the high priesthood to Hyrcanus because he had readily helped him in the siege and he had hindered the Jews that were in the whole country from joining with Aristobulus. (Joseph. Bell. l. 1. c. 5. Antiq. l. 14. c. 8.) Pompey also gave him the kingdom but forbid him to wear a crown. From this time plus the previous 9 years in which he was high priest during the reign of his mother Alexandra, he was the high priest for another 24 and an half years. {Josephus, Wars, l. 1. c. 5. & Antiq. l. 20. c. 8.}

4530. Pompey put to death those that were the main cause of the war and gave great honours and rewards to Faustus and others who first had ascended the wall. {Josephus, Wars, l. 1. c. 5. & Antiq. l. 14. c. 8.}

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4531. Pompey made the Jews tributary to the Romans {Josephus, Antiq., l. 14. c. 8.} {Eusebius, Chron. Sever. Sulpic. Histor. Sacr. l. 2.} and he took away the cities which they had previously conquered in Coleosyria. He ordered them to obey their own governors and reduced the boundaries of the country to their ancient bounds. As a favour to Demetrius of Gadara, a libertine of his, (of whose insolence, Plutarch mentions {Plutarch, in Pompey}) he rebuilt Gadara which the Jews had previously destroyed. He restored the inhabitants to their inland

cities of Hippon, Scythopolis, Pella, Dion, Samaria, Marissa, Azotus, Jamnia and Arathusa. He did not restore the inhabitants to any city that was destroyed. He did the same with the coastal towns of Gaza, Joppe, Dora and the town of Straton. It was later magnificently rebuilt by Herod and called Caesarea. Pompey set at liberty these cities and annexed all of them to the province of Syria. {Josephus, Wars, l. 1. c. 5. & Antiq., l. 14. c. 8.}

4532. Josephus stated: {Josephus, Antiq., l. 14. c. 8.}

``Hyrcanus and Aristobulus through their quarrelling and dissentions, were the cause of this calamity to the inhabitants of Jerusalem. For at that time, we first began to lose our liberty and were made subject to the government of the Romans. In addition, we were forced to surrender to the Syrians that country we had recently taken from them in war. Also the Romans have exacted from us more than 10,000 talents in a short time."

4533. After this Josephus affirms {Josephus, Antiq., l. 14. c. 12.} that Crassus alone took so much from the temple. He may be understood to speak here of the tributes and taxes imposed on the people.

4534. It is interesting to compare what Josephus wrote with other non-Jewish historians about Pompey's action against the Jews. Cicero, in whose consulship these things happened is the main writer. We found this testimony of Pompey's restraint. {Cicero, Pro Flacco}

``When C. Pompey had taken Jerusalem, he removed nothing from that temple. As in all things, first he acted most wisely in this. In so large and rebellious a city, he permitted no place for the speeches of slanderous detractors. I think the religion of the Jews was no offence, but a shame to this excellent emperor."

4535. As much as could be expected from a heathen, he made a comparison between the Roman and the Jewish religion in this manner.

``Every city has its particular religion and we have ours. While Jerusalem stood and the Jews were at league with us, their religion did abhor the splendour of the sacred rites of our empire, the majesty of our name and the institutions of our ancestors. Now, which is more, that nation showed their opinion of us by their arms, it is sufficiently obvious how dear they are to the immortal gods in that they are conquered, farmed and made servants."

4536. From Titus Livy, {Livy, l. 102.} we find this.

``Cn. Pompey subdued the Jews and took their temple, which until that time had been undamaged."

4537. Unless we should think that Eutropius and Orosius (as they did in many other parts of their histories) borrowed this from him. Eutropius {Eutropius, l. 6.} stated this:

``...passing over against the Jews, the 3rd month he took Jerusalem, the capital of the country. 12,000 Jews were killed and the rest were taken into league."

4538. Orosius {Orosius, l. 6. c. 6.} wrote that Pompey went from Petra in Arabia against the Jews:

``over whom Aristobulus reigned after he expelled his brother, Hyrcanus (who was the first king of a priest)."

4539. This shows that he took this part of his history not from Josephus but someone less knowledgable in the Jewish affairs. In spite of this, he accurately relates what Pompey did.

``He sent Gabinius with an army to Jerusalem, their city. He presently came later and was received into the city by the chief elders. He was driven from the walls of the temple by the common people and he planned to take it. The place was well fortified by its natural location and surrounded by a very large wall. Notwithstanding one legion after another, night and day, without stopping attacked the walls. He took 3 months to capture it. Finally after much trouble, he captured it. 13,000 (Josephus and Eutropius have 12,000) Jews were killed and the rest made a truce. Pompey ordered the walls of the city to be levelled to the ground. After he had beheaded some princes of the Jews, he restored Hyrcanus to the high priesthood and brought Aristobulus as a prisoner to Rome."

4540. Strabo (Strabo, l. 6.) wrote:

``When Judea was now openly oppressed with tyranny, Alexander was the first who had made himself king instead of priest. His sons, Hyrcanus and Aristobulus fought for the government. Pompey came in and deposed and demolished their bulwarks and first took Jerusalem by force. That wall was all of stone and well guarded. Inside they were well supplied with water, but outside, it was very dry. It had a ditch cut in the rock, 60 feet deep, and 250 feet wide. The walls of the temple were made of the stone that were cut out from the ditch. Pompey took it, as it is reported, by taking the opportunity of a fast day, in which they abstained from all manner of labours. When he had filled the ditch, he crossed the wall by his scaling ladders. He commanded all the walls to be demolished, and as much as he could, destroyed all the places of robbers and all those places where the tyrant's treasures were stored. Two of them were located in the entrance in Jericho, Thrax, and Taurus, the rest were Alexandrium, Hyrcanium, Macharus, Lysias, and some places about Philadelphia, Scythopolis also next to Galilee. {Strabo, l. 6. p. 792, 763.} Later, Pompey took away some places, that the Jews had captured by force and made Hyrcanus, the high priest. {Strabo, l. 6. p. 764, 765.}

4541. In Lucan, {Lucan, Pharsalia, l. 3} stated that among the other countries that Pompey conquered, that Judah was described thus:

To the Arabs and the war like Heniochi tamed And the fleece deprived Colchi I am known: my famed Ensigns the Cappadocians, and the Jews, who adore, An unknown God, and soft Sophene: fear full sore Taurus, Armenia and Cilicia I have subdued.

4542. Plutarch {Plutarch, in Pompey} stated:

``He subdued Judea and took their king Aristobulus."

4543. Appian {Appian, in Mithridaticis, p. 244} said this:

``He made war upon Aretas, the king of the Arabians of Nabathea, and the Jews also who had revolted from their king, Aristobulus. He took Jerusalem, a city which in their conceit they thought most holy."

4544. In Appian {Appian, in Syriacis, p. 119.} he stated:

``Only the country of the Jews remained unconquered, whose King Aristobulus, the conquering Pompey, sent to Rome. He overthrew the walls of Jerusalem, the greatest and most holy city in all that country."

4545. Cornel. Tacitus, {Tacitus, Histories, l. 5. c. 9.} stated:

``Cn. Pompey was the first that conquered the Jews of all the Romans and entered the temple by right of conquest. There was first published that their temple was on the inside without any images and had an empty seat. The walls of Jerusalem were thrown down but the temple stood still."

4546. L. Florus, {Florus, History, l, 3. c. 9.} said concerning the same:

``Pompey marched through Libanus in Syria and Damascus. He placed the Roman ensigns. He passed through those sweat smelling groves of frankincense and balms. The Arabians were at his service. The Jews were afraid to defend Jerusalem. He also entered and saw openly that grand mystery of that wicked nation as under a sky of beaten gold. (Concerning this see {Lypsius, Elector., l. 2. c. 5.}) The brothers were at odds about the kingdom and Pompey was made the umpire. He gave the kingdom to Hyrcanus and put irons on Aristobulus for refusing to abide by the agreement."

4547. Dio, {Dio, l. 37.} in the consulship of M. Tullius Cicero, and C. Antonius, stated:

``Pompey marched into Syria Palestine because their inhabitants had invaded Phoenicia. This country was governed by two brothers, Hyrcanus and Aristobulus. They were at odds with each other at that time about the priesthood of God which is the same as ruling the kingdom with them. One of them filled the city with seditions. Pompey therefore presently, without fighting, conquered Hyrcanus because he had no forces able to resist him. Aristobulus was besieged in a certain citadel and was forced to accept conditions of peace. Since he would neither give him money nor surrender the castle, Pompey cast him into prison and then easily conquered the rest. The taking of Jerusalem caused Pompey much trouble. He easily took the city and was let in by those that favoured Hyrcanus. However, he did not easily take the temple that was seized by them of the opposing faction. It was located on an hill and fortified with a wall of stone. If they had defended it on all days, it would never have been conquered. They did not defend it on Saturdays and because they rested from all work on those days, they gave the Romans the opportunity of overthrowing the wall. For when they observed this custom of the enemies, they did nothing against the wall on the other days. When the week was past and Saturday came, then they started working heartily and took the temple by force. Finally the Jews were overcome and did not defend themselves. Their treasures were taken away and the kingdom was given to

Hyrcanus. Aristobulus was carried away prisoner. These things happened at this time in Palestine."

4548. While Pompey made war about Judea, Ptolemy (Auletes) maintained 8000 cavalry at his own expense and feasted 1000 guests with as many gold drinking cups. He always changed the cups as they changed the dishes, as Varro relates. {Pliny, l. 33.} He was paid annually 12,500 talents in tribute from Egypt, as Cicero said in a speech (which is lost.) {Strabo, l. 17. p. 799.} Although Diodorus Siculus stated that the revenue of Egypt at this time was only 6000 talents.

4549. Seleucis in Palestine was built by Pompey. {Appian. p. 253.}

4550. Pompey left the government of Coelosyria to Scaurus, from Euphrates River as far as the borders of Egypt. Pompey departed into Cilicia with two legions and took Aristobulus prisoner with him with his two sons and two daughters. {Josephus, Antiq., l. 14. c. 8.} One son called Alexander, escaped on his journey but the younger, called Antigonus with his sisters were carried to Rome. {Josephus, Wars, l. 1. c. 5. fin.}

4551. Appian wrote that when Pompey left Syria he put his quaester, Scaurus in charge. (Appian, in Syriacis, p. 119.} {Josephus, Wars, l. 5. p. 676. 677.} Josephus added {Josephus, Wars, l. 1. c. 8} that he gave the government of Syria and Judea, also to Scaurus. Also Ammianus Marcellinus {Ammianus, l. 14.} affirmed this:

``After Pompey had conquered the Jews and taken Jerusalem, he arranged Palestine into the form of a province, he committed its jurisdiction to a governor."

4552. Hyrcanus retained the name of king but without a crown. He was so dull witted, that the governors of Syria took the power to themselves. They managed the tributes and all other things at their own pleasure in Palestine. This we shall see later in the government of Gabinius.

4553. When Cicero and Antonius were consuls, on the 9th day before the month of October, Octavian was born to Octavian and his wife, Atia who was sister of C. Julius Caesar. {Suetonius, in Octavio, c. 4, 5.} Octavian was later called Caesar Augustus and in whose reign our Lord Jesus Christ, the saviour of the world, was born. Lu 2:1,6,7. Julius Marathus reported that a few months before Augustus was born, a prodigy or oracle happened at Rome and was publicly known. It stated that nature was about to bring forth a king over the people of Rome. The senate was afraid and made a law that no male child that was born that year should be raised. Those whose wives were pregnant objected for everyone thought this sign may apply to their future son. They said this act should not be brought into the treasury and then enrolled. Suetonius {Seutonius, in Octavio, c. 4, 5.} confirms his birthday on the 9th of the month of October. Augustus agrees with Suetonius in a letter to his nephew Caius. {Gellius. l. 15. c. 7.} The new calendar {in Scriptionibus Gruteri 133.}, the Narbon stone {in Scriptionibus Gruteri, p.229.} and Dion {Dion, l. 56.} state that he was born on the 23rd of September. For in the Julian September of 30 days, the 9th of the month of October is the 23rd of September. Although in the Pompilian September which has but 29 days, it is the 22nd of the same month. However, September, as the year was (before the corrections of Julius Caesar) at Rome, happened in June of the Julian period 4651.

4554. The Catiline conspiracy broke out at Rome. Q. Martius Rex and Q. Metellus Creticus

were both generals in the city. They were both prevented from a triumph by the false accusation of some few, whose custom it was to assail all things whether honest or false. {Sallust, in conjuration. Catiline}

4555. The Philadelphians calculate their years from the second year of the 179th Olympiad. {Fasti Siculi} This Philadelphia is not far from Judea concerning which Josephus, {Josephus, Wars, l. 1. c. 5.} {Strabo, l. 16. p. 760,763.} notes that around that area was the hang out of thieves. It was captured this year and the thieves taken away by Pompey. This may explain the reason of the first institution of this epoch.

4556. Pompey marched around the rest of Cilicia which did not acknowledge the Roman power and subdued it to Roman authority without a fight {Appian, p. 244.} except that part which was occupied by the Eleuthero-Cilices. Their town was located in the mountain Amanus and they were later conquered by Cicero, the proconsul of Syria.

4557. Pharnaces sent to Pompey the body of his father Mithridates preserved in brine. He surrendered to him both himself and his kingdom. {Dio. l. 37.} Appian wrote that he sent it to Pompey to Synope in a galley along with those that had taken Manius Aquilius and many Greek and barbarian hostages. Pharnaces desired that he might retain either his father's kingdom or the Bosphorus only which his brother Machan had received from Mithridates. Plutarch says that when Pompey came to Amisus, he found many gifts brought from Pharnaces and many of the royal family. The corpse of Mithridates was not very well known by his face but was known by the scars by them who desired to see that sight. Pompey did not see it but sent it to Synope.

4558. Pompey thought that all hostility died with Mithridates and did no harm to the corpse but ordered it to be buried in the sepulchre of his fathers. {Dio, l. 37.} He turned the corpse over to them who would take care of it and paid for the funeral. He ordered that it should be royally interred at Synope. He commended Mithridates for the excellence of his exploits as the most famous king of his time. {Appian, p. 250.}

4559. Pompey admired the wonderful rich apparel and the arms he wore. However, Publius stole the scabbard of his sword which cost 400 talents and sold it to Ariarathes. Caius, the foster brother of Mithridates, privately gave Mithridates' hat of wonderful workmanship, to Faustus, the son of Sulla who begged it from him. Pompey did not know about this but when Pharnaces found out later, he punished those that had done those things. {Plutarch}

4560. Pompey enrolled Pharnaces and Castor Phanagonasis among the friends and allies of the people of Rome. {Appian, p. 251.} {Dio, l. 37.} He also gave the kingdom of Bosphorus to Pharnaces because he had freed Italy from many difficulties. The Phanagorenses were not given to Pharnaces. Pompey granted them their liberty because they were the first to trouble Mithridates by revolting from him when he was again gathering up his forces and when he had an army and fleet. By their example to others, they were the cause of his downfall. {Appian, p. 250.} After Pompey left, Pharnaces attacked the Phanagorenses and their neighbours until through famine, they were forced to come out and fight with him and were defeated. He did not harm them and he received them into friendship with him and only took hostages from them. {Appian, p. 253,254.}

4561. Pompey recovered the citadels in Pontus. They were surrendered personally to Pompey by

the garrisons that controlled them because they thought if they turned them over to anyone else the treasure would be looted and they would be held accountable. {Dio, l. 37.} The city of Talaura was the place where Mithridates stored his belongings. They found 2000 cups of onyx stone that were fastened together with gold. They also found many cups for hot and cold drinks as well as beds and chairs that were all most splendid. They found bridles for horses and trappings for breasts and shoulders that were all covered with gold and precious stones. The treasurer spent 30 days recording what was found. Part of the treasure came from Darius, the son of Hystaspes, and was handed down to his successors. Cleopatra had deposited part of the Ptolemy treasure at Cos which Mithridates had carried from there when the citizens handed it over to him. Some of the treasure belonged to Mithridates who was being extremely desirous to have a rich household of stuff. {Appian, p. 251, 252.}

4562. At Rome at the time when consuls are elected, Cicero, the consul, made a speech for Murena who was chosen consul for the following year. He was accused for unlawful bribery for the office. In the speech Cicero says that the army of L. Lucullus, which had come to his triumph, came to help Murena in demanding the consulship. Concerning this triumph, Cicero, {Cicero, on Lucullus} mentions this:

``When he returned the conqueror from the Mithridatic war, he triumphed three years later than he ought to have done, through the false accusations of his enemies. We that are consuls, were most honoured to bring in the chariot of that famous man into the city."

4563. C. Mummius had set the people of Rome against him, as if he had embeazelled much of the spoils and had protracted the war. Hence he persuaded the people that they should deny Lucullus his triumph. However, the noble men, and those that were most in authority, intermixed with the tribes and they intreated them so much by suit and persuasion that finally they persuaded them to allow Lucullus' triumph. {Plutarch, in Lucullus}

4564. He made his triumphant entry not burdensome for its long show nor for the number of things that he brought there as many captains had done before him. Instead he outfitted the show place (called Circus Flaminius) with a large number of the enemy's weapons and with the king's battering engines. This was a pleasant sight to see. In their triumph there was a certain company of bravely armed men, ten chariots with scythes, and 60 friends and captains of the two kings and 110 long ships that were armed on their prows. Also displayed was a six foot high solid gold statue of Mithridates and a shield set with precious stones, the crown of Trigranes, twenty cupboards of silver plate and 32 cupboards of golden vessels and armour and coins. These were carried upon men's shoulders. Eight mules carried golden beds, 56 carried silver bullion and 107 that carried silver coins worth a little less than 2,700,000 drachmas. Moreover, there were books of accounts carried of what he had given to his own soldiers which was 950 drachmas a piece. Then Lucullus feasted all the cities and villages around there. {Plutarch, in Lucullus}

4565. After the triumph, an account was given of the Mithridatic war. Lucullus engaged in a lifestyle that was far more magnificent than ancient temperance and behaviour of the Romans of old. He was the first of the Romans that brought in all manner of luxuries after that he had received the riches of the two kings, Tigranes and Mithridates. {Nicolaus Damascen. Historiar. l. 27.} {Athenaeus, l. 6. c. ult. & l. 12. c. 21.} Velleius Paterculus also confirms that he was the first that brought in the profuse luxury in buildings and household goods. {Velleius Paterculus, l. 2. c. 33.}

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4566. Pompey rebuilt Eupatoria, which Mithridates Eupator had built and called after his own name and destroyed it again because it entertained the Romans. Pompey gave to it lands and inhabitants and called it Magnopolis. {Strabo. l. 12. p. 556.} {Appian. p. 251.} He built Cabira into a city and called it Diopolis. {Strabo, l. 12. p. 557.} He appointed laws and statutes for the Bithynians and those of Pontus. Pliny, the praetor of Bithynia, mentioned these in his letter to Trojan. {Pliny, l. 10.}

4567. Pompey marched from Pontus into Asia (properly so called) and wintered at Ephesus. {Dio, l. 37.} When he had finished his task on sea and land, he ordered the cities of Asia to furnish him with a fleet, equivalent to the price of L. Sulla's imposition which he described. {Cicero, pro Flacco.}

4568. L. Valerius Flaccus, who in the previous year was praetor at Rome, was this year praetor of Asia. {Cicero, pro Flacco.}

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4569. About the end of winter, Pompey distributed the rewards to his conquering army. Each received 1500 Attic drachmas. (Plutarch confirms that each man received at least that much.) The tribunes and centurions received amounts according to their dignity. The total sum of money was calculated to be 16,000 talents. {Appian, p. 252.} He gave to the lieutenants and quaestors that defended the sea coast, 2000 festertium's and to each of the soldiers, fifty, if Pliny is correct. {Pliny, l. 37. c. 2.}

4570. When D. Julius Silanus and L. Murena were consuls, Metellus had a triumph for conquering Crete {Eutrop. l. 6.} in the month of June. (For as much as we can gather from the fragments of the triumphal marbles.) This was in the Julian March. The main attraction of the triumph was the captive captains who Pompey took from him. {Velleius Paterculus, l. 2. c. 40} He took Lasthenes and Panares with the help of one of the common people whom he persuaded to. {Dio, l. 36.} However, the triumph of Lucullus and Metellus were much favoured by every good man because of their merit and especially in envy to Pompey {Velleius Paterculus, l. 2. c. 34.} Appian also makes mention of the triumph of Metellus Creticus. {Appian, Legat. 30.}

4571. Cato came to Ephesus to greet Pompey as one that was older and greater in dignity than he. When Pompey saw him come, he would not allow him to come to him as he sat in his seat but went to meet him as one of the chiefest noble men. He took Cato by the hand and embraced and greeted him. He commended Cato in the presence of all men both when he was present and when he was absent. However, Pompey was glad when he was gone as though he could not command freely when he was there. He also commended to Cato the care of his wife and children. Pompey never did this to any others that sailed to Rome although indeed Cato was allied to them. {Plutarch, in Cato Minore.}

4572. Pompey had partly by war overcome many princes and kings, and partly allied them to him by firm conditions of peace. He had taken not less than 900 cities and rebuilt 39 cities that were either ruined or destroyed in war (as was Mazaca the head city of Cappadocia) and had enlarged eight cities and countries with colonies. He instructed the most of the countries through

Asia that belonged to the Romans in his own laws and ordained a commonwealth for them. Finally, he sailed from Ephesus through the islands and Greece and went toward Italy in very great pomp. {Dio, l. 37.} {Appian, p. 251.} {Plutarch, in Pompey}

4573. When Pompey was come to Lesbos, he released the city of all taxes as a favour to Theophanes. {Plutarch, in Pompey} For the Mitylenians had surrendered Marius Aquilius and other prisoners. They were granted liberty by Pompey as a favour to Theophanes. {Velleius Paterculus, l. 2. c. 18.} This was Balbus Cornelius Theophanes a Mitylenian, a writer of Pompey's deeds. Pompey esteemed him as one of his most intimate friends and made him a citizen of Rome in the presence of the whole army. The Greeks bestowed divine honours on Theophanes when he died. {Cicero, pro Archia poeta} {Strabo, l. 13. p. 617.} {Valerius Maximus, l. 8. c. 14.} {Tacitus, Annals, l. 6. c. 1.} {Julius Capitolinus, in Maximo & Balbino}

4574. At Mitylene, Pompey saw the poets perform plays. The theme of all the performances was Pompey's deeds and acts. Pompey was very delighted with the theatre and made a plan of it so that he might make a similar one at Rome only larger and more magnificent. {Plutarch, in Pompey}

4575. When he came to Rhodes, he heard the sophists dispute and gave each of them a talent. Posidonius had written the disputation he made before Pompey, against Hermagoras the rhetorician about the general question. {Plutarch, in Pompey} As Pompey was about to go into Posidonius' house, he forbid his lictor (as the manner was) to knock on the door, and he himself laid down the lictor's rod, at the door, to whom both the east and the west submitted. {Pliny, l. 7. c. 20.} Concerning this meeting Cicero {Cicero, Tusculine Questions, l. 2.} relates this based on Pompey's own account:

``I have often seen Posidonius myself but I will tell you what Pompey had often said to me. As he came from Syria and arrived at Rhodes, he intended to hear Posidonius. When he heard that he was very sick and in great pain with the gout, he still wanted to see that famous philosopher. When Pompey had seen him and greeted him, he gave him very good compliments. Pompey told him that he was very sorry that he could not hear him. He replied that he may and would not allow that pain of his body to frustrate the arrival of so great a man to me. So Pompey told me that the philosopher disputed very gravely and fully concerning this subject, "That there was nothing good, but what was honest." He was all on fire as it were with pain, as if so many torches had been put to him. He often said in pain, "All that you do is nothing, although you are troublesome, yet I will never confess you are evil.""

4576. Some also say that Pompey came to Rhodes at the time he went to the Mithridatic war. The time when he was about to march against Mithridates, was the time when he talked to Posidonius. As Pompey was leaving, he asked him if he would advise him in anything. Posidonius repeated that verse in Homer:

``Act nobly and remember to excel."

4577. This is recorded in Strabo. {Strabo, l. 11. p. 492.}

4578. When Valerius Flaccus was praetor, he commanded the cities of Asia to furnish him with money and sailors for a fleet. This fleet was half the size of the one Pompey used. He divided it

into two squadrons. One was to sail north of Ephesus and the other south. In this fleet, M. Crassus sailed from Aenus, (in Thrace) into Asia, and Flaccus from Asia into Macedonia. Each year gold was exported (in the name of the Jews) from Italy and all the Roman provinces to Jerusalem. Therefore, Flaccus ordered that no gold should be exported from Asia. At Apamea more than an hundred pounds of gold was intercepted. It was weighed before the praetor himself in the court of Sextus Coesius, a Roman equestrian at Laodicea. More than twenty pounds of gold was weighed before L. Peducaeus at Adramirum by the lieutenant Cn. Domitius. At Pergamus not much gold was taken. (??) This gold was stored in the treasury. These things are mentioned in Flaccus' speech for him and defended these actions. (??)

4579. Scaurus, who was left president of Syria by Pompey, marched into Arabia. Because the way was difficult, he did not go as far as Petra. However, he wasted the country around there. He endured much suffering for his army was afflicted with famine even though Hyrcanus by Antipater's means supplied him with grain and other needs from Judea. Antipater also was sent as ambassador from Scaurus, to Aretas, because he was his very close friend. He tried to persuade him that by paying a sum of money, he might redeem his country from destruction. He paid to him 300 talents on the condition that the war was ended. Thus the war ended to the satisfaction of neither Scaurus nor Aretas. {Josephus, Wars, l. 1. c. 6. & Antiquit., l. 14. c. 3.} Scaurus had a silver coin to be stamped in his aedilship. One side showed a king wearing barbarous clothes who kneeled before Scaurus. He was wearing a loose coat and hose. He was presented a crown from him that was riding on a camel's back. These letters were written about it, "M. SCAVRVS AED. CVR. EX. S. C." This meant "M. Scaurus aedile by the decree of the senate." Below was written "REX ARETAS", or King Aretas. {Pighius, Annals Roman, tom. 3. p. 341. 362.}

4580. When Pompey had sent his lieutenant Piso to demand the consulship for Piso, the Romans deferred the request until Piso arrived. They chose Piso as consul by the general consent. This commendation of Piso by Pompey was confirmed by both his friends and enemies for they were all afraid of Pompey before he had dismissed his army. {Dio, l. 37.}

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4581. About the time of Piso's consulship, (in the Julian November) Pompey came into Italy. {Cicero, Letters to Atticus, l. 1. epist. 9. & 11.} It was feared that he would come with his army and he would order the public liberty after his own pleasure and make himself lord of all Italy and all the power of the Romans. As soon as he came to Brundusium, he voluntarily discharged all his forces, before there came to him any decree either from the senate or the people. {Velleius Paterculus l. 2. c. 40.} {Plutarch} {Appian} {Dio} Plutarch said that when Pompey had kindly discharged his soldiers, he ordered them to meet him again at his triumph. However, Dio affirmed that he did not intend to use them at his triumph. {Dio, l. 37.}

4582. In a speech at Rome, Pompey declared that he had made war in the East with 22 kings. {Oros. l. 6. c. 6.} When he received command for Asia, it was the outmost province but now when he restored it to his country again it was the middlemost. {Pliny, l. 7. c. 26.} {Florus l. 3. c. 5.}

4583. Q. Tullius Cicero, the younger brother of Marcus, was chosen to be praetor by lot over Asia and succeeded L. Valerius Flaccus. {Cicero, Pro Flacco} {Cicero, Letters to Atticus, l. 1.}

4584. When he was to go into his province, he wanted that T. Pomponius Atticus, his wife's brother, should go with him as his lieutenant. He thought it not befitting him that if he was not to be a praetor, to be a servant of the praetor. {Cornelius Nepos, Life of Atticus} Cicero was offended by this. {Cicero, Letters to Atticus, l. 1. Epist. 14.}

4585. P. Clodius was accused of the revolt of Nisibis, of entering into a temple in woman's clothes (which it was not lawful for a man to enter), of defiling the wife of Metellus the high priest and of C. Caesar, and unseemly behaviour with his own sister. He was acquitted by the judges who were bribed with money. {Cicero, Letters to Atticus, l. 1. epist. 13.} {Livy, l. 103.} {Plutarch, in Cicero} {Dio, l. 37.}

4586. Cicero wrote to Atticus that he had taken from the consul Piso, Syria that was promised unto him. {Cicero, Letters to Atticus, l. 1. epist. 13.} Therefore Marcius Philippus, who had been praetor, was sent as the successor to Scaurus who was left in Syria by Pompey. He had skirmished with the Arabians, who lived near there and invaded Syria. {Appian, in Syriac, p. 119, 120.}

4587. In the ninth year of the priesthood and government of Hyrcanus (that is from the death of his mother Alexandra, before Gavinius took the government from her) in the month Panemus or June, the decree of the Athenians, in the honour of Hyrcanus seemed to have been published as recorded by Josephus. {Josephus, Antiq., l. 14. c. 16.} Although, Josephus refers that time to a former decree of the Roman senate. It was set out both in the time of the previous Hyrcanus, the son of Simeon, and on the ides of December. (See note on 3877a AM <<3605>>.) However, this decree made in the honour of Hyrcanus, the second son of Alexander was written on the 11th day of Munychion Attic, (about the 28th day of the Julian April), by Euclis, the son of Menander the Almusian. He was the secretary and delivered to the governors on the pemph apisntos of the Macedonian Panemus, or the 27th day, (answering to the 20th day of the Julian June) Agathocle who was the praetor at Athens. This we have shown in the first chapter of the book, "Concerning the Solar Year of the Macedonians and Athenians."

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4588. First, Cicero, eased the cities of Asia of the cost of providing sailors and a fleet {Cicero, Pro Flacco.} and restored many cities that were almost deserted. Two of these were Samos, a most illustrious city of Ionia and Halicarnassus, a city of Caria. {Cicero, Letter to Quintum Fratrem, l. 1 epist. 1.}

4589. Pompey deferred his triumph two days before his birthday which he celebrated on the day (??) before the month of October. (His birthday, happened either in July or June of the Julian account.) M. Messala and M. Piso were consuls when this happened as may be gathered from the "Marble Fragments of the Triumphal Records". It may be more fully deduced from the "Records of the Triumphs of Pompey". {Pliny, l. 7. c. 26. & l. 37. c. 2.} He had a most magnificent triumph of so many kings for two whole days. {Velleius Paterculus, l. 2. c. 40.} {Appian. in Mithridatic.} Even though this triumph lasted for two days, Plutarch says the greatness of it was not fully seen. A great part of the preparation, which would have served to furnish another triumph was not presented.

4590. They who tried to compare Pompey in all things with Alexander the Great would have us

believe he was not yet 34 years old when he was really 40 years old if we believe Plutarch's account. Pompey, even from his youth, by the talk of his flatterers, believed that he was like Alexander and he imitated both his actions and counsels. {Sallust, Historiar. l. 3.} {Nonium Marcellum, in voc. Emulus.} However, Velleius very elegantly observed that they were too much concerned about the age of that great man. {Velleius Paterculus, l. 2. c. 53.}

``who were deceived by five years. Whereas the setting right of these things was easily done from the consulships of C. Attilius and Quintus Servilius."

4591. Plutarch made the same mistake while he corrects others. He said that Pompey was only 40 years old when indeed he was 45.

4592. Pompey made his first triumph over Africa, the second over Europe and the third over Asia. He made the three parts of the world as monuments of his victory. {Velleius Paterculus, l. 2. c. 40.} {Plutarch in Pompey} Thereupon this great triumph was called "The Triumph of the whole World". {Dio, l. 37.} By this the whole assembly greeted him by the surname of "Great". {Livy, l. 103.} He was pleased with this surname although by his famous deeds he might have received many new names. {Dio, l. 37.}

4593. The preface of the triumph (as it is described in {Pliny, l. 7. c. 26.} from his own records) was this:

``When he had freed the sea coast from pirates and had restored the command of the sea to the people of Rome, he triumphed over Asia, Pontus, Armenia. Paphlagonia, Cappadocia, Cilicia, Syria, Scythians, Jews, Albanians, Iberia, the Isle of Crete, Bastarna, and above all these, over the kings, Mithridates and Tigranes."

4594. Plutarch adds:

``Media, Colchis, Mesopotamia and Arabia."

4595. Appian adds:

``the Heniochi and Achaeans."

4596. Pompey brought 700 ships that were intact. There was a vast number of wagons that carried the armour and also the ramming prows of the ships. After these came a multitude of captives and pirates who were not bound but clothed in their country clothes. After them came noble men, captains or sons of the kings. Some were captives and others were hostages for a total of 324. These went before Pompey who sat on a lofty chariot. {Appian}

4597. Among these was Tigranes, the son of Tigranes, the king of Armenia, with his wife and daughters and Zosime the wife of Tigranes himself. Moreover the sister and five sons of Mithridates (Artaphernes, Cyrus, Oxathres, Darius and Xerxes) and two daughters, Orsabaris and Eupatra were in the procession. There was also Olthaces, the king of the Colchians, Aristobulus, the king of the Jews and the tyrants of the Cilicians. There were women of the royal family of the Scythians, three commanders of the Iberians, two of the Albanians, along with

Menander of Laodice, who was general of Mithridates' cavalry. Also there were the hostages of the Albanians and Iberians and of the king of the Commagenians. He had many other trophies in the procession according to the number of battles that either he or his lieutenant had won in various places. {Appian} {Plutarch}

4598. Although Tigranes and Mithridates were not present, pictures of them were carried showing how they fought, gave ground and fled. The attacks of Mithridates were displayed and how he secretly fled away by night. Last of all came pictures showing his death and the virgins who were the companions of his death displayed. Tables were carried with the images of his sons and daughters that died before him and the figures of the barbarian gods in their own country attire. {Appian}

4599. Pompey was carried in a chariot set with precious stones, clothed, as was reported, in the armour of Alexander the Great. After his chariot came the companions of this expedition, the colonels both of the cavalry and foot soldiers. {Appian}

4600. The day before the month of October which was his birthday, Pompey brought a pair of tables with the men of two precious stones. The tables were three foot wide and four long. On them was a thirty pound golden Moon, three parlour tables, nine cupboards of gold plate and precious stones. There were three golden images of Minerva, Mars, and Apollo as well as three crowns set with pearls. There was a square golden mount, covered with stags, lions and fruits of all kinds. These were surrounded by a golden vine. (See note on 3939 AM <<3980>>) There was a bower of pearls on the top of which was a sundial. Pompey's own image of pearl was there. {Pliny, l. 37. c. 2.} Pompey also wrote that he carried trees in the triumph, namely the elm tree and the balsam tree, which only grew in Judea. {Pliny, l. 12. c. 4. & 25.}

4601. There were also carts and other vessels laden with gold and various other ornaments. Among them was the bed of Darius the son of Hystaspes and the throne and sceptre of Mithridates Eupator and a golden image of him twelve feet to his breast. {Appian} There was a silver statue of Pharnaces who first reigned in Pontus and gold and silver chariots. {Pliny, l. 37. c. 12.} Also there were 7000 myriads of silver coins and 510 drachmas. {Appian} Moreover it was shown in the records that all the tribute of the people of Rome before this totalled only 5000 myriads but with these that Pompey had gotten for the people of Rome amounted to 8500 myriads. {Plutarch}

4602. There was also carried a table containing a summary of those things which Pompey had done in the east. It was inscribed with this title. "800 ships with prows were taken; eight cities built in Cappadocia, in Cilicia, and Coelosyria, twenty in Palestina Seleucis. Kings conquered: Tigranes the Armenian, Artoces the Iberian, Orozes the Albanian." This was the title, {Appian} and a similar one Pliny mentions {Pliny, l. 7. c. 26.} was placed in the temple of Minerva and dedicated of the spoils.

``Cn. Pompey Magnus, captain general, finished a war of thirty years. He overthrew, routed, killed and had yielded to him, 2,183,000 men, sunk and taken 846 ships, had surrendered to him 1538 towns and citadels. He conquered from the lake of Maetis to the Red Sea and deservedly offers this vow to Minerva."

4603. He brought into the public treasury in plate and in gold and silver coins, 20,000 talents.

{Plutarch} Among the other gifts that were dedicated by him in the capitol, was the cabinet of King Mithridates as Varro and other authors of that time confirm. This first gave the Romans an appetite for pearls and jewels. {Pliny, l. 37. c. 1.} There was also dedicated all the most precious things of Mithridates that were found in the new castle {Strabo, l. 12. p. 556, 557.} as well as that golden vine that was brought from Judea. {Josephus, Antiq., l. 14. c. 5.} There was also six cups of the stone of murra (fluorspar), then first brought to Rome. These were soon commonly used and popular material for plates and dishes. {Pliny. l. 37. c. 2.}

4604. When Pompey came triumphing into the capitol, he put none of the captives to death as those that had triumphed before him used to do. He paid their expenses from the public money and sent everyone home to his own country, except those that were of royal extraction. {Appian} It appears incorrect what Appian adds that Aristobulus was put to death and after him, Tigranes because Aristobulus later returned into his country. Josephus and Dio confirmed this and that Tigranes was kept in chains with Flavius, a senator, by the order of Pompey. He was released from his custody by Clodius, the tribune of the people, which Asconius Pedianus confirmed in his commentary on the Milonian Speech.

3944a AM, 4653 JP, 61 BC

4605. After the Gazenses were freed from the rule of the Jews, they began the epoch of their times from this event. {Fasti. Siculi. year 4. Olymp. 179.} The Gazenses began their year about the 27th day of the Julian October, as we gathered from Marcus, a deacon of Gaza, in the life of Porphyry, a bishop of Gaza.

4606. Cicero's brother Marcus was the cause that no one succeeded Quintus Cicero in the praetorship of Asia. Cicero in a letter to him showed this. Among other things that were well done by him in the province, he lists this that the thieveries of the Mysians were stopped and murders in many places suppressed. Peace was settled throughout the whole province. The robberies and thieveries of travellers in the countries and the town and cities was suppressed. {Cicero, Letters to Quint. Fraer., l. 1. epist. 1.}

4607. M. Cicero had sent a commentary written in Greek about his consulship to Rhodes to Posidonius. (He was the Apamean and was a philosopher and an historian. Cicero wanted him to rewrite this in better style.) When he had read what Cicero wrote, he wrote back to him that he was not encouraged to write but that he was clearly afraid. {Cicero, Letters to Atticus, l. 2. epist. 1.}

4608. Ptolemy Auletus had a son born to him in his old age. This son succeeded him in his kingdom. Hence he was not older than 13 years when Pompey fled to him after the battle of Pharsalia. {Dio, l. 42.}

3944b AM, 4654 JP, 60 BC

4609. Pompey requested from the senate that they would confirm all the things that he had granted to kings, governors and cities. {Appian, Civil War, l. 2. p. 432.}

4610. Lucullus had spent his time in luxurious living. The senate asked him to use his authority

to deal in matters of state and he presently attacked Pompey's legislation. {Plutarch, in Pompey} He and Metellus Creticus remembered the wrongs Pompey had done to them. They and some of the nobility resisted Pompey that those things that were either promised to cities or the rewards to them that had deserved evil of him, should not be distributed according to Pompey's own pleasure. {Velleius Paterculus, l. 2. c. 40.} Lucullus requested that Pompey should propose to the senate concerning his actions in detail and not demand that they should be all approved in one measure. Otherwise it would be unjust to approve all his acts together before they knew what they were as if they had been done by some god. Since Pompey had disannulled some of Lucullus' acts, he demanded that both of their acts should be proposed in the senate that they might confirm either of them that were worthy of approbation. Cato, Metellus Celer who was the consul, and others that were of the same opinion, earnestly defended Lucullus. {Dio, l. 37.} Lucullus bragged also that the victory over Mithridates belonged to him and drew Crasius to his side. {Appian, Civil War, l. 2. p. 432, 433.} Thereupon he obtained a confirmation of his decrees which Pompey had disannulled {Plutarch, in Pompey} and overthrew all the constitutions that Pompey had made after he had defeated the kings. Lucullus and Cato hindered Pompey's request that lands might be divided among his soldiers. {Plutarch, in Lucullus}

4611. Pompey was thwarted in the senate and was compelled to appeal to the tribunes of the people. {Plutarch, in Pompey} He saw that L. Flavius the tribune had demanded that lands be divided among Pompey's soldiers and that all the citizens might give their say that by this means this might be more easily granted. Also he wanted all Pompey's acts confirmed. Metellus the consul so eagerly opposed him that he was carried to prison by the tribune. Notwithstanding, the consul resolutely persisted in his opinion as also did others, so that Pompey was forced at length to yield to his demands. He regretted that he had discharged his soldiers and exposed himself to the wrongs of his enemies. {Dio, l. 37.}

4612. Meanwhile, C. Julius Caesar came to Rome to demand the consulship. Pompey allied himself with him and promised that he would do his best to help Caesar become a consul. By this Pompey hoped that finally his acts which he had done in the provinces beyond the seas and were opposed by so many, would be confirmed by Caesar when he was consul. Pompey and Crassus were at great odds ever since the consulship that they had held together. Caesar reconciled them and entered into an alliance with both of them. Based on this contract, nothing would be done in the state which displeased any of the three. This conspiracy was destructive to the city and all the world and finally to themselves also. {Livy, l. 103.} {Velleius Paterculus l. 2. c. 44.} {Suetonius, in Julius Caesar, c. 19.} {Plutarch, in Lucullus, Crassus, Pompey, Caesar} {Appian, Civil War, l. 2.} {Dio, l. 37.}

4613. Barro who was the best writer of this time, wrote in one book about this conspiracy of the three principal men of the city. He called it tricaranon or three headed. {Appian, p. 433.} Asinius Pollio also began to write his history of the civil war from the same book which was made in the consulship of Metellus Celer. {Horace, l. 2. carm. ode. 1.} His interpreters, Acron and Porphyrie confirm this, for neither (as many thought) the dissention of Caesar and Pompey brought in the civil wars. Their agreement rather of conspiring together to root out the nobility first and then they fell at odds among themselves. {Plutarch, in Caesar}

4614. In this very year, the 180th Olympiad was solemnized and Herodes, (a different person besides that Herod of Athens of whom Pausanias and Gellius mention as the most famous man of his time) was archon in Athens. Diodorus Siculus began the history of Caesar's affairs. In that year he showed that he travelled over Egypt in the reign of Ptolemy who was called "New

Bacchus". {Bibliothec. historiar, l. 1. part. 1 & 2.}

3945a AM, 4654 JP, 60 BC

4615. There was a third year added to the praetorship of Quintus Cicero in Asia. Suetonius stated that he governed the proconsulate of Asia with little distinction. {Suetonius, in Octavian Augustus, c. 3.} In this year, there was written an excellent letter by Marcus Cicero concerning the good government of a province. This was placed first among those that were written to his brother Quintus.

4616. The senate sent Lentulus Marcellinus, one that had been praetor, to succeed Marcius Philippus in the government of Syria. {Appian, in Syriacis} Each of them spent two years in fighting with the Arabians who bordered Syria and invaded their country.

3945b AM, 4655 JP, 59 BC

4617. Julius Caesar, the consul, confirmed all Pompey's acts as he had promised him without slandering Lucullus or anyone else. {Appian, Civil War, l. 2. p. 435.} {Dio, l. 38.}

4618. Pompey also obtained from the senate that they should not confirm those honours that Lucullus had promised to some of Pontus. He said it was unjust that the distribution of rewards and honours should be given to one who did not finish the war. {Strabo, l. 12. p. 558.} After he filled the city with arms and soldiers, he expelled Cato and Lucullus from the forum and confirmed his acts by violence and force. {Plutarch, in Pompey, Lucullus}

4619. Suetonius wrote that Caesar, in his first consulship, planned to sell societies and kingdoms. {Suetonius, c. 54.} He took from Ptolemy alone, 6,000 talents in the name of himself and Pompey. Dio related {Dio, l. 39.} that Ptolemy (Auletes) spent vast sums of money on certain Romans both of his own and what he borrowed. He hoped that through them the kingdom of Egypt might be confirmed to him and that he might be called their friend and ally. Plutarch {Plutarch, in Caesar} related that Auletes owed to Caesar 1750 myriads. A thousand of this, Caesar extracted when he came into Egypt after Pompey was killed. He forgave the rest of the debt to Auletes' children.

4620. In this year when Caesar was first consul, he in the third commentary of the civil war, showed that Auletes, by a law and a decree of the senate, was taken into the alliance of the people of Rome. Caesar obtained this honour from the senate before the proscription of Ptolemy's brother Ptolemy Cyprior, (which was in the next year.) Cicero confirmed in the Sectian speech. {Cicero, Letters to Atticus, l. 2. epist. 16.}

4621. C. Antony was condemned and Cicero in vain (who was his collogue in the consulship) defended him. {Dio. l. 38.} He lived as a banished man in Cephalenia and had all the island under his command as his own possession. He began to build a city but did not finish it. {Strabo, l. 10. p. 455.}

4622. It is decreed that P. Clodius should go as an ambassador to Tigranes, the king of Armenia. When he objected, he who was a patrician, was made a plebian by adoption so that by that

means he was chosen as a tribune of the people. {Cicero, Letters to Atticus, l. 2. epist. 7. & Orat. pro domo sua} {Dio, l. 38.}

4623. Bruhagoras was a man of great authority among the Heraclenseus of Pontus. He and his son Propylus went to Julius Caesar and became his friend. They followed him up and down through all lands for 12 years together so that Caesar might do good to his fellow citizens. {Memnon, c. 26.}

3946a AM, 4655 JP, 59 BC

4624. P. Clodius was made tribune of the people. So that he might draw the new consuls to his side, he decreed to them large provinces. To Gabinius, he gave Syria, with Babylon and Persia. To Piso, he gave Achaia, Thessalia, Greece, Macedonia and all Boeotia. {Cicero, pro Sextrus, pro domo sua, de provincis consularibus} {Plutarch, in Cicero}

3946b AM, 4656 JP, 58 BC

4625. When Q. Cicero had governed Asia three years, he left the province. {Cicero, l. 2. Letters to his Friends, l. 2. epist. 15. & Letters to Atticus, l. 6. epist. 6.} Marcus Cicero was then in exile in Thessalonica and wrote to Atticus concerning his brother's journey. {Cicero, l. 3. ep. 9.}

``My brother Quintus had departed from Asia, before the month of May, (about the end of the Julian February) and was come to Athens on the Ides. He was forced to hurry lest there might happen some more calamity in his absence if perchance anyone should not be content with the ills we suffer already. Therefore I had rather he should make haste to Rome, than come to me."

4626. By a tribunal law of P. Clodius, the priest of Cybile in Pessinus, a city of Phrygia was removed from his priesthood. Brogitarus was a Galatian. (He is thought to be that Bobodiatorus, to whom as Strabo writes, Pompey gave Mithridatium after he took it away from Pontus. {Strabo, l. 12. p. 567.}) He was a wicked man and desired the priesthood not for the reverence to the temple but for violence. He bought the office of priesthood with a great sum of money though his ambassadors to Clodius. The priests of Pessinus in ancient times had been petty kings. {Strabo, l. 12. p. 567.}, By the same tribunal law, Dejotarus was often thought worthy of that name by the senate as well as his son-in-law Brogitarus who had never asked it from the senate. He had only agreed with Clodius for so much money to be paid him by bond and was ordained to be called king. However, Dejotarus received that part of the law that agreed with the senate that he should be a king without giving any money to Clodius. He preserved Pessinus in their ancient religion and had rather that his son-in-law enjoy the title by the gift of Clodius than that the temple should lack her ancient religion. {Cicero, de Aruspicum respons. & pro Sextio.}

4627. Clodius wanted to get his revenge on Ptolemy the king of Cyprus, who was the brother of Auletes, the king of Alexandria. (If we believe Velleius Paterculus, he was most like him in all his vicious manner of life.) Ptolemy had previously neglected him when he was captured by pirates. Even though Clodius lived quietly and enjoyed his ease and without showing any reason or mentioning any wrong Ptolemy had done, he favoured a law for reducing his kingdom into the form of a province. All Ptolemy's goods and money would be confiscated. The law would send M. Cato from the commonwealth under an honourable title to carry out the law. Although Cato was for the law also, he went unwillingly to Cyprus to command there with praetorian

power and had a quaester with him also. {Cicero, pro Sextio. & prodomo sua} {Livy, l. 104.} {Florus, l. 3. c. 9.} {Plutarch, in Cato the Younger} {Strabo, l. 24. p. 684.} {Velleius Paterculus, l. 2. c. 45.} {Appian, Civil War, l. 2. p. 541.} {Dio. l. 38.} Cicero in his speech for Publius Sextius, speaks thus of Ptolemy:

``That miserable Cypriot, who was always an ally, was always a friend, concerning whom there was never so much as the least suspicion brought against him, either to the senate or to our generals, (as they say) lives to see himself, his very food and cloths confiscated. Behold, why should other kings think their fortune stable, since by this wicked example of that lamentable year, they may see themselves by one tribune and six hundred artificers stripped of all their fortunes and all their kingdom."

4628. Thereupon also Ammianus Marcellinus {Ammianus Marcellinus, l. 14.} was not ashamed to say that the people of Rome invaded that island from covetousness (from lack of money in their treasury) than justice. Sextus Rufus in his breviary said that the poverty of the people of Rome and the shortage of money in the treasury provoked them to seize that island that was so famous for its riches. They got the command of it more covetously than justly.

4629. Tigranes, the son of Tigranes, a king and an enemy, was still kept prisoner by Pompey's command at L. Flavius' house, who was the praetor. Clodius, the tribune of the people, was bribed to ask Flavius that he would give Tigranes permission to dine with them that he might see him. When Tigranes came, he feasted him and took him from prison and let him go free. (??) Clodius would not turn him over when Pompey demanded him. When Tigranes had escaped by ship, he was driven back by a storm. Clodius, the tribune, sent Sextius Clodius to bring Tigranes to him. As soon as Flavius heard of it, he went to apprehend Tigranes. Within four miles of the city, there was a skirmish and many were killed on both sides, however Flavius' party fared the worse. Papirius was killed. He was a Roman equestrian, a publican and very close friend of Pompey. Flavius barely escaped to Rome by himself. Clodius, the tribune, contemtuously treated Pompey and Gabinius who did not approve of this. Clodius beat and wounded their companion and broke the fasces of Gabinius, the consul. He confiscated his goods. {Cicero, pro domo sua Ascon. Pedian. in Orat. Milonianam} {Plutarch, in Pompey} {Dio, l. 38.}

4630. Piso and Gabinius, who were the consuls, expelled Syrapis, Isis, Harpocrates and Cynocephalus. They were forbidden to come to the capitol. The consuls overthrew their altars and curtailed the vices of their filthy and idle superstitions. {Tertullian, in Apologetico}

4631. Ptolemy Auletes was told by the Egyptians to request from the Romans the island of Cyprus or to renounce their alliance. He did not agree to do this. He had incurred their hatred both for this reason and for the high taxes he imposed on the Egyptians to pay his debt that he had incurred by purchasing of the Roman alliance. Therefore, when he neither could persuade them to be quiet, nor could compel them by force, (for he had no mercenaries) he fled from Egypt and sailed to Rome. {Livy, l. 104.} {Dio. l. 39.} He wanted Caesar and Pompey to use their army to restore him again. {Plutarch, in Cato the Younger} However, Timagenes (who under Augustus' reign, wrote some histories) from whom Seneca, {Seneca, l. 3. de Ira. c. 23.} affirmed that Ptolemy left the kingdom without any good reason or that he was compelled by any necessity. Theophanes convinced him to leave Egypt because he would give Pompey an opportunity to get money and of starting new wars. {Plutarch, in Pompey}

4632. When Cato sailed to Cyprus, Clodius the tribune would not give him any ships, soldiers or servants to go with him. He only had two secretaries. One was a notorious thief and the other a client of Clodius. If the business of Cyprus had been but a small matter, Clodius ordered him to restore the exiles of Byzantium to keep Cato away from Rome as long as he possibly could. {Plutarch, in Cato the Younger}

4633. Cato through his friend Canidius whom he sent before him to Cyprus, talked with Ptolemy and tried to persuade him to yield without fighting. He gave Ptolemy the hope that he would neither live poorly nor in contempt and that the people would give him the priesthood of Paphian Venus. Meanwhile, Cato stayed at Rhodes to make preparations and to wait for an answer. {Plutarch, in Cato the Younger} When Ptolemy knew what was decreed against him, he dared not fight against the Romans. Neither did he think he could live, if he were expelled from his kingdom. Therefore he put all his treasure into ships and sailed. He hoped to sink his ships and died as he wished with his treasure so his enemies would not get their hands on it. He could not endure to sink his gold and silver and so he returned home again and killed himself by drinking poison. Although he held the title of king, he was a slave to his money. {Plutarch, in Cato the Younger} {Florus, l. 3. c. 9.} {Strabo, l. 14. p. 684.} {Velleius Paterculus, l. 2. c. 45.} {Valer. Maxim. l. 9. c. 14.} {Appian, Civil War, l. 2 p. 441.} {Dio, l. 39} {Ammianus Marcellinus, l. 14.} {Sextus Rufus, in Breviario}

4634. Ptolemy Auletes sailed for Rome. When he had arrived at Rhodes, he wanted to meet Cato and sent for him and hoped that Cato would come to him. Cato replied to Ptolemy that if Ptolemy wanted to see him Ptolemy would have to come to him. After Ptolemy came, Cato neither went to meet him nor rose from his seat but greeted him as he would one of the common people and asked him to sit down. At first it amazed Ptolemy and he wondered to see such superciliousness and severity in one that had so simple and lowly a train. When they began to talk of his business, Cato accused him of folly for leaving his own country, he had subjected himself to such dishonour and such great pains only to satisfy the covetousness of the chief men of Rome. This he could never do even if all the kingdom of Egypt were coined into silver. Therefore, he counselled him to return with his navy and to reconcile himself to his subjects. Cato offered to go along with him and to help him to be reconciled. The king was brought to his senses by this speech and when he perceived the truth and Cato's wisdom, he intended to follow his advice. However, his friends turned him from this good advice. As soon as Ptolemy came to Rome and was forced to wait at the magistrates gates, he began to lament his inconsiderate enterprise and that he had scorned the divine oracles of such a great man. {Plutarch, in Cato the Younger} However, his coming caused so much trouble to the Romans later, that Crassus {Cicero, pro Caelius} used that speech of the tragedian, "Vtinam ne in monte Pelio." That is:

``If only not in Mount Peliom"

4635. The Alexandrians did not know of Ptolemy's journey to Italy and thought that he was dead. They set his legitimate daughter, Bereice, over the kingdom along with her older sister Tryphaena (who was older than Cleopatra). {Strabo, l. 17. p. 796.} {Dio, l. 39.} {Porphyrius, in Grac. Eusebian. Scaligeri., p. 226.} They sent Menelaus Lampon and Callimachus to Antiochus Pius, (or Asiaticus rather his son, whom Pompey had dispossessed of his kingdom) to ask him to reign together with the women. However, he was sick and died. {Porphyrus, in Grac. Eusebian. Scaligeri., p. 227.}

4636. Both the consuls went into the provinces as soldiers, Piso into Macedonia and Gabinius

into Syria. The people followed them with their curses. {Cicero, pro Sextio. & in L. Piso} When Gabinius was about to set sail in Syria, he invited Antony (who was later in the triumvirate) to go along with him to the wars. He refused to do this as a private soldier, but when he was put in command of the cavalry then he went with him to the wars. {Plutarch, in Antony}

4637. T. Ampius, through the help of P. Clodius the tribune, obtained the province of Cilicia, which was contrary to the custom. {Cicero, pro domo sua.} {Cicero, Letters to his Friends, l. 1. epist. 3.}

4638. Cicero mentions this about Gabinius' journey to Syria and his first arrival. In his speech of consular provinces he said:

``His journey into the province was like this. King Ariobarzanes hired your consul to commit murders as if he had been a Thracian. When he first came into Syria, he lost many of his cavalry and later the best of his foot soldiers."

4639. Cicero also mentions the loss of Gabinius' cavalry and foot soldiers in his speech for Sextus. {Cicero, pro Sextius}

3947a AM, 4656 JP, 58 BC

4640. Although it was said that the king of Cyprus left a vast sum of money behind him, yet Cato determined to go first to Byzantium. M. Brutus, his sister's son, (the murderer of Julius Caesar later) was in Pamphylia, where he then lived to recover his health. Cato wrote to him that he should immediately come to him from there to Cyprus because he suspected that Canidius was meddling with money and would appropriate some for himself. Brutus undertook this journey much against his will. He thought Cato had slandered Canidius and that this job was too menial and unsuited for him. Brutus was a young studious man. However, he behaved himself so well that Cato commended him. {Plutarch, in Cato & Brutus}

3947b AM, 4657 JP, 57 BC

4641. Alexander the son of Aristobulus, who on the way to Rome had escaped from Pompey, bothered Judea with his raids. At that time, Hyrcanus was not able to resist him, since he was determined to rebuild the walls of Jerusalem which Pompey had thrown down. The Romans who were there, hindered the work. Alexander travelled through the country and armed many Jews. In a short time he had 10,000 foot soldiers and 1500 cavalry. He strongly fortified Alexandrion, a citadel located near Corea, Hyrcanium and Michaeron, not far from the mountains of Arabia. {Josephus, Wars, l. 1 c. 6., Antiq., l. 14. c. 10.}

4642. A. Gabinius, the governor of Syria undertook an expedition against Alexander. He sent M. Antony ahead with some commanders. These joined with some Jews who were under their command whose captains were Pitholaus and Matichus. They also took some auxiliaries from Antipater. These met with Alexander and Gabinius followed with the rest of the army. Alexander drew near Jerusalem where the battle was fought. The Romans killed 3000 of the enemy and took as many prisoners. When Gabinius came to the citadel of Alexandrium, he offered the besieged men conditions of peace and promised them pardon for all that was past.

Since many of the enemy had camped outside the fort, the Romans attacked them. M. Antony behaved very valiantly and killed many of his enemies. {Josephus, Wars, l. 1 c. 6., Antiq., l. 14. c. 10.} Antony was courteously entertained by Antipater. When Antony was in the triumvirate and came into Syria 16 years later he showed toward Antipater's sons, Phasaelus and Herod, that he remembered this courtesy. {Josephus, Wars, l. 1 c. 10., Antiq., l. 14. c. 23.}

4643. Gabinius left part of the army at the siege of Alexandrion and went to visit the rest of Judea. He ordered that what cities he found destroyed, should be rebuilt. By this means, Samaria, Azotus, Scythopolis, Anthedon, Apollonia, Jamnias, Raphia, Dora, Marissa, Gaza and many others were rebuilt. They were later peacefully inhabited, when before they had been deserted for so long.

4644. When he thus ordered these things in the country, Gabinius returned to Alexandrion. When the Romans intended to attack it, Alexander requested pardon through his ambassadors. He offered Gabinius the citadels of Hyrcanion and Machaeron and at last Alexandrion. Gabinius, by the advice of the mother of Alexander, levelled these with the ground lest they should be a reason for new wars. The woman was solicitous for her husband and children, who were carried captive to Rome and favoured the Romans. She used all her charms toward Gabinius and obtained from him whatever she desired. {Josephus, Wars, l. 1 c. 6., Antiq., l. 14. c. 10.}

4645. After Gabinius had settled his affairs, he took Hyrcanus to Jerusalem and committed the care of the temple and priesthood to him. He made others of the nobility, rulers of the Jewish state. He appointed five seats for courts and divided the whole province into so many equal parts. Some went to court at Jerusalem, some at Gadara, (otherwise Dora) some at Amathus, some at Jericho and some at Sephora. Thus the Jews were freed from the single command of one alone and they were willingly governed by an aristocracy. {Josephus, Wars, l. 1 c. 6., Antiq., l. 14. c. 10.}

4646. Philippus Euergeres, the son of Gryphus and Tryphaena the daughter of Ptolemy, the eighth king of the Egyptians, (who 35 years before was king of Syria) was sent for by the Alexandrians to take over the kingdom of Egypt. He was hindered from doing this by Gabinius, the governor of Syria. {Porphyr. in Gracis, Eusebian. Scaligeri p. 227.}

4647. At Rome, Pompey took up Ptolemy Auletes' cause and commended it to the senate and asked for his restoration. {Strabo, l. 17. p. 796.} However, Ptolemy requested that he might be restored by Cornelius Lentulus Spinther the consul, to whom the province of Cilicia was given in charge. {Dio. l. 39.} Spinther also favoured Ptolemy's restoration to his kingdom by himself. A decree of the senate was made to that end. (Cicero, Letters to his Friends, l. 1. epist. 1. cum Orat. in L. Pison. & pro Rabirio Posthumo.}

4648. It was said that this advice was given by the same consul that a greater authority of providing grain through all the Roman Empire, by sea and land, might be given to Pompey. He hoped that Pompey would be occupied in this greater charge and the consul himself might be sent to help Ptolemy. {Plutarch, in Pompey}

4649. The Alexandrians sent an hundred men to Rome that they might defend their cause against the accusations of Ptolemy and also might accuse him of the wrongs he had done to

them. The leader of the embassy was Dio, an academic. {Strabo, l. 17. p. 796.} {Dio, l. 39.}

4650. Ptolemy sent out certain men into all parts and laid ambushes for the ambassadors. Most were killed on their journey and some of them he killed in the very city. He bullied or bribed the rest into submission. He so arranged matters that they did not so much as dare to bring before the magistrates their cause from whom they were sent or once make any mention of them who were killed. {Dio, l. 39.} Cicero mentions the murdering of the Alexandrian ambassadors against all law and honesty. {Cicero, in the speech, de Aruspicum respons.} He also mentions the beating of the Alexandrians at Puteoh. {Cicero, pro Coeli.}

4651. This business was so commonly known, that the senate was very angry, especially Marcus Favonius who stirred them up. Many ambassadors of their allies who were sent to Rome, were violently killed. (Cicero, {Cicero, in orat. de Auruspicum responsiis}, mentions one in particular, Theodosius who was sent as an ambassador from a free city and was stabbed by the means of P. Clodius and Hermachus, a Chian.) At that time, many Romans were corrupted by bribes. Therefore, the senate called Dio, the leader of the embassy to them so that he could testify to them concerning the truth of the matter. However, Ptolemy's money had so much prevailed that neither Dio came into the senate neither was any mention made of those who were killed, all the while that Dio was at Rome. {Dio, l. 39.}

4652. Finally, Dio was murdered. He was a very learned man who lodged with Lucceius. (He was also a most learned man, of whom Cicero requested {Cicero, Letters to his Friends, l. 5. epist. 12.} he would write the history of his consulship.) Dio knew Lucceius from Alexandria. P. Ascitius was not found guilty of this murder nor was Ptolemy punished. Ascitius was acquitted in his trial. Pompey entertained Ptolemy at his house and helped him all he could. Although many had taken bribes and were later accused before the judges, very few were condemned since there were so many that were guilty of the same fault. Everyone for fear for himself, helped the other. Hence men committed those wicked deeds for the love of money. {Cicero. in Orat. pro Coelio} {Dio, l. 39.}

4653. After M. Cato had reconciled the banished men with the rest of the citizens and established a firm concord in Byzantium, he sailed into Cyprus. The Cypriots willingly received him and hoped that in the place of servants as they had been, they should now become friends and allies with the people of Rome. Cato found there a large and royal preparation in plates, tables, jewels, and purple. All of this was to be sold for money. Hence he gathered a little less than 7000 talents of silver. {Plutarch, in Cato the Younger, Brutus} {Strabo, l. 14. fin} {Dio, l. 39.}

4654. Cato was very careful in searching out all things and to set the highest price and account for every last penny. He did not trust the ways of the forum but suspected all apparitors, criers, appraisers and friends. He also talked with them privately that set the price and forced many to buy and sold many things by this means. By this he offended many of his friends by distrusting them and especially his most intimate friend, Munatius whom he provoked almost to an implacable offence. This gave occasion to Julius Caesar of accusing Cato in the book that Munatius wrote called Anticaron. This Munatius (who was called Rufus, {Valerius Maximus, l. 4. c. 3}) wrote a commentary about Cato and his journey to Cyprus. (Thrasias mainly followed Munatius.) In the book, Munatius did not write that this difference grew between them from any distrust of Cato's. However, when he came later to Cyprus, Cato did not entertain him and preferred before him Canidius who was already there and had proved his fidelity to Cato.

{Plutarch, in Cato the Younger}

4655. In the last month of his consulship (then happening on the Julian September) when the new tribunes of the people entered their office, P. Cornelius Spinther prepared to take his journey to his province of Cilicia. Ptolemy Auletes departed from Rome as the passage from {Annal. of Fenestella, l. 22.} as quoted by Nonius Marcellus shows.

``As soon as the tribunes entered their office, C. Cato who was troublesome and a bold young man and one that could speak reasonably well, began to stir up the people with his speeches against Ptolemy who was now departed from the city and against P. Lentulus Spinther, who was now preparing for his journey."

4656. However, Ptolemy's cause was defended by Cicero, as he himself seems to show in his speech for Coelius and Fortunatianus more clearly confirmed by quoting by name that very speech of his for King Ptolemy.

3948a AM, 4657 JP, 57 BC

4657. In the beginning of the consulship of L. Marcius Philippus, and Cn. Lentulus Marcellinus, the statue of Jupiter Capitolinus was struck with lighting. This halted the restitution of Ptolemy for when the Sibyls' books were consulted, they were reported to have foretold that a king of Egypt with crafty councils (as it is in {Cicero, in the oration pro Rabinio Posthumo}) should come to Rome. Concerning this suspicion of him (as it is in Dio) thus to have declared her sentence:

``If a king of Egypt needs your help and shall come here, you shall not deny him friendship but you shall not help him with any forces. If you shall do otherwise, you will make labours and dangers."

4658. The oracle was told to the people by C. Cato the tribune of the people. It was not lawful to tell any prophesies of the Sibyls to the people unless the senate had so decreed it. It seemed to be the less lawful, seeing the people took it so heavily. Therefore Cato feared that the sentence of the oracle would be suppressed and he compelled the priests to translate it into Latin and to declare it to the people before the senate had decreed anything about it. {Dio, l. 39.} Notwithstanding, this was the opinion of the people of Rome that this name of a pretended omen was brought in by those against Lentulus Spinther (the proconsul of Cilicia.) This was so much to hinder him as that no one planned to go to Alexandria but for the desire of an army, which among the rest, Pompey was most desirous. (??) {Cicero., Letters to his Friends, l. 1. epist. 4.}

4659. Ammonius Ptolemais, the ambassador, publicly opposed the subduing of the king by Spinther and used money to help convince others. The few that were for the king wanted the matter committed to Pompey. The senate approved the forgery of the religious oracle, not for religious reasons but for ill will and for hatred of the king's large bribes. {Cicero,

Letters to his Friends, l. 1. epist 2, l. 2. epist. 2.} {Appian, in Syriacis, p. 120. & Parthic. p. 134.}

4660. Pompey understood from the oracle that he demanded that Pompey might come to aid him instead of Spinther. There were little notes found that were thrown about in the forum and the senate house that indicated the same. Thereupon the king's letter concerning this business was read publicly by Aulus Plautius, the tribune of the people. His colleague, Caninius, (Plutarch incorrectly calls him Canidius) proposed a law that Pompey without an army and only accompanied with two lictors would bring the king into favour again with the Alexandrians. Although the law did not seem to displease Pompey, yet it was decreed by the senators partly under the pretence of the grain law that was already committed to him and of false concern about the safety of Pompey's person (as they pretended to be afraid for him.) {Plutarch, in Pompey} {Dio, l. 39.}

4661. The senate had various opinions about this business. Bibulus thought that Ptolemy should be established in his kingdom without an army by three ambassadors who were only private citizens. Crassus thought that the three ambassadors should either be private citizens or ones holding office. When Lupus purposed this law, Volcatius, the tribune of the people thought Pompey should go. Afranius, Libo, Hypsaeus, and all the close friends of Pompey agreed. Hortensius, Cicero and Lucullus thought that it ought to be done by Lentulus Spinther. However, Servilius denied that the king ought to be established at all. {Cicero, Letters to his Friends, l. 1. epist. 1. & 2.}

4662. In the month of February (or the Julian November) C. Cato published a law to deprive Lentulus of his command. This gave his son a reason to change his garment as mentioned by Cicero. {Cicero, ad Quintum fratrem, l. 5. epist. 5.} This must mean the law of establishing Ptolemy in his kingdom again according to the decree of the senate granted to him in his consulship. It is obvious from the letters of Cicero written to him {Cicero, l. 1. epist. 7. and those that follow} that he retained after the passing of this law, the proconsulship of Cilicia with the addition also of Cyprus. (Cato had left from Cyprus already.) Cyprus was now made tributary and reduced into the form of a province by the Romans. {Strabo, l. 14. fin)

4663. When Ptolemy saw that he would not be established in his kingdom again by neither Pompey (as he most desired) nor by Lentulus, he now despaired of his return. He went to Ephesus and stayed there in the temple of Diana. {Dio, l. 39.}

4664. Aristobulus, with his son Antigonus, escaped from Rome and returned to Jerusalem. A large number of Jews came to him again. They wanted a change and he still commanded their affections. He planned to rebuild the citadel of Alexandrion that was torn down. {Josephus, Wars, l. 1. c. 6, Antiq. l. 14. c. 11.}

4665. Gabinius, the governor of Syria, sent soldiers under their

captains, Sisinna (his son) Antony and Servilius to prevent Aristobulus from seizing Alexandrion and to capture him if they could. For many other Jews had resorted to him for the reputation that he had. Also Pitholaus, the governor of Jerusalem, had left the Roman party and came to him with 1000 well armed men. Since many of them that came to him were not well armed, Aristobulus dismissed them, as unsuitable for war. He took only 8000 armed men, (among whom those that Pitholaus brought) and marched to Macherus. The Romans pursued them and fought with them. Aristobulus' side valiantly held out for a good while but after they had lost 5000 men, they were forced to flee. Nearly 2000 fled to a certain mountain. From there, they got away and provided for their own safety as well as they could. Another 1000 with Aristobulus broke through the ranks of the Romans and fled to Mathaetus and began to fortify the citadel. They were not able to hold out in the siege for more than two days. After many had been wounded, Aristobulus was taken prisoner along with his son Antigonus and brought to Gabinius. {Josephus, Wars, l. 1. c. 6, Antiq. l. 14. c. 11.}

4666. Plutarch gives more details of this event and ascribes the whole victory to the honour of Antony.

``When Antony was sent against Aristobulus, who made the Jews to rebel, he was the first man that climbed the wall of a most strong citadel of Aristobulus. Antony drove him from all his strongholds. Then he fought with a few men of his and overthrew a great army and put them all to the sword, except a few. Also Aristobulus with his son, was taken prisoner."

4667. Dio, {Dio, l. 39.} incorrectly wrote that Gabinius went into Palestine and captured Aristobulus (who was fled from Rome and made a rebellion.) He sent him to Pompey and imposed a tax on the Jews. He went from there into Egypt to establish Ptolemy again in his kingdom.

4668. Tyrannio who was teaching in Cicero's house, orderly arranged his library with the help of Dionysius and Menophilus, who were two book binders that were sent him by Atticus. {Cicero, ad Quintum Fratr., l. 2. epist. 4. & ad Atticum. l. 4. epist 4. & 8.} This was Tyrannio Amisenus, who (fourteen years earlier) was taken by Lucullus and who became rich and famous in Rome and accumulated about 30,000 books. {Suidas, in Voc. Tyrannio} Tyrannio had the books of Aristotle copied from the library of Sulla. It is reported that Andronicus Rhodius received the copies and that he published the copies that we now have. {Suidas, l. 13. p. 608.} {Plutarch, in Sulla}

4669. Valerius produced witnesses of the help of M. Cato in the administration of the business of Cyprus. {Valerius, l. 4. c. 3.}

``...Epirus, Achaia, the islands Cyclades, the sea coasts of Asia, the province of Cyprus. When he undertook the charge of bringing away the money, he took no bribes and handled the matter fairly. For although he had the king's riches in his own power and the required places of

lodging on his trip were most delightful cities, he behaved most discretely. Munatius Kusus, his faithful companion in that journey indicated as much in his writings."

4670. Cato feared a tedious journey and prepared various coffers, each of which held two talents and 500 drachmas. He tied each of these to a long rope and fastened at the end a large piece of cork. If the ship was sunk, the cork would indicate the place. Thus was all the money, except for a very little, brought very safely. Cato had made two books, in which he had recorded the accounts of all things that he had gotten. Philargyros, a free man of Cato, carried one of these books. He sailed from Cencrea and was drowned with all his belongings. Cato took the other himself until he came to Corcyra. He stayed in the market place in his tent. The soldiers made many fires because of the cold and accidently set the tents on fire. So Cato lost that book also. Although the king's stewards might easily silence his enemies and detractors, it bothered Cato because he had not kept these accounts to vindicate his fidelity but that he might give an example to others of diligence. {Plutarch, in Cato the Younger}

3948b AM, 4658 JP, 56 BC

4671. Cato, with great diligence, travelled up the Tiber River in light boats that carried the riches of Cyprus as if they had been spoils taken from an enemy and carried in a fleet. {Florus, l. 3. c. 4.} {Valerius Maximus, l. 4. c. 1.} {Ammianus Marcellinus, l. 14.} This brought more money to the treasury of the people of Rome than any triumph. {Florus, l. 3. c. 4.}

4672. When the news of Cato's arrival was known, all the magistrates and priests along with the consuls, (one of which was L. Marcius Philippus, the father of Marcia, Cato's wife) the whole senate and many of the people went to the river side to meet him. His arrival differed very little from the show and splendour of a triumph. Notwithstanding, his insolence was observed in this. He did not come ashore to the consuls and praetors that came to meet him, nor altered his course but sailed by the shore in one of the king's galleys with six tiers of oars. He did not come ashore until he came with his fleet to the place where the money was to be landed. {Velleius Paterculus, l. 2. c. 45.} Plutarch {Plutarch, Cato the Younger} stated that when he landed, the consuls and the rest of the magistrates were ready to receive him all courtesies. They were more happy to see Cato safely home again than they were to see the vast sum of gold and silver the fleet had brought. {Valer. Maxim. l. 8. c. ult.}

4673. As the money was carried through the market place, the people wondered at the treasure which was far greater than they had hoped for. {Plutarch, in Cato the Younger} Cato could not be accused by anyone because he gathered together many slaves and much money out of the king's riches and had honestly turned over everything. Cato received no less honour than if he had returned a conqueror from the wars. For many

men had allowed themselves to be corrupted with bribes but he caused it to be accounted a rarer virtue to despise money than to conquer an enemy. {Dio, l. 39.}

4674. Pliny stated that Cato brought back with him from this Cyprian expedition, a philosopher. {Pliny, l. 7. c. 30.} Cato had the senate grant Nicias, the king's steward, his freedom. Cato testified to his fidelity and diligence. {Plutarch, in Cato the Younger} Clodius intended that those slaves who were brought from Cyprus, should be called Clodian because he had sent Cato there. Cato opposed this and Clodius was thwarted. Therefore they were called Cyprian for Cato would not allow them to be called Porcian, although some were of that opinion. {Dio, l. 39.}

4675. Clodius was angry with Cato because he had opposed him and calumniated the service that he had done and demanded an account of his deeds. He did not think he could accuse Cato of any unjust act but because he thought it would make something for him that almost all the records were lost in the shipwreck. Caesar helped Clodius in this business although he was absent and (as some report) sent accusations against Cato to Clodius by letters. {Dio, l. 39} However, Cato told them that he had brought as much money from Cyprus although he had not received so much as one horse or soldier as Pompey had brought from so many wars and triumphs when all the world was in turmoil. {Plutarch, in Cato the Younger}

4676. Cato opposed Cicero who insisted that none of those things that Clodius had done in his tribuneship should be confirmed in the senate. He did not do this as a favour for Clodius but because that among other acts that should be revoked was his commission for Cyprus because the tribune that sent him was unlawfully chosen. {Plutarch, in Cato the Younger, in Cicero}

4677. Phraates the second was wickedly put to death by his sons and Orodes succeeded him in the kingdom of the Parthians. His brother Mithridates was expelled from Media where he governed according to Dio. {Dio. l. 39.} The sons contended for the kingdom and it seems Orodes was first banished and after him Mithridates also. However, Surenas a rich man and one among the Parthians next the king in blood and authority, brought Orodes back again from banishment. It was his prerogative by birth that he should always crown the new king of the Parthians. He subdued Seleucia the great to the king's power. Surenas was the first man that scaled the walls and defeated with his own hands those that defended it. Although he was not as yet thirty years old, he was held in esteem for his advice in council and his wisdom, for they report these things of him. {Plutarch, in Crassus} {Appian, in Parthicis, p. 140, 141.} However Appian, both in {Appian, Parthicis, p. 134, Syriacis, p. 120.} states that at another time that Mithridates was driven from his kingdom by his brother Orodes. Although Justin noted {Justin, l. 42. c. 4.} that Mithridates was deposed from his kingdom for his cruelty by the Parthian nobility and that his brother Orodes seized the kingdom when

the throne was vacant. Although Justin very incorrectly there makes this Mithridates the same with Mithridates the king of the Parthians to whom his famous acts gave him the surname of "Great". Between this Mithridates the Great and he who was the brother of Orodes, there was a various succession of many kings among the Parthians. This appears from the very prologue of the 42nd book of Trogus Pompey, an epitome of which Justin has given us.

4678. Mithridates was driven from his kingdom either by the Parthian nobility or his brother Orodes, and came to Gabinius, the proconsul of Syria when he was preparing for an expedition against the Arabians. He reasoned so with Gabinus that he should let the Arabians alone and go against the Parthians and help to restore him to his kingdom. {Appian, in Syriacis, p. 120. & Parthicis, p. 134.} {Dio, l. 39.}

4679. On the ides of May (which happened in the Julian February) the letters of Gabinius were read in full to senate concerning the war that he had with the greatest countries and tyrants of Syria, (under whose name, the princes of Judea, Commagena, Chalcis, Emesa, Thrachonitis, Batanea, and Abilene, are usually called) but they were not believed. The senate denied him the triumph he wanted at Rome. {Cicero, ad Quintum, l. 1. fratr. epist. 7, Orat. de provincis consularibus, in L. Pisonem}

4680. When Gabinius had sent Aristobulus the king and his sons to Rome, the senate kept him prisoner but sent his sons immediately back again into Judea because they understood by Gabinius' letters that he had promised his mother this for the delivery of the citadels. {Josephus, Wars, l. 1. c. 6. & Antiq. l. 14. c. 11.} Josephus further added that Aristobulus held the kingdom and priesthood for three years and six months. The Arabian collector of the Jewish History, (set forth by the same man at the end of the Parisian Bibles of many languages in c. 40.) understood it of the time of the former government until he was taken prisoner for the first time. However it seems rather to be understood of that former and this later time both taken together so that he reigned three years and three months before the former captivity, {Josephus, Antiq. l. 20. c. 8.} and before his second captivity, three months also.

4681. M. Cicero, in the speech before the senate, "de Provinciis Consularibus", advised that L. Piso and A. Gabinius (in whose consulship he was banished) might be recalled and their provinces of Macedonia and Syria would be assigned to the future consuls. He objected to these things among others against Gabinius.

``When he was governor in Syria nothing was done but some work for money with the tyrants, confiscations, plundering, thieveries and murders. As the general of the people of Rome, when his army was in battle array, he stretched out his right hand and exhorted not his soldiers to gain honour but cried that all things were by him already bought or to be bought. Now he has delivered the wretched publicans into slavery, to Jews and Syrians, countries that were themselves born to slavery. He has

continued in this that he will not do justice to a publican but he had revoked all agreements made between them without any wrong done by them. He had taken away all watches, he had freed those who paid tribute and many pensioners. In whatever town he was in or wherever he went, he forbid any publican or publican's servant to be there."

4682. Gabinius had afflicted Syria with many wrongs and had done more wrong to the province than the thieves who were very strong at that time. However, he accounted all this gain that he had gotten but very little and therefore planned an expedition against the Parthians and made preparation for that journey. {Dio, l. 39.}

4683. Pompey made Archelaus, the friend of Gabinius, the high priest of the Comani in Pontus. (See note on 3940 AM << >>) He was living there with Gabinius and he hoped that he should be his companion in the Parthian wars that he was preparing for but the senate would not allow it. {Strabo, l. 12. p. 558. & l. 17. p. 796.}

4684. Gabinius led his army against the Parthians and crossed the Euphrates River. Ptolemy came with letters from Pompey and promised that he would give a huge sum of money to Gabinius and his army, part to be paid now and part when he was restored to his kingdom. It was 10,000 talents that Ptolemy promised Gabinius as confirmed by Plutarch and Cicero. {Cicero, in his Oration for Gabinius Posthumous} Cicero reckoned the sum to be 2,160,000 sestertiums. Most of the commanders were against it and Gabinius was hesitant to do it also although he would have liked to have lightened Ptolemy of those 10,000 talents. However, Antony, who was covetous of doing great matters and desirous to gratify Ptolemy's request, was very ready to go and persuaded Gabinius to undertake this war. The law forbid any provincial governor to go beyond the bounds of their own government nor undertake any war on their own initiative. Based on the oracle of Sibyll's verses, the people of Rome had forbidden the restoration of Ptolemy at all. The more he knew it was wrong the more he viewed the potential gains in wealth. Hence, he abandoned the Parthian expedition and he undertook the expedition against the Alexandrians. {Josephus, Wars, l. 1. c. 6. & Antiq. l. 14. c. 11.} {Plutarch, in Antony} {Appian, in Syriacis. p, 120. & Parthicis. p. 134.} {Dio, l. 39.}

4685. At that time, Bernice, the daughter of Auletes, held the kingdom of Egypt. She had sent for Seleucus from Syria, who as he said himself, was of the stock of the Syrian kings. She married him and made him a partner in the rule of the kingdom and of the war. He was a most repulsive man, (as Suetonius describes him in Vespasiano. c. 19.) and was surnamed in contempt, Ptolemy Cocces and Cybiosactes, "Changeling". He broke open the golden coffin that the body of Alexander the Great was buried in but did not profit by that thievery. When the queen saw that he was so base a man, she strangled him within a few days since she could no longer endure his sordidness and niggardliness. She looked for another husband of royal extraction. Some friends brought Archelaus, the high priest of the Comani, who was then in Syria. He pretended that he

was the son of Mithridates (under whom his father Archelaus had waged war against Sulla and the Romans.) She married him and deemed him fit to rule the kingdom under the same conditions that Seleucus did. He ruled the kingdom together with her for six months. {Strabo, l. 17. p. 794, 796. & l. 12. p. 558.} {Dio, l. 39.}

4686. C. Clodius, the brother of P. Clodius, obtained the province of Asia through P. Clodius' office as praetor (which Dio, {Dio, l. 39.} says he held this year.) {Cicero, ad Attic, l. 4. epist. 14} C. Scribonius Curio was his quaester in that province. Cicero sent many letters to him which are still extant. {Cicero, Letters to his Friends, l. 2.}

3949a AM, 4658 JP, 56 BC

4687. By a law made by C. Trebonius, the tribune of the people, provinces were assigned to the new consuls. Cn. Pompey was given Spain and Africa and M. Licinius Crassus was assigned Syria with the adjacent countries. Power was given to both of them to take as many soldiers from Italy and from their allies as they wanted and to make peace or war with whom they wished. {Livy, l. 105.} {Plutarch, in Crassus, Pompey, Cato the Younger} {Appian, Civil War, l. 2. p. 437. 438.} {Dio, l. 39.}

4688. As soon as Crassus had by lot obtained his province, he could not conceal his joy and supposed that nothing better could ever have happened to him. He would talk among his close friends so vainly and childishly so that it was not becoming his age and wisdom. He planned the conquest of Syria and Parthia and had vain hopes of even conquering the Bactrians, Indians and the eastern ocean. However, in the decree made by the people concerning his government, no mention was made of the Parthians yet all men knew that Crassus longed for that conquest. When Caesar wrote to him from Gaul, he commended his resolution and advised him to go on. {Plutarch, in Crassus}

4689. A. Gabinius left his son, Sisenna, who was very young, with very few soldiers. This exposed the province which he governed, to the actions of thieves. He went through Palestine to Egypt {Dio, l. 39.} against Archelaus whom the Egyptians had chosen to be their king. {Livy, l. 105.} In this expedition he used his friends Hyrcanus and Antipater for all the things that were necessary for the war. Antipater helped him with money, arms, men and grain. {Josephus, Wars, l. 1. c. 6. Antiq., l. 14. c. 10.}

4690. They came to cross through deep, dry, sandy places about the fens and marshes of Solonis, which the Egyptians call the breath of Tyrphon. M. Antony was sent ahead with the cavalry (whom Gabinius had made commander of the cavalry even though he was very young.) {Appian, Civil War, l. 5. p. 676.} Antony took the pass and also the very large city of Pelusium. {Plutarch, in Antony} The Jews who inhabited Pelusium and were the guards of the pass into Egypt, were drawn to his side. {Josephus, Wars, l. 1. c. 6. Antiq., l. 14. c. 10.}

4691. After the garrison of Pelusium was conquered, Antony made the way safe for the army and settled in a fair way the victory for the general. As soon as Ptolemy had gone into Pelusium, he was so inflamed with anger and hatred that he would have put all the Egyptians to the sword. Antony interceded and would not allow him to. {Plutarch, in Antony}

4692. When Gabinius had marshalled his army into two battalions, he marched from Pelusium and the same day routed the Egyptians that opposed him. {Dio, l. 39.}

4693. Cicero, in a speech that he made at Rome, extorted from the ignoble king of the Commagenians, the little town Zeugma that was located on the Euphrates River. He also spoke many things against him and he exposed him to ridicule by all men, the purple gown that he had gotten when Caesar was consul. {Cicero, ad Quintum Frat., l. 2. epist. 11.}

4694. On the ides of February (which happened on the Julian November) the Tyrians were admitted into the senate and oposite them were many of the Syrians and publicans. Gabinius was extremely upset. However, the publicans were chided by Domitius because they followed Gabinius' horse. (??) {Cicero, ad Quintum Frat., l. 2. epist. 12.}

3949b AM, 4659 JP, 55 BC

4695. About the month of May (which happened on the Julian February) there was a great rumour at Puteoli that Ptolemy was in his kingdom. {Cicero, ad Attic. l. 4. epist. 9.} He indeed was in Egypt and Gabinius had taken Archelaus who came out against him sooner than they thought he would. So there was no more business to be done. However, Gabinius feared lest having done nothing he should receive less money from Ptolemy than was agreed upon. He also hoped that because Archelaus was a brave man and of good reputation that he would receive more money. He had received a great sum of money from Archelaus and he let him go as if he had escaped from him. {Dio, l. 39.}

4696. M. Antony had done many noble acts in the fights and battles. By this he showed himself a valiant and wise commander. He was honoured with many excellent gifts especially for his tactic of surrounding the enemy from the rear and by that means he gave the victory to them that were attacking from the front. {Plutarch, in Antony}

4697. The people of Egypt marched from the walls of the city under the command of Archelaus against Gabinius. Archelaus had ordered that the camp should be fortified with a rampart and a ditch. They all cried out that the work should be done with the public money. Therefore their minds were so engrossed with pleasure, they could not withstand the attack of the Roman army. {Valer. Maxim., l. 9. c. 1.} Gabinius again obtained a victory by sea and land. The Alexandrians were brave and daring and by nature were heady and rash to speak anything that came into their minds. However, they were most unfit for war. Although in

seditions (which happened often among them, and those were very great) they soon started to murder each other. They thought it good to die in this way. {Dio, l. 59.}

4698. When Gabinius had conquered them and killed many in the fight including Archelaus, he was master of all Egypt which he turned over to Ptolemy. {Dio, l. 59.} {Livy, l. 105.} {Strabo, l. 12. p. 558. & l. 17. p. 796.} All of this Cicero mentions in a few words, in his speech against Piso and refers to the madness of Gabinius.

``That vast wealth was now spent that he had drawn from the fortunes of the publicans, from the countries and cities of the allies. Part of it was devoured by his insatiable lust, part by his new and unheard of luxury, part by the purchases that he had made in those places that he had wholly plundered, part by bartering, and all for building up this mountain of Tuseuluni. When the intolerable building was stopped for a time, he sold to the Egyptian king, his fasces, the army of the people of Rome, in spite of the power and the threatening of the immortal gods, the answer of the priests, the authority of the senate, the commands of the people for the fame and dignity of the empire. Whereas the bounds of his province were as great as he wanted, as great as he could desire, as great as he could buy with the price of my life, yet could he not contain himself within them. He brought his army from Syria. How dared he carry it from the province? He made himself a mercenary soldier to the king of Alexandria and what was more vile than this? He came into Egypt and fought with the Alexandrians. When had either the senate or the people undertaken this war? He took Alexandria. What could he expect more from his madness but that he would send letters to the senate telling of all the famous acts that he had done?"

4699. Dio observed that he did not send the letters lest he himself might be the witness of his own villainies.

4700. M. Antony contended for the body of the dead Archelaus (who was his close friend) and gave it a royal burial. He was famous among the Alexandrians for this deed. {Plutarch, in Antony} In Pontus, the son of Archelaus received the priesthood of the Commani after his father. {Strabo, l. 12. p. 558.}

4701. Gabinius left some of his soldiers for a guard with Ptolemy at Alexandria. These later lived after the manner of the Alexandrian life and licentiousness. They forgot the name and discipline of the people of Rome and married wives by whom they had many children. {Caesar, Civil War, l. 3.} Lucan adds: {Lucan, l. 10.}

----The greater part were Latins born, But they, corrupted into foreign manners, Did so forget themselves, they did not scorn, To obey a sergeant, follow a servant's banners, Whom the Pharian tyrants rule was much below.

4702. When Ptolemy was restored to his kingdom, he put to death his daughter, the queen Bernice. {Strabo, l. 17. p. 796.} {Dio, l. 39.}

{Porphyr. in Grac. Eusebian. Scaliger. p. 226.} He also killed many of the rich noblemen because he needed much money. {Dio, l. 39.}

4703. C. Rabirius Posthumous was a Roman equestrian who had rashly trusted Ptolemy when he was in his kingdom and when he came to Rome. Ptolemy left with his money and the money of his friends. In order to recover the money, he was forced to change the Roman robe for the Greek robe at Alexandria. He had to undertake there the proctorship and stewardship for the king. He was made the king's overseer by Auletes. Notwithstanding, he was later put in prison and saw many of his close friends put in bonds and death was always before his eyes. At last he was forced to flee from the kingdom, naked and poor. {Cicero, pro C. Rabirius}

4704. While Gabinius stayed in Egypt, Alexander, the son of Aristobulus, again seized by force the government and made many of the Jews revolt. He gathered a large army and foraged the country. He killed all the Romans he found and besieged all those that fled to Mount Gerizim. When Gabinius returned, he sent Antipater who was known for his great wisdom, to the rebellious Jews. He was able to make many submit to him in obedience. However, Alexander had with him 30,000 Jews and fought with Gabinius near the Itabyr Mountain. The Jews lost 10,000 men. After Gabinius had settled the affairs of Jerusalem by following Antipater's advice, he went against the Nabateans whom he overcame in one battle. {Josephus, Antiq. l. 14. c. 11.}

4705. King Mithridates, the son of Phraates the second, was abandoned by Gabinius and did not recover the Parthian kingdom with the help of the Arabians. (This was commonly believed from the incorrect interpretation of the words of Appian. {Appian, in Syriacis, p. 120.}) Rather, he retired to Babylon, as is gathered from Justin. When his brother, Orodes, had long besieged and finally, because of the famine, he forced the city to surrender. Mithridates trusted on the fact that he was his brother and surrendered to him. However, Orodes took him rather for an enemy than a brother, and commanded him to be killed before his eyes. {Justin. l. 47 c. 4.}

4706. Gabinius secretly sent back Mithridates and Orsanes who were men of renown among the Parthians and who had fled to him. He spread rumours among the soldiers that they had fled. {Josephus, Wars, l. 1. c. 6., Antiq., l. 14. c. 11.}

4707. The Syrians complained very much about Gabinius. Among other things that because of his absence, they were grievously bothered with thieves. The publicans also complained, that by reason of the thieves, they could not gather the tribute and were deeply in debt. The Romans were angry and determined to have the matter judged and were prepared to condemn him. Cicero also vehemently accused Gabinius and was of the opinion that the Sibyl's oracles should be read again. He convinced himself that there was some punishment determined for him who had violated the oracles. However, both Pompey and Crassus, who was one of

the consuls, favoured Gabinius. Pompey favoured him of his own will. He did this to gratify his colleague and also for the money that Gabinius had sent. Since both of them publicly defended him, they allowed nothing to be decreed against him. They had Cicero banished. {Dio, l. 39.}

4708. In his second consulship, Pompey dedicated his theatre by exhibiting most magnificent plays and shows. {Cicero, de Offic. l. 2., Letters to his Friends, l. 7. epist. 1., Ascon. Pedian. in Orat. Pisonianam.} Although it was reported that this theatre was not built by Pompey himself, but by his freed man Demetrius, (who was a Gadarene) from the money that he had obtained when he was a soldier under him. He gave the honour of this work to Pompey lest he should be ill spoken of that a freed man of his should get so much money and that he could spend so much. {Dio. l. 39.}

4709. Gabinius did not allow the lieutenant that was sent by Crassus to succeed him in the province of Syria. He kept it as if he had received a perpetual government. {Dio, l. 39.}

4710. The tribunes of the people hindered Crassus, the consul, from raising any soldiers and endeavoured to make void the expedition that was decreed to him. Crassus took up arms. The tribunes of the people, saw that their liberty was threatened and for lack of arms were helpless to withstand his actions. They stopped their actions but cursed him to the pit of hell. As Crassus went into the capitol to make his accustomed prayers for a prosperous journey, they told him what unlucky signs and prodigies had happened. {Dio, l. 39.}

4711. Ateius, the tribune of the people, was prepared to hinder Crassus' departure as were many others who were offended that he should plan to make war against men that were at peace with them and who were confederates. Crassus feared this and desired that Pompey would go with him from the city for Pompey was held in high esteem with the common people. Although many were prepared to hinder Crassus, yet when they saw Pompey go ahead of him with a pleasant and smiling countenance, they held their peace and made a path for them. {Plutarch, in Crassus}

4712. When Ateius, the tribune, met Crassus, he forbade him to go any farther. Then he ordered a sergeant to lay hold on him and carry him to prison. However, the rest of the tribunes would not allow it and Crassus got outside the walls. {Plutarch, in Crassus} {Dio, l. 39.} However, Ateius ran to the gate and there started a fire. As Crassus passed by, he cast in perfumes and made sprinklings over it and pronounced horrible curses and called on the terrible and strange names of the gods. The Romans thought these secret and ancient exhortations to be of such force that he that was so cursed could not escape their power nor he that cursed anyone would ever prosper. {Plutarch, in Crassus}

4713. Florus {Florus, l. 3. c. 11.} wrote that Metellus, the tribune of the people, made hostile curses on Crassus when he started his journey. Velleius Paterculus {Velleius Paterculus, l. 2. c. 46.} stated that all

the tribunes of the people cursed Crassus. Appian, {Appian, Civil War, l. 2. p. 438.} and Dio {Dio, l. 39.} noted:

----The tribunes so ill befriended Crassus, with curses he his march attended.

4714. Lucan {Lucan, l. 3.} said that P. Ateius mainly pronounced those curses and set a sign before him and warned him of what would happen unless he took heed. Cicero, {Cicero, de divinatione., l. 1.} from whose house Crassus left for the province, for Cicero had dined with him in the gardens of his son-in-law Crassippes. {Cicero, Letters to His Friends, l. 1. epist. 9.} From there Cicero went to Tusculanum about the middle of November (which happened on the Julian August) and Crassus went on his journey clad in his armour. {Cicero, ad Attic, l. 4. epist. 12.} At Brundusium, Crassus shipped his army. {Cicero, de divine, l. 2.}

4715. Crassus sailed from Brundusium before the storms were over on the seas and he lost many of his ships. He landed his army from those that survived and he marched by land through Galatia. He found King Dejotarus, a very old man, building a new city and mocked him by saying:

``Do you begin to build in the afternoon?"

4716. The king smilingly answered:

``Truly I think, O General, you do not go against the Parthians in the morning!"

4717. Crassus was older than 60 and his face made him seem older than he was. {Plutarch, in Crassus}

3950a AM, 4659 JP, 55 BC

4718. Cicero very earnestly defended the cause of Crassus in his absence against the new consuls and many that had been consuls. {Cicero, Letters to his Friends, l. 5. epist. 8.}

3950b AM, 4660 JP, 54 BC

4719. Crassus had not much to do in Syria, for the Syrians were quiet and those that had troubled Syria were afraid of the power of Crassus and did not stir. Crassus undertook an expedition against the Parthians. There was no reason for making war upon them, only that he heard that they were rich. He hoped that Orodes, who now reigned, would easily be overcome. {Dio, l. 40.}

4720. When he heard of the riches of the temple of Jerusalem, which Pompey had left untouched, he turned aside into Palestine and came to Jerusalem and took away the riches. {Oros. l. 6. c. 13.}

4721. In the temple was a wedge of solid gold, weighing 3000 Hebrew pounds or 750 common pounds. It was enclosed in an hollow beam of wood on which they hung the hangings of the temple which were admired for

their beauty and esteem. Eleazar, a priest, who was the keeper of the sacred treasure, only knew about this. When he saw Crassus so greedy in gathering up the gold, he feared lest he should take away all the ornaments of the temple. He turned over to him the golden beam as a ransom for all the rest. He first bound him by an oath that he would not take anything else. In spite of this, Crassus took this and immediately broke his oath and took from the temple 2000 talents, which Pompey had not touched as well as all the rest of the gold which tallied to 8000 Attic talents. Josephus tried to prove the existence of these vast riches for he was persuaded that it would scarcely be believed among people of other counties. He cites the historical writings of Strabo of Cappadocia which are now lost and from others that there was found there in olden times gold sent from the Jews that lived in Europe, Asia and Cyrene. {Josephus, Antiq. l. 14. c. 12.}

4722. Crassus built a bridge over the Euphrates River and easily and safely crossed the river with his army. He controlled many towns that voluntarily yielded to him. {Plutarch, in Crassus} They did not expect Crassus' arrival so that there was scarcely any established garrisons in all of Mesopotamia. {Dio, l. 40.}

4723. Talymenus Ilaces (or Syllaces) the governor of that country, fought with Crassus with a few cavalry and was defeated. He was wounded and retired to the king and informed him of the expedition of Crassus. {Dio, l. 40.}

4724. In the meantime, Crassus recovered many cities, especially those that belonged to the Greeks including Nicephorium. For many of the inhabitants of the Macedonians and Greeks who served in the wars under the Macedonians feared the tyranny of the Parthians. They hoped for a better deal from the Romans and Crassus knew the Greeks favoured Rome and they very willingly revolted from the Parthians. {Dio, l. 40}

4725. Only the citizens of Zenodotia, where Apollonius was the ruler, killed an hundred Roman soldiers. They had allowed them within their walls as if they meant to surrender to them. Thereupon Crassus brought his whole army there and captured the city. He sacked it and sold the inhabitants because of this outrage. Although this was Crassus' first encounter with an enemy, he allowed himself to be called "imperator" or captain general. This turned out to his disgrace and to be thought of as a lowly man as if he did not hope for any great matters since he was puffed up with so small a success. {Dio, l. 40} {Plutarch, in Crassus}

4726. Gabinius returned into Italy when Domitius and Appius were consuls. {Ascon. Pedian. in init. orat. Pisonian.} These same consuls were there again and gave judgment against Gabinius when he was absent. Although Pompey stood very earnestly for him, the opinion of many of the judges was against him. For Domitius was an enemy to Pompey, by reason of the dispute about the demanding of the consulship and because he had taken that office against his good will. Although Appias was a relative of Pompey, he planned that by flattering the people, he hoped that if he

made any move, he would be bribed by Gabinius. To that end he directed all his actions. Therefore it was decreed that the Sibyl's verses should be read over again although Pompey was much against it. In the meantime, the money that was sent by Gabinius came to Rome. The money wrought so much that Gabinius was sure not to suffer any great loss whether he was absent or present. For there was then such confusion at Rome that when Gabinius had but given part of that money to bribe the magistrates and some of the judges, they did not want to bring the matter to justice. Others had learned that they could be wicked with impunity and that money easily bought "justice" and removed the threat of punishment. {Dio, l. 39.}

4727. On the twelfth of October, (about the Julian July) Gabinius came into the city. On the fourth of October, he entered the city by night {Cicero, ad Quint. Fratr. l. 3. epist. 1.} for he was so tormented by his conscience for his ugly actions that it was late when he came into Italy. He came by night into the city and dared not go out of his own house for many days. {Dio, l. 39.}

4728. Various factions accused Gabinius. L. Lentulus, the son of the Flamen, accused him of treason. T. Nero, with various good men joined in this accusation along with C. Memmius, the tribune of the people with Lucius Capito. After he was accused of treason, he appeared by the edict of C. Alsius the praetor. He was almost trodden under foot by the great crowd and was hated by all the people. {Cicero, ad Quintum Fratr., l. 3. epist. 1.}

4729. On the tenth day after he came into the city, on which he ought to have given an account of the number of the enemies and his soldiers, he was quite astonished in the midst of a great multitude. Appius, the consul, accused him of treason. When his name was called he answered not a word. When he wanted to leave, he was detained by the consuls and the publicans were brought in. He was accused on all sides. When he was most of all wounded by the words of Cicero, he could not endure it. With a trembling voice Cicero called him a banished man. All the senate rose against him with a shout so that they came to him where he stood. Likewise the publicans did the same with the similar shout and with violence. On the sixth, the ides of October, Memmius angrily put Gabinius before the people so that Calidius could not speak for him. The next day, there was a divination of Cato, the praetor's house, for the appointing of an accuser against Gabinius. They selected between Memmius or T. Nero or C. and L. Antony, the sons of Marcus. {Cicero, ad Quintum Fratr., l. 3. epist. 2.}

4730. There were many accusations against Gabinius and not a few accusers. The first thing that was debated concerned the crime of restoring Ptolemy to his kingdom. Almost all the people flocked to the tribunal and they had often a mind to pull him in pieces, especially because Pompey was not there. Cicero had most sharply accused him. {Dio. l. 39.} Cicero {Cicero, ad Quintum Fratr., l. 3. epist. 2, 4.} denies that he accused him. He did this from fear of having any quarrels with

Pompey or because he did not doubt that justice would be done whether he was there or not, or he would be for ever disgraced if such an infamous guilty person should escape justice if he pleaded against him.

``I was much delighted (said he in epist. 4.) with this moderation, and this also pleased me that, when I had sharply spoken both according to condolence and religion, the defendant said that if he might be in the city that he would give me satisfaction. Neither did he ask me anything."

4731. In the ninth epistle, Cicero stated:

``All that I did, I did with much gravity and unity as all were of the same opinion. I neither urged it nor anything qualified it. I was a vehement witness. I did nothing else."

4732. In this trial for treason, Gabinius was very slow in answering and was hated by all kinds of men. Alsius was a sharp and good witness against him. Pompey was very earnest to beg the judges to favour him. {Cicero. ad quintuus Fratr., l. 3. epist. 3.} Gabinius said that he restored Ptolemy for the good of the state because he was afraid of the fleet of Archelaus and because he thought the sea would be filled with pirates. He said also that he might do it by law. {Cicero, in orat. pro Rabinio. Posthumo.} The friends of Caesar and Pompey were very eager to help him and said that the Sibyl referred to another king and another time. They pleaded this the most because in the oracle there was no specific punishment mentioned. {Dio, l. 39.} Lucius Lentulus was incredibly young to be a prosecutor. All said he was brought in on purpose so that Gabinius might win. In spite of this, there had been great disputes and intreaties by Pompey and a rumour of a dictatorship which caused much fear. Gabinius had not replied to Lucius Lentulus. When the judges gave their sentence, there were 32 who condemned him and 38 who absolved him. {Cicero, l. 4. epist. 1., ad Quintum Fratr. l. 3. epist. 4.}

4733. Dio {Dio, l. 39} stated that when Gabinius stood the trial for so high crimes that he gave great sums of money. When he was absolved, there wanted but little. However, the people killed the judges. Gabinius was brought to the judgment of the people by Memmius and freed by the intercession of Laelius, the tribune of the people. Valerius Maximus {Valerius Maximus, l. 8. c. 1.} stated what happened. A. Gabinius in the midst of his infamy, was subjected to trial of the people by C. Memmius, his accuser. It seemed as if all his hopes were dashed because the accusation was fully proved and his defence was very weak. Those that judged him, through a rash anger, were very desirous to punish him. The lictor and prison were always before his eyes. All this was thwarted by the intervention of a propitious fortune. Sisenna, the son of Gabinius, through the mere impulsion of amazement, fell humbly prostrate before Memmius. From there he hoped for some assuaging of the storm at its source. Memmius, the insolent conqueror, rejected him with a stern countenance and took his ring from his finger and let it lie on the

ground a great while. This spectacle was the reason that Laelius, the tribune of the people, ordered that Gabinius be dismissed. We may learn by this example, neither insolently to abuse the success of prosperity nor that anyone ought to be too much cast down by adversity.

4734. In spite of this acquittal, Gabinius was on trial again for other reasons and that he had wrongfully extorted 100,000 (either drachmas or pence) from the province. He was condemned of extortion. Pompey who was gone from the city to provide grain, (for much grain was ruined by the flooding of the Tiber River) was still in Italy. He hurried to be present at the trial but when he saw that he came too late, he did not leave the suburbs until the trial was finished. Pompey called the people together outside the walls of the city, (because it was not lawful for a proconsul to come into the city) and spoke to them on the behalf of Gabinius. He read to them the letters that he had received from Caesar concerning the safety of Gabinius. He used many intreaties with the judges. He prevented Cicero from prosecuting Gabinius and persuaded Cicero to defend him! However, all these things did not help Gabinius. The judges condemned him partly for the fear of the people and partly because they had not received any large bribes from Gabinius, (who being accused for small wrongs did not bestow much money and surely thought he would be freed.) They condemned him to banishment and Caesar later restored him and brought him back. {Dio, l. 39.}

4735. Cicero, (Cicero, pro Rabirius Posthumus) acknowledged that he did very earnestly defend Gabinius after that they became friends who were formerly great enemies. Although this favour is commended by Valerius Maximus, {Valerius Maximus, l. 4. c. 2.} Dio confirmed, that Cicero was branded with the name and crime of a renegade. Truly Marcus Cicero quite forgot what he had previously written to his brother Quintus. {Cicero, l. 3. epist. 5.}

``I would be ruined if I had defended Gabinius as Pansa thought I ought to have done."

4736. Although he {Cicero, pro Rabirius Posthumus}, gives this account of his actions:

``The renewing of our friendship was the reason that I defended Gabinius. Neither does it ever grieve me to have a mortal hatred and immortal friendship."

4737. Timagenes, the Alexandrian (or the Egyptian, according to some) was the son of the king's treasurer. He was captured in the war and brought to Rome by Gabinius. He was redeemed by Faustus, the son of Sulla, and taught rhetoric at Rome, under Pompey, Julius Caesar, and the triumvirs and wrote many books. {Suidas in Timagenhj}

4738. When Publius Cornelius Lentulus Spinther, the proconsul of Cilicia had done well in the war, his army greeted him as "imperator" or captain general. {Cicero, Letters to his Friends, l. 1. epist. 8, 9.}

3951a AM, 4660 JP, 54 BC

4739. About the end of his term as consul, Appius Claudius Pulcher, the senate decreed he was to replace to P. Cornelius Lentulus. This law was not ratified by the people and he went into Cilicia at his own expense. {Cicero, Letters to his Friends, l. 1. epist. 9., ad Quintum fratr., l. 3. epist. 2., ad Attic. l. 4. epist 56.} Lentulus went to meet him when he came into the province. {Cicero, Letters to his Friends, l. 3. epist. 7.} When Appius took over the command, he most miserably afflicted the province and almost destroyed it. {Cicero, ad Attic. l. 5. epist. 16, l. 6. epist. 1.}

4740. Crassus should have followed up his initial successes he had in first taking the places in Mesopotamia with the full force of his army and made good use of the fear the barbarians of him. He should have attacked Babylon and Seleucia which were cities that were always enemies to the Parthians. Instead he was weary of being in Mesopotamia and longing after the ease and idleness in Syria. He gave the Parthians time to prepare for war and occasions for attacking those Roman soldiers that were left in Mesopotamia. {Plutarch, in Crassus} {Dio, l. 40.}

4741. He had placed garrisons in those cities that had surrendered to him. These amounted to 7000 foot soldiers and 1000 cavalry. He returned to Syria to winter there. His son, P. Crassus, came to him from Julius Caesar from Gaul, who had bestowed upon him such gifts as generals usually do. He brought with him a 1000 choice cavalry. {Plutarch, in Crassus}

4742. Crassus spent his time in Syria more like a publican than like a general. He did not spend his time in getting arms or training his soldiers. Instead he tallied up the revenues of the cities and for many days was weighing and measuring the treasures of the goddess of Hierapolis. He also demanded soldiers from various people and then discharged them for a sum of money. These actions brought him into contempt. As they were going from the temple of the goddess of Hierapolis, the young Crassus fell on the threshold and his father fell on top of him. {Plutarch, in Crassus} Hierapolis is that city which some call Bambyce, others Edessa and the Syrians, Magog. The Syrian goddess, Atargatis, called by the Greeks, Derceto, was worshipped here. {Strabo, l. 16. p. 748.} {Pliny, l. 5. c. 23.}

4743. Rabitius Posthumus was accused before the judges of treason because he followed Ptolemy to Alexandria for the money that he owed him. {Sueton, in Claudia, c. 16.} After Gabinius was condemned of extortion and gone into banishment, C. Memmius accused Rabirius because the king made him his "dioecetes" or treasure. He had wore the clothes of Alexandria and had gathered money from the tributes which was imposed by Gabinius and himself. Cicero defended when it was very cold. This may be deduced from his speech which is still extant.

3951b AM, 4661 JP, 53 BC

4744. M. Crassus and his son Publius were killed and the army was routed and perished with shame and disgrace beyond the Euphrates River. {Cicero. de divinatione, l. 2.} Dio mentions this defeat {Dio, l. 40} but Plutarch treats it more fully. {Plutarch, in Crassus} Appian copied Plutarch word for word in his writings. {Appian, de Parthicis} Therefore it will be worth the work to record the main parts of this most famous history, taken from these accounts as Salianus has done.

4745. Orodes, the king of the Parthians, sent ambassadors to Syria to Crassus. They were find out why Mesopotamia was invaded and demand the reasons why he started this war. Orodes also sent Surana with an army to recover those places that had been taken or revolted. He personally made an expedition into Armenia, least Artabazes the son of Tigranes, who reigned there and was afraid of his own Kingdom, would send any help to the Romans. {Dio, l. 40.}

4746. The ambassadors of Orodes came to Crassus in Syria as he was drawing his forces from of their winter quarters, (although Florus relates that this was done in Mesopotamia when Crassus was camped at Nicephorium.) The reminded him of the league that they had made with Pompey and Sulla and by this declared to him that if this army was sent against the Parthians by the people of Rome that then they would have no peace with the Romans. If Crassus had brought this war against the Parthians for his own private gain and had seized his cities, then their king would use him more favourably considering Crassus' old age and he would send back his soldiers to the people of Rome. Crassus was blinded by the king's treasures and did not reply nor did he pretend to excuse the war. Crassus said that he would answer them at Seleucia. {Florus, l. 3. c. 11.} {Plutarch, in Crassus} {Dio, l 40.} Then Vageses, the chief of the ambassadors, smiled, and struck the palm of his right hand with the fingers of his left and said that hairs would sooner grow there then that Crassus would see Seleucia. So the ambassadors returned and told King Orodes that he must prepare for war.

4747. In the meantime, certain soldiers who had been left in garrison in Mesopotamia, barely escaped with great danger and brought Crassus news. The told of the approach formidable multitude of the Parthians, what kind of weapons they used and how they fought. They spoke from experience! This so discouraged the Romans that some of the captains were of opinion that Crassus should stay and hold a council, about the whole business. Cassius, the treasurer of Crassus was one who urged this. The soothsayers also tried to deter him but Crassus would not listen to any of them.

4748. Crassus was mainly by Artabazes, the king of the Armenians, who came into his camp with 6000 cavalry who were said to be the king's own guard. He promised him another 10,000 men at arms, and 30,000 foot soldiers whom he would pay. He also persuaded Crassus that he should invade Parthia through Armenia and that he would abundantly supply his army. The march that way would be safer because of the unevenness of the country and so not so much in danger of the large numbers of Parthian cavalry. Crassus neglected this most wise counsel and thanked the Armenian. He sent him back and told him that he would march through Mesopotamia where he had left many good soldiers of the Romans.

4749. When he came to Zeugma, on the bank of Euphrates River, he ignored many bad

prodigies which Plutarch and Dio mentioned. The main one was this, as it is noted in Julius Obsequens, in his book of prodigies. He stated that:

``A sudden wind snatched the standard from the standard bearer, and it sank in the water. A sudden darkness of the sky that fell and hindered their crossing."

4750. In spite of this Crassus was determined to go on. Florus, {Florus, l. 3. c. 11.} stated this:

``When the army had passed Zonguia, sudden whirlwind threw the standard into Euphrates River where it sank."

4751. Crassus also ignored the council of Cassius. He advised him that he should refresh his army in some of the cities where he had a garrison, until he heard some definite news of the Parthians. Otherwise, he should march along the river to Seleucia and so the ships would supply him with food and would follow the camp. The river would keep the enemy from surrounding him.

4752. As Crassus was considering these things, Auganus or Abgarus Osroenus dissuaded him from this good advice. He is correctly named by Dio. Florus {Florus, l. 3. c. 11.} called him Mazares the Syrian and the copies of the Breviary of Sextus Rufus vary. He was called Mazarus, Marachus, Macorus and also Abgarus. In Plutarch, he was called Ariamnes, a captain of the Arabians. Although in some copies of Plutarch and in those from which the Parthica of Appian are taken, he is called Acbarus. This man was formerly in league with the Romans in Pompey's time but now followed the Parthians. Although he was on the Parthian's side, he pretended that he was a good friend to Crassus and liberally gave much money to him. He found out all Crassus' plans and told them to the Parthians. When Crassus was determined to march to Seleucia, and from there to go to the city of Ctesiphon, Auganus persuaded Crassus that he follow that plan because it would take too long. Instead, he should lead his army directly against Sillax and Surena, two of Orodes his captains. (He would leave Euphrates River behind him which was his only supply line and fortification for him.)

4753. He then led his army through a vast sandy desert plain that lacked water and any green herb. Crassus began to suspect treason, especially when Artabazes sent ambassadors to him and told him that he could send him no forces because he was fighting a major war for Orodes had now wasted the country of the Armenians. He very earnestly advised Crassus to come into Armenia and to join forces with him that together they might fight with Orodes. If he was not pleased to do this then he should be sure to avoid those places that were most suitable for cavalry. Crassus angrily rejected this advice and did not write to the king. He told them that he had no time to think about Armenia but that on his return he would punish Armenian for its treachery. Abgarus left immediately before his treachery was discovered. He had persuaded Crassus that he might surround the enemies and rout them.

4754. They had not gone far when a few scouts returned (for the rest were killed by the enemy) and told them that there were huge forces, who courageously marched on toward them. At this Crassus was astonished and all the army was paralysed with fear. Crassus at the first followed Cassius' advice and set his battle formation wide. Presently he changed his mind, and he contracted his forces and made it square and deep. He gave the leading of one wing to Cassius and the other to his son C. Publius. He led the battle in the middle. As soon as they came to the

Balissus River, most of the commanders tried to persuade him to camp and to lodge there all night. In the meantime, they should send scouts to see what forces the enemy had and how they were armed. Crassus ignored this good advice because his son and some of his cavalry were eager for a fight. So he commanded them that would eat and drink. They should do it standing and keep their ranks. Before this could be done by all, he marched on with a disorderly march, not in formation and quietly until the enemies were seen.

4755. Surenas did not show all his forces at first nor the brilliance of their arms. He placed his troops in a convenient place to terrify the Romans. When they tried with their lances to make the Romans break rank, they could not. As soon as they saw the depth of the Roman forces and that the soldiers kept their ranks, they retired. When they seemed to be in disorder, they surrounded the Romans before the Romans realised it. After Crassus commanded his light cavalry to attack them, they had not marched very far when they were showered with arrows and were forced to retire to the main body of troops. This was the beginning of the fear and disorder of the Romans especially when they saw the force of the weapons that broke through everything and caused many nasty wounds.

4756. The Parthians left them and began to shoot with their arrows on every side at the whole body of the army. No arrow fell in vain. They hit with so great a force that it made either an horrible wound or most commonly resulted in death. The Parthians continued shooting even when they withdrew from the Romans. The Romans were encouraged that when they had shot all their arrows, then the battle would be fought by hand to hand combat. However, they soon knew that there were many camels loaded with arrows from which they that had first shot all their arrows, went to get more. Crassus began to despair and knew that there would be no end of their shooting until they were all killed with their arrows. Thereupon, he ordered his son to endeavour by all means to join battle with the enemy before they were surrounded.

4757. The young Crassus took with him 1300 cavalry (1000 of which he had received from Caesar), 500 archers, and eight ensigns of the next footmen who had bucklers. He charged the Parthians who fled on purpose to draw him a good way off from his father. Then they turned around and shot them through with their arrows on every side. Publius, (whom Orosius commended as a most famous and excellent young man, {Orosius, l. 6. c. 13., Eutropius, l. 6.}) commanded a gentleman to thrust him through the side because he could not use his hand that was shot through. Censorinus, a senator and orator is said to have died in a similar way. Magabacchus, who was valiant man both in body and mind, thrust himself through, as did the rest of the nobility. The rest fled to an hill and were killed in the fight by the spears of the Parthians. There were 500 said to be taken prisoners.

4758. They cut off Publius' head and marched toward Crassus who was expecting the return of his son during the time the enemy did not press them so hard. However, messenger came upon messenger and said that Publius was totally defeated unless he was immediately helped with a very strong force. Crassus planned to march with the whole army when the enemies came upon him. They made a terrible noise and had become more fierce because of the victory. They brought the head of his son upon a spear. That spectacle broke the hearts of the Romans, in spite of Crassus' endeavours to encourage his men to wipe the joy from the enemy of their victory and to revenge their cruelty. The battle was renewed but the Romans were wounded on every side again with their arrows. Many died miserably. For those who desperately thought that they might escape the arrows, charged with large lances the enemy who were forced into a small area. With one thrust, they struck through two bodies. This continued as night approached and

the Parthians retired. They bragged that they would allow Crassus one night to bemoan his son.

4759. That same night Octavian and Crassus called together the centurions and soldiers. Crassus was overwhelmed with sorrow for the army's defeat and the death of his son. He kept himself in the dark with his head covered. They feared what was yet to come and forced the rest of the army to consider fleeing. The army in all places began to break camp without any sound of trumpet. When those that were weak knew they were being abandoned, there was great tumult and confusion and all the camp was filled with howling and lamentations. Then fear and terror seized those that marched because they thought the enemy would be aroused by this noise and come and attack them. Indeed the enemy did know that they were leaving but did not pursue them. Three hundred light cavalry under their Captain Egnatius came to Carrae late in the night. He called to the watch and ordered them to tell Coponius, the governor, that Crassus had had a major battle with the Parthians. That is all he said and marched quickly to Zeugma. Coponius, assumed by the vagueness of the message that this was not good news. He presently armed his men and met Crassus who marched slowly because of his wounded men. He received him with his army into the city.

4760. As soon as it was day, the Parthians went to the Roman camp and there killed 4000 that were left there. Many also of their cavalry men were captured as they were wandering in the plain. Among these there were four cohorts who were led by Vargunteius, a lieutenant, and had lost their way in the night. These retired to an hill which the Parthians quickly surrounded. They killed them all in a fight, except twenty soldiers. These broke through the midst of the enemy and came safely to Carrae. Orosius also mentions this slaughter of Vargunteius. {Orosius, l. 6. c. 13.}

4761. Surenas was uncertain whether Crassus and Cassius were at Carrae or fled to some other place. He sent certain men to Carrae that he might know the truth under a pretence of making a league with the Romans if they would surrender Mesopotamia. The Romans approved of this because they were in a desperate condition. The Parthians demanded a time and place for the meeting of Crassus and Surenas. When Surenas knew that the enemy was shut up in Carrae, the next day he came before it with his whole army and besieged the place. He commanded the Romans that if they wanted any truce that they should deliver Crassus and Cassius as prisoners. Hereupon, the Romans were exceedingly sorrowful that they were so cheated. They gave up all hope of any help from the Armenians and they thought how they might escape by flight.

4762. This council was to be kept secret from any of the Carrenians, however, Crassus told it to Andromachus, who was the most perfidious of all men. Crassus used him for their guide on his march. Thereupon the Parthians knew all their councils because of the treachery of Andromachus. Since it was not the custom nor safe for the Parthians to fight at night, Crassus went out by night. Lest the enemy should not be able to catch up, Andromachus led them, sometimes one way and sometimes another. Finally he led them into deep bogs and places that were full of ditches. There were some who suspected Andromachus' often turnings and would not follow him for Cassius had retired to Carrae and from there with 500 men made his way into Syria. Others, who got trustworthy guides, took the way of the Synaca Mountains and before day, they retired into a safe place. These were almost five thousand men, under Octavian, a valiant man and their commander.

4763. The day overtook Crassus, who was entangled in those difficult places and bogs because of the treachery of Andromachus. He got through those areas with much difficulty along with

four cohorts of legionary soldiers, a few cavalry and five lictors. When the enemy approached, he fled to another hill, within 1.5 miles of Octavian. It was not so well fortified nor too steep for horses. It was below the Synaca Mountains and joined to it with a long neck of land that stretched through the middle of the whole plain. Hence Octavian could easily see the danger that Crassus was in. Therefore he first, with a few others came to his aid. The rest chided one another and followed him and drove the enemy from the hill. He received Crassus into the middle of them and covered him with their shields and encouraged him. No weapon of the Parthians could touch the body of their general until they had killed those who defended him to the last man.

4764. Surenas saw that the Parthians were not so courageous as they should be and that it was a dangerous thing to fight with desperate men, especially when they fought from higher ground. If night should overtake them then the Romans could not be taken. They would keep to the mountains and go to the Armenians and so might by their means, renew the war as Dio stated. Surenas plotted another treacherous deed. He let some prisoners go free who had overheard some of the barbarians say on purpose that their king was not altogether against making peace with the Romans and that he would use Crassus with all the civility that might be if he could make peace. In the meanwhile, the barbarians stopped fighting and Surenas with some noble men, came near the hill with his bow unbent. He held out his right hand and invited Crassus to make a league with him. He told him that he had experienced of the force of the Parthians but now, if he wanted, he would experience his humanity. Crassus did not go to him because he was afraid of him and saw no reason for this sudden change of heart.

4765. However, the soldiers demanded peace even with harsh words to Crassus. He tried to persuade and reason with them that if they could hold out for the rest of the day, then that night they could march through the mountainous places. They should not abandon the hope of safety that was so near them. They began to rebel and beat their harnesses and began to threaten him. He was afraid and he went toward the enemy but turned around to his own men and said:

``Yea, if Octavian and Petronius and all you Roman commanders that are here with me, see what violence is done to me, yet, if ever any of you shall get away safely, say that Crassus was deceived by his enemies and not delivered up by his own citizens."

4766. This he might seem to have said as he were trying by this friendly speech if he could assuage their obstinate minds, while he provided for their honour. However, Octavian and the rest did not remain on the hill but went down with him. Crassus forbid the lictors who wanted to follow him for his honour's sake.

4767. The first who came from the barbarians were two half-breed Greeks. They dismounted from their horses and greeted him in Greek and desired that he would send some ahead to see if Surenas and the rest that came to the parley, had arrived safely. Crassus sent the two Roscii that were brothers whom Surenas detained. Surenas came on horseback but Crassus was walking. He commanded that an horse should be brought to him and that he should go to the river side to write the articles of the peace. Because the Romans were not very mindful of their covenants, Surenas gave him his right hand. When Crassus sent for an horse, Surenas told him there was no great need, for the king has given you one. Soon an horse with a golden bridle was brought to him. The grooms mounted Crassus and followed him behind and lashed the horse. First, Octavian took hold of the bridle and after him, Petronius, one of the colonels. Then the rest of the Romans came around him to steady the horse and to take him from them that pressed around Crassus on every side.

4768. At first they were jostling and thrusting one the other, at last they started fighting. Octavian drew his sword and killed a groom, one of the barbarians. Another struck Octavian from behind and killed him. Petronius had no weapon and was being hit on his coat of mail. He got off his horse and was not harmed. Promanaethros or Manarthes by name, a Parthian, killed Crassus. Others said that he cut off his head and right hand when he lay dead. Dio leaves it in doubt whether he was killed by his own men lest he fall alive into the enemies' hands or whether he was killed by the enemies. Livy stated: {Livy, l. 106.}

``He was taken and resisted lest he be captured alive and he was killed. He was allured to a parley by a sign given by the enemy. He would have quickly fallen into their hands unless the resistance of the tribunes, had not stirred the barbarians to prevent the flight of the general."

4769. Florus stated {Florus, l. 3. c. 11.} and Sextus Rufus followed him, in his Breviary to Valentinian the Emperor and said:

``Crassus himself was allured to a parley and might have been taken alive except for the resistance of the tribunes, he escaped and while he fled, he was killed."

4770. Surenas, the general of the Parthians, took Crassus by treachery, and killed him at Sinnaca, a city of Mesopotamia {Strabo, l. 16. p. 747.} although he would rather have taken him alive. {Orosius, l. 6. c. 13.} Velleius Paterculus stated that he was killed with most of the Roman army. {Velleius Paterculus, l. 2. c. 46.} Pliny stated that all the Lucanian soldiers were killed with him of which there were many in the army. {Pliny, l. 2. c. 56.} Jornandes wrote that they lost almost eleven legions and their general. {Jornandes, de regno. succession.} It is said that the number of those that were killed were 20,000. Only 10,000 were taken alive by the enemy according to Plutarch and Appian. Of the 100,000 in the army, 10,000 barely escaped into Syria. {Appian, Civil War, l. 2. p. 438.} This happened in the month of June. {Ovid, Fastorusm, l. 6.} Dio, {Dio, l. 40.} said it was in the middle of summer. He also added that at this time, the Parthians recovered all their country again that lay within the Euphrates River.

4771. The survivors of the Roman army shifted for themselves. They were scattered by flight into Armenia, Cilicia and Syria, there was scarcely a man alive to bring the news of the overthrow. {Florus, l. 3. c. 11.} As soon as this major defeat was known, many provinces of the east would have revolted from the alliance and protection of the people of Rome, unless Cassius had gathered together a few soldiers from them who fled. He went to Syria and began to grow proud with great virtue and moderation. {Orosius, l. 6. c. 13.} This is the same Cassius who would not accept the command that the soldiers offered to him at Carrae from hatred to Crassus. Crassus also willingly yielded to him when he knew the greatness of his loss. He was now compelled by necessity, to assume the government of Syria. {Dio. l. 40.} He was also the treasurer of Crassus who kept Syria under Roman control and was also the same C. Cassius who together with Brutus, later killed Julius Caesar. {Velleius Paterculus, l. 2. c. 46, 56, 58.}

4772. Surenas sent the head and the right hand of Crassus to Orodes in Armenia. He spread a rumour by his messengers at Seleucia, that he had taken Crassus alive. He dressed up Caius, a captive who looked very much like him and so made a ridiculous show which in disgrace they called a triumph. {Plutarch, in Crassus}

4773. In the meantime Orodes was reconciled to Artabazes or Artarasers the Armenian, and betrothed his sister to his son, Pacoras. They made feasts and revels during which many Greek verses were sung, for Orodes understood Greek and was a scholar. Artavasdes had written tragedies and speeches and histories. Jason, the tragedian of Trallis, was there singing some verses from the Bacchis of Euripides. Agave Syllaces came into the dining room and threw the head of Crassus before them. Pomaxaethres or Maxarthes rose from supper and took it for himself since he thought it belonged more to him than any other. {Plutarch, in Crassus}

4774. Among other indignities, some report that the Parthians poured molten gold down the mouth of Crassus and insulted him with words. Florus recorded this about what happened: {Florus, l. 3. c. 11.}

``The head and right hand of Crassus was brought to the king and they made sport of him. They poured molten gold down his open mouth so that he whose mind was on fire with the desire of gold while he was alive, his dead and bloodless carcass might be burnt with gold."

4775. Sextus Rufus, in his breviary and Jornandes, say similar things about this.

4776. Not long after, Surenas was punished for his perjury. He was killed by Orodes who envied his honour. {Plutarch, in Crassus}

4777. At Rome, M. Cicero was made augur in the place of young Crassus, who was killed in the Parthian war. {Plutarch, in Cicero}

4778. With the death of Crassus, one head of Varro's triumvirate was cut off and the foundation laid for the civil wars between Pompey and Caesar. After Crassus was killed who was above them both, it remained for Caesar to eliminate Pompey who was above him so that he would be the greatest. {Plutarch, in Caesar, Pompey}

Nec quenquam iam ferre potest, Casarve priorem, Pompeiusve parem. {Lucan, l. 1.}

Caesar would no superior fear, Nor Pompey any equal bear.

3952a AM, 4661 JP, 53 BC

4779. During the interim the senate decreed that neither any consul nor any praetor should have by lot any foreign province until after the fifth year of his magistracy. A little later Pompey confirmed this. {Dio, l. 40.} Interrex, Servius Sulpitius, on the fifth of March in an intercalary month (about the beginning of the Julian December) appointed Pompey as consul. {Ascon. Pedian., in orat. Milonian.}

3952b AM, 4662 JP, 52 BC

4780. The Parthians invaded Syria with a small army because they thought the Romans lacked soldiers and a general. Therefore, Cassius easily repulsed them. {Dio, l. 40.}

4781. Cassius came to Tyre and arrived also in Judea. When he came the first time, he captured Tarichaea and led away about 30,000 Jewish prisoners. He executed Pitholaus because he had sided with Aristobulus' faction at the persuasion of Antipater who could do whatever he wished with Pitholaus. For Antipater saw he was in great standing with the Idumeans and sought by courtesies and friendship of others who were in power. He especially made an alliance with the king of the Arabians, to whose custody he committed his children during the war that he had with Aristobulus. Cassius had forced Aristobulus, the son of Alexander, to be at peace. He moved his camp to the Euphrates River to keep the Parthians from crossing over. {Josephus, Wars, l. 1. c. 6., Antiq., l. 14. c. 12.}

3953 AM, 4663 JP, 51 BC

4782. When M. Marcellus and C. Sulpitius were consuls, the league was renewed with the Rhodians. It provided that one people shall not make war on the other but send mutual help to each other. The Rhodians also swore that they would have the same enemies that the senate and the people of Rome would have. {P. Lentulus with Cicero, Letters to his Friends, l. 12. epist. 15.} {Appian, Civil War, l. 4. p. 627, 630.} By this means Posidonius Apameensis, who had a school at Rhodes, seemed to have come to Rome when M. Marcellus was consul. {Suidas, in voc. poshdansos} He was a very noble philosopher, mathematician and historian. Cicero {Cicero, divination, l. 2} mentioned a globe he made.

``If anyone should carry this globe into Scythia or Britain, which was recently made by a close friend of mine, whose each turning performs the same actions of the sun and moon and the other five planets do in the heavens each day, who in that barbarous land would doubt but that this was a most exact representation?"

4783. By the decree of the senate and by the law of Pompey which was made the year before, none could obtain either a consular or praetorian province, unless he had been consul or praetor five years before. M. Calphurnius Bibulus, who had been consul seven years earlier and M. Tullius Cicero who had been consul eleven years before and yet had never been sent into any province, where assigned provinces by lot. Bibulus was given Syria {Dio, l. 40.} and Cicero had Cilicia. {Cicero, Letters to his Friends, l. 3. epist. 2.} Cicero wrote that he was now appointed proconsul to Appius Pulcher, the captain general, whom he was to succeed. (For the army had given him the title of captain general because he had done well in the wars in Cilicia) Cicero also indicated that this happened against his will and he never desired that he should be forced to go to govern in his province by the decree of the senate. Cicero had for his lieutenants, his brother, Quintus Tullius, C. Pomponius, L. Tullius and M. Anneius. His quaesters were L. Messinius and Cn. Volusius.

4784. Plutarch, {Plutarch, in Cicero} stated that he had in his army 12,000 foot soldiers and 1600 cavalry. Cicero said that he had the command of only two legions and those were so undermanned {Cicero, ad Attic., l. 5. epist. 15.} that they were barely able to defend one town as M. Coelius stated. {Cicero, ad Attic., l. 8. epist. 5.}

4785. Ten days before June (as the year was then accounted at Rome which happened on the sixth day of the Julian March) Cicero left for his province and came to Brundusium. There he met with Q. Fabius, the lieutenant of Appius Claudius Pulcher, whom he was to succeed. He told him that he needed a greater force to govern that province and almost all were of the

opinion that the legions of Cicero and Bibulus should be supplied from Italy. The consul, Servius Sulpicius, positively denied this request but yet there was such a general consent of the senate that Cicero and Bibulus should quickly be sent, that he was forced at last to yield and so it was done. {Cicero, ad Attic., l. 3. epist. 3.}

4786. Before the civil war of Caesar and Pompey (Julian March 7th), a little after noon, there was an almost total eclipse of the sun, of ten and an half digits (88%). Dio said {Dio, l. 40.} the whole sun was eclipsed. Lucan wrote: {Lucan, l. 1.}

----Titan hides (When mounted in the midst of heaven he rides) In clouds his burning chariot, to enfold The world in darkness quite: day to behold No Nation hopes.----

4787. Cicero sailed from Brundusium and came to Actium, the sixteen days before July, (the 29th day of the Julian March.) He journeyed by land and came to Athens six days before July. (Julian April 8th) {Cicero, ad Attic., l. 4. epist. 9. & 10.} The day before he came there, Memmius, who was condemned for unlawful bribery for an office and banished, had gone to Mitylene. {Cicero, ad Attic., l. 4. epist. 11.}

4788. In the month of the Julian April, Ptolemy Auletes died. M. Coelius mentions this in a letter to M. Cicero written from Rome on first of August (the 15th day of the Julian May) {Cicero, Letter to his Friends, l. 8. epist. 4.} C. Marcellus was chosen consul for the next year. News was brought to Rome and it was known for certain that the king of Alexandria was dead. Of his two sons and two daughters, he left the oldest son and daughter as heirs. So that this might be so, Ptolemy in the same will, did humbly beseech the people of Rome by all the gods and by the league that he had made with them at Rome, to make sure the will was carried out. One copy of his will was sent to Rome by his ambassadors so that it might be placed in the treasury and the other was left and kept sealed up at Alexandria. {Caesar, Civil War, l. 3.}

4789. His will directed that his oldest son, Ptolemy, after the ancient custom of the Egyptians should be married to Cleopatra his oldest daughter and that both of them should rule the kingdom. However, they should be under the guardianship of the people of Rome. {Dio, l. 42.} Cleopatra speaks to Caesar concerning this: {Lucan, l. 10.}

I am not the first woman that have swayed The Pharian sceptre: Egypt has obeyed A queen; not sex excepted: I desire Thee read the will of my deceased sire Who left me there a partner to enjoy My brother's crown and marriage bed---

4790. The copy of this will was brought to Rome. Because of public practices, it could not be put in the treasury and was deposited with Pompey. {Caesar, Civil War, l. 3.} Eutropius stated Pompey was made tutor to the new king because he was so young. {Eutropius, l. 6.}

4791. M. Cicero stayed a few days at Athens, on the 6th of July {Julian April 19th) he sailed {Cicero, Letters to his Friends, l. 2. epist. 8.} from the harbour of Piraeum. He was carried by a certain wind to Zorera which detained him there until the 7th. On the 8th of July (April 25th) he came to the village of Cios and went from there to Gyaros, Scyaros and Delos. {Cicero, ad Attic., l. 5. epist. 12.} The 18th of July, (Julian May 5th) he came to Ephesus. He sailed slower because the Rhodian ships were frail. He was met by a very large crowd and the Greeks very willingly offered themselves to him as if he had been the praetor of Ephesus. {Cicero, ad Attic.,

l. 5. epist. 13.} Q. Thermus was at Ephesus. He was the praetor of the Asian governments (which were separated from the province of Cilicia.) He met with Cicero about a matter of his lieutenant, M. Anneius, who had a dispute with the Sardineans. Cicero wrote many letters to him later. {Cicero, Letters to his Friends, l. 13. epist. 53, 54, 55, 56, 57., ad Attic., l. 5. epist. 20.} P. Silius was praetor of Bithynia at that time. {Cicero, Letters to his Friends, l. 13. epist. 61.}

4792. P. Nigidius expected Cicero at Ephesus and returned to Rome from his embassy. He was a very learned man. Cratippus also came there from Mitylene to see and greet Cicero. Cratippus was at that time the chiefest of all the peripatertics as Cicero states in the preface to Plato's Timaeus, as he translated into Latin by himself.

4793. Cicero left Ephesus and travelled to Tralli by a very dry and dusty way. {Cicero, ad Attic., l. 5. epist. 14.} Fives days before the month of August (Julian May 10th) he arrived at Tralli where L. Lucilius met him with letters from Appius Pulcher. {Cicero, Letters to his Friends, l. 3. epist. 5.} By these he knew that a rebellion of the soldiers was averted by Appius and that the soldiers were all payed to the ides of July. {Cicero, ad Attic., l. 3. epist. 14.}

4794. The day before the month of August (Julian May 14th) when Sulpitius and Marcellus were consuls, Cicero came to Laodicea into a province which was almost destroyed by Appius. That day marked the first day of his term of office that was assigned to him by the senate. {Cicero, ad Attic., l. 5. epist. 15. 16, 20, 21, Letters to his Friends, l. 3. epist. 6., l. 15. epist. 2, 4.} Cicero was told by the Cypriot ambassadors who came to meet him at Ephesus, that Sceptius, the governor of Appius in Cyprus, besieged the senate in their senate house in Salamine with some cavalry troops. He hoped to starve the senators out. The same day Cicero first entered the province, he sent letters that the cavalry should immediately leave the island. {Cicero, ad Attic., l. 5. epist. 21. & l. 6. epist. 1.}

4795. He saw by the time of the year, he must soon go to the army. After he had stayed three days at Laodicea, (while the money was received which was owed him from the public treasury) on the fifth of August (Julian May 17th) he journeyed to Apamea. He stayed there four or five days, three at Synnada and five at Philomelium. At that town, there was a large gathering of people. He freed many cities from the most heavy tributes, exorbitant usuries and large debts. {Cicero, Letters to his Friends, l. 3. epist. 5. & l. 15. epist. 4., ad Attic., l. 5. epist 15, 16, 20.}

4796. Appius Claudius was allowed to stay thirty days in the province after his successor arrived. This was according to the law of Cornelius Sulla, the dictator. During those days he sat in judging at Tarsus and Cicero judged at Apamea, Synnada and Philomelium. {Cicero, Letters to his Friends, l. 3. epist. 6, 8., ad Attic., l. 5. epist. 16, 17.}

4797. M. Bibulus, the proconsul sailed from Ephesus about the 13th of August (Julian May 25th) and came to his province, Syria, by a very prosperous wind. {Cicero, Letters to his Friends, l. 15. epist. 3.} When the Senate had allowed him to raise soldiers in Asia, he did not do it. {Cicero, Letters to his Friends, l. 15. epist. 1.} The auxiliaries of the allies were through the sharpness and injustice of the government of the Romans, either so weakened that they could be of little help or so alienated from them that little could be expected from them. It did not seem wise to trust the allies for troops. {Cicero, Letters to his Friends, l. 15. epist. 1.}

4798. Before Cicero arrived in the province, the army was scattered through a rebellion. Five

cohorts had no lieutenant, or colonel or centurions. He stayed at Philomelium while the rest of the army was in Lycaonia.

4799. Cicero commanded his lieutenant, M. Anneius, that he should conduct those five cohorts to the rest of the army. He should rally the whole army in one place and camp at Iconium in Lycaonia. When Anneius had exactly done this, Cicero came into the camp six days before September. (Julian June 7th) A few days before, according to the decree of the senate, he had received a good band of newly raised soldiers, a number of cavalry and voluntary auxiliaries of free people from the kings who were their allies. {Cicero, Letters to his Friends, l. 15. epist. 4.}

4800. Dejotarus, the son, who was declared king by the senate, took Cicero's sons with him into his kingdom, while Cicero made war in the summer time. {Cicero, ad Attic., l. 15. epist. 17, 18.} Plutarch stated {Plutarch, de Stoicorum repugnantiis} that Dejotarus, the father, killed all his other sons so that he might establish the kingdom on this one son. Both the Dejotari, father and son, reigned together. Cicero greatly commended both of them in the 11th Philippicho.

4801. Pacorus, the son of Orodes, the king of the Parthians, to whom was married the sister of the king of the Armenians, came with great forces of the Parthians and a great band from other countries. They crossed the Euphrates River and attacked the province of Syria. {Cicero, Letters to his Friends, l. 15. epist. 1, 2, 3, 4., ad Attic., l. 5. epist. 18.} Orsaces was the general and Pacorus only held the title of general for he was barely 15 years old. {Dio, l. 40.}

4802. The Parthians went into Syria and having subdued all places, they came as far as to Antioch. They hoped to win the rest also for the Romans held that province with a small army. The citizens barely endured the domineering Romans and were inclined to the Parthians since they were their neighbours and close friends. {Dio, l. 40} The proconsul, Bibulus, had not yet arrived in the province. For although the province was appointed to him but for year, as in Cicero's case, it was reported that for this reason he came so late into the province so that he could leave later. {Cicero, ad Attic., l. 5. epist. 16., 18.}

4803. Cicero, two days before September, (Julian June 11th) mustered his army at Iconium. {Cicero, ad Attic. l. 3. epist. 19.} On the first or third of September, the ambassadors that were sent from Antiochus, the king of the Commagenians, arrived at the camp at Iconium. They were the first who brought Cicero the news that large forces of the Parthians began to cross the Euphrates River. It was said, that the Armenian king would make an invasion on Cappadocia. When the news was brought to him, Cicero was troubled. Although there were some that thought that not much credit should be given to the king's planned invasion, Cicero did not think so. He was worried about Syria, his own province and indeed for all Asia. Therefore he thought it best that the army should march through Lycaonia, the country of the Isaurians and that part of Cappadocia which bordered Cilicia. {Cicero, Letters to his Friends, l. 15. epist. 1, 2, 3, 4.}

4804. After he had stayed ten days at Iconium, he moved his army and camped at the town Cybistra in the remotest part of Cappadocia, not far from Mount Taurus. He did this to show to Artavasdes, the Armenian king, that whatever he intended to do, there was a Roman army not far from his border. Hence he and the Parthians would think themselves shut out of Cappadocia and so Cicero could defend Cilicia that bordered on them and keep Cappadocia. This would hinder any new plans of the neighbouring kings who although they were friends of the people of Rome, yet dared not be public enemies to the Parthians. {Cicero, ad. Attic., l. 5. epist. 20.,

Letters to his Friends, l. 15. epist. 2. & 4.}

4805. Cicero sent his cavalry from Cybistra into Cilicia so that the news of his coming would be known to the cities in that part and the citizens would be more loyal to him. This would allow him to quickly stop what was done in Syria. {Cicero, Letters to his Friends, l. 15. epist. 2.}

4806. He was careful of the charge given to him by the senate that he should defend Ariobarzanes, the king of the Cappadocians and ensure that he and his kingdom were safe. The king with his brother Ariarathes and some of his father's old friends came to the camp to the proconsul (where he stayed three or four days.) {Cicero, ad Attic., l. 6. epist. 2.} They complained of treasons that were plotted against his life and desired that some cavalry and Roman foot soldiers come and guard him. Cicero exhorted his friends that they should protect with all care and diligence, the life of their king and learn from the sad example of his father. Cicero exhorted the king that he should learn to reign by protecting his own life from whom he was certain who plotted treason against him. Those he might do with as he wished and that he should punish those who needed punishing and free the rest from fear. He should use the guard of the Roman army more for terror to those that were in the fault then for fighting. Then it would happen that when they knew the decree of the senate, should understand that Cicero would be a guard to the king, whenever needed. Concerning the king, Cicero wrote at the end of the second letter to the consuls and senate that he was more careful to inform them. In King Ariobarzanes there were such signs of virtue, wit, fidelity and good will toward them that they were wise to give him such a charge to protect him.

4807. Cicero established into great favour and authority Mithras and Athenaeus whom Ariobarzanes had banished through the importunity of Athenaidis. (??) There would be a great war in Cappadocia if the priest of the Comaniaus was to defend himself with armies. Hirsius confirmed in his book {Hirsius, de bell. Alexandrin.} that the priest was considered second only to the king in majesty command and power by the common consent of that country. The priest was a young man and some thought he might start a war since he had cavalry, foot soldiers, money and allies also who wanted to see a revolution. Cicero brought it so to pass that he left the kingdom and so the king obtained the kingdom with honour and without any revolt or war. The authority of his court was more confirmed to him. {Cicero, ad Attic., l. 6. epist. 4.} Although in another letter he thought that there was nothing more pillaged than that kingdom and nothing more poor than that king. {Cicero, ad Attic., l. 6. epist. 1.}

4808. In this way, the kingdom of Ariobarzanes was preserved for the king. {Cicero, Letters to his Friends, l. 15. in epist. 5. Cato} Cappadocia was reconciled to his obedience without fighting and with much good will. {Plutarch, in Cicero} Concerning Ariobarzanes, Cicero brags of himself to Atticus: {Cicero, ad Attic., l. 5. epist. 20.}

``Ariobarzanes lives and reigns by my means, by the by, by my advice and authority. This happened because I kept myself away from those that lay in wait for him and free from bribes. Hence, I preserved both the king and the kingdom."

4809. In the meantime, Cicero knew by many letters and messages, that Cassius (Bibulus had not yet arrived into Syria) was at Antioch with an army. Large forces from the Parthians and Arabians had come to Antioch. There was a large body of cavalry who had passed into Cilicia and were all killed by those cavalry troops Cicero had sent there and by a praetorian cohort

which was in a garrison at Epiphania. The Parthians were in Cynhestica, a part of Syria, that borders on Cilicia. Therefore, when he saw that the forces of the Parthians were turned from Cappadocia and were not far from the borders of Cilicia, he left Cylistra in Cappadocia, (when he had camped for five days) and led the army into Cilicia. At the borders of Lycaonia and Cappadocia twelve days before October, (Julian June 30th) he received letters from Tarcondimotus and from Jamblichus, a governor of the Arabians, who were considered friends of the Roman commonwealth. They said that Pacorus, with a large body of Parthian cavalry had crossed the Euphrates River and was camped at Tyba. Cicero shortly wrote to the consuls and senate about this. {Cicero, Letters to his Friends, l. 15. epist. 1. 2. & 4., ad Attic. l. 5. epist. 18. & 20.}

4810. A rumour of the arrival of Cicero, encouraged Cassius, who was besieged in Antioch and made the Parthians afraid. They left Antioch before the arrival of Bibulus and were driven back by Cassius. He pursued them in their retreat from the town and killed many of them. {Cicero, ad Attic., l. 5. epist. 20. 21., Letters to his Friends, l. 2. epist. 20.} Dio gives a fuller account of this.

4811. When the Parthians were hoping to capture Antioch, Cassius drove them off (for they were very awkward at storming cities.) They marched toward Antigonia. The suburbs of that city were planted with trees and so they dared not nor were able to come near it. They intended to cut down the trees and to clear the place of the forest so that they might more boldly attack the city on that side. This did not happen because it was a lot of work and time was quickly passing. Cassius attacked any stragglers. They retreated from Antigonia and planned to attack another place. In the meantime, Cassius had placed ambushes in the way they were to pass. He showed himself to them with a few troops to draw them into pursuing him. Then he turned on them. {Dio, l. 40.} Orsaces, the great commander of the Parthians was wounded and he died a few days later. {Cicero, ad Attic., l. 5. epist. 20.}

4812. In Justin, {Justin, l. 42. c. 4.} this story is not so accurately written:

``Pacorus was sent to pursue the remains of the Roman army, after he had achieved many things of Syria. He was recalled home through the mistrust of his father. In his absence, the army of the Parthians that was left in Syria along with all its captains were killed by Cassius, the treasurer of Crassus."

4813. Livy stated that C. Cassius, the treasurer of M. Crassus, killed the Parthians, who had marched into Syria. {Livy, l. 108.} Velleius said that he very successfully routed the Parthians that came into Syria. {Velleius Paterculus, l. 2, c. 46.} Sextus Rufus, in Breviary, said that he valiantly fought against the Persians, (for so he calls the Parthians) who made an invasion into Syria and utterly destroyed them and drove them beyond the Euphrates River. Eutropius {Eutropius, l. 6.} said that with singular valour and great courage, he restored the state when it was even lost so that he overcame the Persians in various battles. Orosius added {Orosius, l. 6. c. 13.} concerning Cassius:

``He overcame in battle and killed Antiochus and his large forces and by war he drove out the Parthians that were sent into Syria by Orodes. They had advanced as far as Antioch. He killed their general, Orsaces."

4814. Cicero, {Cicero, in the 11th. Philippic} stated:

``He did many gallant things before the arrival of Bibulus, the chief commander. He utterly routed the greatest commanders and large forces of the Parthians and freed Syria from an horrible invasion of the Parthians."

4815. It should not be accepted what is added concerning Cassius in the 14th chapter of the Jewish History, which is written in Arabic and is entitled the second book of the Maccabees:

``He crossed over the Euphrates River and conquered the Persians and brought them under the obedience of the Romans. He also secured the obedience of those twenty two kings that Pompey had subdued and brought under their obedience whatever was in the countrys of the east."

4816. We saw in Orosius {Orosius, l. 6. c. 6.} how Pompey bragged that he had made war with twenty two kings.

4817. The day before the month of October (Julian July 11th) the senate was convened in the temple of Apollo. They decreed that into Cilicia and into eight other provinces should hence forth be sent propraetors who formerly had been praetors at Rome and had never had any command in any province. {Cicero, Letters to his Friends, l. 8. epist. 8.}

4818. Cicero marched with his army by the pass of the Taurus Mountains into Cilicia on October fifth (Julian July 16th) On the same day the senate read the letters of Cassius which told of his victory. He wrote that by himself, he had finished the Parthian war. Also the letters of Cicero were read telling of the Parthian uprising. Thereupon little credit was given to Crassus' letters. {Cicero, ad Attic, l. 5. epist. 21.} The same day, Cicero went from Taurus Mountains toward Amanus. {Cicero, Letters to his Friends, l. 3. epist. 8.} This mountain belonged both to him and Bibulus and it divided Syria from Cilicia. This was a divide for the watershed and was full of perpetual enemies to both provinces. {Cicero, Letters to his Friends, l. 1. epist. 10., ad Attic. l. 5. epist. 20.}

4819. The next day {Julian, June 19th} he camped in the plain of Mopsuestia where he wrote his eighth letter {Cicero, Letters to his Friends, l. 3. epist. 8.} to Appius Pulcher, (whom he succeeded in the proconsulship.) We read this in that letter:

``If you ask concerning the Parthians, I think there were none. Those Arabians that were here who lived like Parthians, are said to be all returned. They deny that there was any enemy in Syria."

4820. When Cicero came to Amanus, he knew that the enemy was returned from Antioch and that Bibulus was at Antioch. From there, he learned that Dejotarus was quickly coming to him with a large army of cavalry, foot soldiers and all his forces. Cicero saw no cause why he should leave his kingdom. Cicero immediately sent letters and messengers to him, lest any unusual matter should happen in his kingdom. {Cicero, Letters to his Friends, l. 15. epist. 4.}

4821. Cicero considered that it concerned both provinces very much to establish Amanus and eliminate the perpetual enemy from that mountain and enter some other parts of Cilicia. When he was gone about a day's journey from Amanus, he camped at Epiphania. Three days before the month of October (Julian July, 23rd) toward evening, he marched quickly with his army so that

on the next day at daybreak, he went up the Amanus Mountain. {Cicero, Letters to his Friends, l. 15. epist. 4.}

4822. He marshalled his cohorts and auxiliaries. He with his brother Quintus, his lieutenant, commanded some of these. Others were under his lieutenant, C. Pomptinus and the rest under M. Anneius and L. Tullius. They came suddenly on the enemy before they were aware and many were killed or captured and the rest were scattered. Fugerana (or rather Erana) which was more like a city than a village because it was the main place in Amanus along with Sepyra and Cerminoris (or Commoris) resisted for a long time very stoutly. Pomptinus attacked that part of Amanus from break of day till ten o'clock. It was taken and a large number of the enemy were killed. Six well fortified citadels were captured by their sudden coming and more were burnt. When they had done this, Cicero camped at the foot of the Amanus Mountain at the altars of Alexander by the Isstis River where Darius was defeated by Alexander. He stayed four days in destroying the remains of Amanus that belonged to his province and in wasting the country. For this so just a victory, he was called by the army, imperator or Captain General. After he had spoiled and wasted Amanus, he left it on the sixth day. {Cicero, Letters to his Friends, l. 2. epist. 4., ad Attic., l. 5. epist. 20.} {Plutarch, in Cicero}

4823. In the meantime, when Bibulus came to Amanus, he began to look for a laurel in a mustard tree and seek after the vain name of captain general. However, he had a great defeat. He wholly lost his first cohort, and a centurion of the vanguard who was a noble man and relative of his called Asinius Dento. He also lost all the rest of the same cohort and Sextus Lucilius, a colonel (the son of T. Gravius Coepio, a rich and renowned man.) {Cicero, ad Attic. l. 5. epist. 20.}

4824. Cicero brought his army to the most dangerous part of Cilicia which was inhabited by the Eleutherociles. They were a cruel and fierce men who were well armed. They never had obeyed their kings and hosted at this time fugitives. They were daily expecting the arrival of the Parthians. Cicero attacked their town, Pindenissa, that was located in a steep and well fortified place. This was the 57th day before the Saturnalia, (the 12th of November and on the Julian August 1st) He surrounded it with a rampart and a trench and kept them in with six citadels and very large brigades. He attacked it with a mount, engines and a most high tower. He used many archers and a large number of battering rams. Cicero wrote this in a letter to M. Caelius Rufus who was chosen aedile, which he wrote on the 25th day of the siege (Julian August 25th) {Cicero, Letters to his Friends, l. 2. epist. 10.} This is also mentioned in his letters written after the capture of the city, to M. Cato, {Cicero, Letters to his Friends, l. 15. epist. 4.} and to Pomponius Atticus. {Cicero, Letters to his Friends, l. 5. epist. 20.}

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4825. Cicero accomplished his end after much work and preparation but without any cost to the allies. Many of his men were wounded but the army was safe. On the very day of the Saturnalia (the 14th of January, or Julian September 26th) his forces had the Pindenissenses at their mercy. All the city was either beaten down or burnt. He granted the whole spoil of it to his soldiers, except for the horses. The slaves were sold on the third day of the Saturnalia. He took hostages from the Tibareni, who were the next door neighbours to the Pindenessenses and were as wicked and audacious as they. After this, he sent his army to their winter quarters under his brother Quintus. The army should be quartered in those places that were taken form the enemy or that were not well subdued. {Cicero, Letters to his Friends, l. 5. epist. 20.} So after he settled his

affairs for the summer, he appointed his brother, Quintus to command in the winter quarters and to be over Cilicia. {Cicero, at Attic., l. 5. epist. 21.} He had planned to use the summer months to execute this war and the winter months to sit in judging cases. {Cicero, Letters to his Friends, l. 5. epist. 14.}

4826. Publius Lentulus Spinther triumphed at Rome for Cilicia, as is gathered from Cicero. {Cicero, ad Attic., l. 5. epist. 21., Letters to his Friends, l. 1. epist. 9.}

4827. The son of Orodes, the king of the Parthians, came into Cyrrhestica, a country of Cilicia where the Parthians also wintered. {Cicero, ad Attic., l. 5. epist. 21., l. 6. epist. 1.}

4828. Cicero sent Q. Volusius, who was a trusty man and uncorruptible by bribes, to Cyprus to stay there a few days. Hence, those few Roman citizens, who had business to do there, would not be able to say they had not been handled fairly. For it was not right that the Cypriots should be called to courts outside of their own island. {Cicero, ad Attic., l. 5. epist. 21.}

4829. When Cicero was well received by the cities of Cilicia, on the fifth of January (Julian October 13th) he went from the Taurus Mountains into Asia. He crossed over the Taurus Mountains in the sixth month of his command. Wherever he went, he brought it to pass, that without any violence or reproach and only by his authority and advice, the Greek and Roman citizens, who had withheld their grain, promised to supply the people. There was a great famine which raged in much of that part of Asia since there was no harvest. {Cicero, ad Attic., l. 5. epist. 21.}

4830. Dejotarus, (whose daughter was betrothed to the son of Artavasdes, the king of Armenia) helped Cicero greatly. He came to Laodicea to live with the Cicero's children. He brought him news that Orodes intended to come into those parts with all the Parthian forces at the beginning of summer. {Cicero, ad Attic. l. 5. epist. 20, 21., l. 6. epist. 1.}

4831. At Laodicea, from the 13th of February, (Julian November 29th) to the first of May (Julian February 26th) Cicero held court for that part of Asia that belonged to him. He held it from the 13th of February for Cibara and Apamea and from the 15th of March for Synnada and Pamphylia. Many cities were freed from their debts and many were very much eased. All of them used their own laws and judgments after they were given permission to do so. They were all greatly restored. {Cicero, ad Attic. l. 5. epist. 21., l. 6. epist. 2.}

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4832. When L. Emilius. Paulus and C. Claudius Marcellus were consuls, the senate at Rome decreed a parade for Cicero, because he had conquered in Cilicia {Cicero, Letters to his Friends, l. 2. epist. 11., l. 8. epist. 11., l. 13. epist. 5, 6, 13., ad Attic. l. 7. epist. 1.}

4833. When C. Cassius, who had been M. Crassus' treasurer was about to leave after the Parthian war from Syria, he commended M. Fabius to Cicero who was then at Laodicea. {Cicero, Letters to his Friends, l. 9. epist. 25. & l. 15. epist. 14.} Cicero wrote back and congratulated him for the greatness of the actions and his timing on leaving for he left the province while he was greatly favoured and held in high esteem. Cicero advised him to hurry to Rome because of his recent victory and his arrival would be very well received.

4834. Cicero commended to Quintus Thermus, the praetor of Asia, his lieutenant, M. Anneius, whose wisdom, virtue, and fidelity he had proven in the war in Cilicia. Thermus was to go to settle a dispute he had with the Sardinians and desired Anneius that might be sent back before the month of May, when he intended to go into Cilicia. (??) {Cicero, Letters to his Friends, l. 13. epist. 55. 57.}

4835. P. Cornelius Dolabella, who a little latter was married to Tullia, the daughter of Cicero, was accused of treason and bribery for his office. Appius Claudius Pulcher, demanded a triumph at Rome for the good work he had done in Cilicia. As soon as Dolabella came before the tribunal, Appius entered the city and laid aside his demand of a triumph. Finally Q. Hortensius and M. Brutus defended him and he was acquitted for each crime. {Cicero, Letters to his Friends, l. 8. epist. 13, 16., l. 3. epist. 10. 11, 12, ad Attic. l. 6., de claris Oratoribus.}

4836. The cavalry men that were left by Gabinius in Italy, killed two sons of M. Bibulus, the proconsul. {Caesar. Civil War, l. 3.} {Valerius Maximus, l. 4. c. 1.} Cleopatra, the queen, sent the murderers in bonds to Bibulus so that he might punish the murderers as he wished. He soon sent them back to Cleopatra without harming them and said that the authority of punishing them belonged to the senate and not to him. {Valerius Maximus, l. 4. c. 1.} {Seneca, ad Marcian}

4837. Cicero thought of going into Cilicia, on the seventh of May. {Cicero, Letters to his Friends, l. 2. epist. 13., ad Attic. l. 6. epist. 2.} However he did not come to the Taurus Mountains before the fifth of June, (Julian April 2nd) Many things troubled him. There was a great war in Syria and many robberies in Cilicia. {Cicero, ad Attic., l. 6. epist. 4.}

4838. He went from there and when he camped by the Pyramus River, Q. Servilius sent him letters from Taurus that were written from Appius Claudius Pulcher. They were dated at Rome the fifth of April (Julian February, 1st) and he wrote that he had been cleared of the charge of treason. {Cicero, Letters to his Fiends, l. 3. epist. 11.}

4839. Syria was in a turmoil with the Parthian war and there was great fear at Antioch. In spite of the sorrow for the murder of his sons, Bibulus managed the war. Although there were great hopes of having Cicero and his army help, yet it is said that Bibulus stated that he would rather endure anything than get help from Cicero. Hence, he wrote to Thermus, the praetor of Asia

about the Parthian war and he never wrote to Cicero even though he knew that the greatest part of the danger of the war belonged to him. Notwithstanding, his lieutenants sent letters to Cicero that he should come and help them. {Cicero, Letters to Friends, l. 3. epist. 17., ad Attic. l. 6. epist. 5.}

4840. Although Cicero's own army was weak, he had good auxiliaries from the Galatians, Pisidians and Lycians. He thought it his duty to have his army as near as he could to the enemy as long as he should command in that province according to the decree of the senate. Since the term of his office lasted only a year and was almost expired, he agreed with Dejotarus that the king should be in his camp with all his forces. {Cicero, ad Attic., l. 6. epist. 1., 5.} Cicero, in his 11th Philippic, said about Dejotarus:

``I and Bibulus were both captains general in near and neighbouring provinces. Often we were both helped by that king with cavalry and foot soldiers."

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4841. The Parthians kept Bibulus besieged. {Caesar, Civil War, l. 2.} As long as the Parthians were in the province, he stayed within the extremely well fortified town and with his men. {Cicero, Letters to his Friends, l. 12. epist. 19.} He never set foot out of the town as long as the Parthians were on this side of the Euphrates River. {Cicero, ad Attic., l. 6. epist. 8., l. 7. epist. 2.}

4842. The Parthians left Bibulus only half alive. {Cicero, ad Attic. l. 7. epist. 2.} By an incredible stroke of good luck left {Cicero, ad Attic., l. 6. epist. 6., l. 7. epist. 1., Letters to his Friends, l. 2. epist. 17.} for Bibulus had set the Parthians at odds with one another. He befriended with Ornodophantes, who was a noble man and an enemy of Orodes. He persuaded him by messengers who went between them that he should make Pacorus the king and that with his help he should make war on Orodes. {Dio, l. 40.}

4843. Bibulus, in his letter he wrote to the senate concerning the things that he had done stated that the things that he and Cicero had done together, he claimed he had done alone by himself. He said the things Cicero had done alone were done by both of them together. Cicero complained of this in a letter that he wrote to Salust, his treasurer. {Cicero, Letter to his Friends, l. 2. epist. 17.} He also notes as a mark of a poor, malicious and vain spirit that he attributed not to Ariobarzanes the king but to his son (whom the senate called king and commended him to Cicero.) When he that had done no great deeds tried to obtain a triumph, Cicero also thought it would be a disgrace to him not to obtain the same. Bibulus' army had their hopes in Cicero's army. Cicero also by the advise of his friends, began to think of a triumph. {Cicero, ad Attic, l. 6. epist. 7, 8., l. 7. epist. 2.}

4844. After the danger of the Parthians was gone, Cicero withdrew all the garrisons, which were good and strong that he had provided for Apamea and other places. {Cicero, Letters to his Friends, l. 2. epist. 17.}

4845. About two days before August (??) (Julian May 26th), Cicero's term of office was almost over since it only lasted for a year. Someone had to replace him when he left according to the decree of the senate. Cicero wanted C. Caelius Caldus to take over the government of the

province which was now freed from the fear of the Parthian war. He was recently sent to him from Rome to be his treasurer, (in the place of Cn. Volusius) and was a noble young gentleman indeed but one that lacked gravity and self control. {Cicero, Letters to his Friends, l. 2. epist. 15., 19., ad Attic., l. 6. epist. 4., 6.}

4846. The 3rd of August, (Julian May 29th) when his annual command had expired, Cicero sailed to Sida, a city of Pamphilia. {Cicero, Letters to his Friends, l. 3. epist. 12.} From there, he went to Laodice, the farthest bound of the province. At this place he ordered his treasurer, Messinius to wait for him that he might leave his accounts according to the Julian law in the province in the two cities of Laodicea and Apamea. {Cicero, ad Attic., l. 6. epist. 7., Letters to his Friends, l. 2. epist. 7., l. 5. epist. 20.} Cicero had not taken a penny of the plunder from Mount Amanus, but left it all as also he did his yearly salary which was given to him. It amounted to 1000 sestertia and was put into the treasury. (His cohort grumbled at this who thought it ought to be distributed among them.) He took security also of all the public money at Laodicea that it might be safely returned to him and the people without any danger of loss. {Cicero, ad Attic., l. 7. epist. 1., Letters to his Friends, l. 2. epist. 17.}

4847. When the senate had received Bibulus' letters, Cato persuaded the senate to decree to hold a very large parade lasting 20 days for M. Bibulus. {Cicero, ad Attic., l. 7. epist. 2, 3.} The legions were detained which the senate had decreed should be sent into Syria by Marius (who was to succeed Salust in the office of treasurer.) The province was now freed from the fear of the Parthian war. {Cicero, Letters to his Friends, l. 2. epist. 17.} The senate decreed that there should be sent to Bibulus for the Parthian war, one legion from C. Pompey and another from Julius Caesar. Pompey did not give any of the legions that he had with him. However, he commanded the commissioners of that business that they should demand that legion from Caesar that he had lent Caesar. Caesar, although he made no doubt but that his adversaries intended that he should be left without any legions, sent back to Pompey his legion and also gave another from his own number that he might satisfy the decree of the senate. Therefore these two legions were furnished, as though they were to be sent against the Parthians. However since there was no need of them for that war, the consul Marcellus feared that they should be again restored to Caesar and kept them in Italy and gave them to Pompey. Although Caesar knew well enough why these things happened, he determined to endure all things because he saw here was offered him no absurd pretence of keeping those legions by him that he had already and of raising more. {Caesar. Civil War, l. 1.} {Hirtius, The War in Gaul, l. 8.} {Plutarch, in Pompey} {Dio, l. 40. fin}

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4848. Cicero persuaded Q. Thermus, the praetor, who was to depart from Asia that he would leave a noble young gentleman, his treasurer, governor of that province. His name was C. Antonius as Pighius showed in his annals. {Pighius, Annals, Tom. 3. p. 431.} {Cicero. Letters to his Friends, l. 2. epist. 18.}

4849. Cicero gave the publicans at Ephesus all the money which lawfully came to him there, which was 22,000 sestertiums {Cicero, Letters to his Friends, l. 5. epist. 20.} He was greatly hindered by the easterly winds and on the first of October (Julian July 25th) he sailed from Ephesus {Cicero, ad Attic., l. 6. epist. 8.} and landed at Rhodes {Plutarch, in Cicero} for his children's sake. {Cicero, ad Attic. l. 6. epist. 7., Letters to his Friends, l. 2. epist. 17.} There he heard of Hortensius' death. {Cicero, Brutus (init) or, de claris oratoribus.}

4850. With the winds against him, Cicero, on the 14th of October, (Julian August 7th) came to Athens. {Cicero, Letters to his Friends, l. 14. epist. 5., ad Attic., l. 6. epist. 9.}

4851. As the civil war between Caesar and Pompey approached, a little after sunrise, (Julian August 21st) the sun was eclipsed almost two digits (about 17%). Pertronius seems to refer to this in the signs of this war:

For blondy Sol appeared with visage like to death, Thou'dst think the civil wars just then began to breathe.

4852. Bibulus departed from Asia on December 9th (Julian October 1st). {Cicero, ad Attic., l. 7. epist. 8.}

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4853. On the first of January, (Julian October 22nd) when C. Claudius Marcellus and L. Cornelius assumed the office of consuls, the senate decreed that Caesar should dismiss his army before a certain day, and if he did not that this action would be assumed to be against the state. M. Antony and Q. Cassius, the tribunes of the people had in vain interceded against this decree. This was the beginning of the civil war between Caesar and Pompey. {Caesar, Civil War, l. 1.} {Cicero, in Philippic. 2.} {Velleius Paterculus, l. 2. c. 9.} {Dio. l. 41, init.}

4854. On January 4th, (Julian October 25th) Cicero came to the city. He was given such a welcome that nothing could be more honourable. This happened just before the civil war. {Cicero, Letters to his Friends, l. 16. epist. 11.} He did not enter the city. Amid these troubles, a packed senate earnestly demanded a triumph for him. Lentulus, the consul, that he might make Cicero's honour seem the greater, deferred this request. {Cicero. at Attic., l. 7. epist. 1.} Since the senate decreed a triumph for him, Cicero said that he had rather if there were a peace made, to follow Caesar's chariot. {Plutarch, in Cicero} However, the discord increased and neither Bibulus or Cicero ever received a triumph. {Cicero, at Attic., l. 9. epist. 2., 6., l. 11. epist. 6.}

4855. On January 7th, (Julian October 28th) the senate decreed that the consuls, praetors, tribunes of the people, and all proconsuls that were in the city, (among whom Cicero was one) should do their utmost so that the state would not be harmed. Immediately, the tribunes of the people, who had interceded against that decree of the senate, fled from the city and went to Caesar. {Caesar, Civil War, l. 1.} {Cicero, Letters to his Friends, l. 16. epist. 11.} {Dio, l. 41.}

4856. In the next day when the senate convened outside the city and Pompey was also present, the provinces were assigned to private men, two of them were for the consuls, the rest the praetors had. Syria was given to Scipio. {Caesar, Civil War, l. 1} Metellus Scipio had married Caesar's daughter Cornelia, the widow of Publius Crassus who was slain by the Parthians. He shared Syria with Pompey this year, (that is two years before Pompey was killed) and had been his colleague three years before in the consulship. {Plutarch, in Pompey} {Dio, l. 40.} Sextius or Sestius, succeeded Cicero in the province of Cilicia. {Cicero, Letters to his Friends, l. 5. epist. 20., cf. ad Attic. l. 11. epist. 7.} He was sent as the first quaester, with praetorian authority to Cyprus, which was after this was distinct from Cilicia. {Cicero, Letters to his Friends, l. 13. epist. 48.} The three governments of Asia (Cybyra, Synnada and Apemea) were taken from the

province of Cilicia and were given to the new proconsul of Asia, P. Servilius Sigonius. {Cicero, Letters to his Friends, l. 13. epist. 67.} {Cicero, de antiquo jure provinciarum, l. 1. c. 11.}

4857. On the same day, seven days before March, (Julian December 11th) on which the Feralia was celebrated, (as we may see in the inscriptions of Gruterus, p. 133.) Caesar came from Corsinium to Brundusium in the afternoon and Pompey came from Canusium in the morning. {Cicero, ad Attic., l. 8. epist. 22. & l. 9. epist. 2.} when autumn was already past. {Dio, l. 41.}

4858. Pompey sent his father-in-law, Scipio and his son Sceus, from Brundusium to Syria to raise a fleet. {Plutarch, in Pompey} In a letter Cicero {Cicero, ad Attic., l. 9. epist. 1.} wrote on March 6th, (Julian December 23rd) he stated that Scipio went into Syria, either according as his lot fell or for the honour of his son-in-law or he fled from an angry Caesar.

4859. On March 9th, (Julian December 26th) Caesar came to Brundusium and camped before its walls as he wrote in a letter to Oppius and Cornelius Balbus. {Cicero, ad Attic., l. 9. epist. 16.}

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4860. On March 16th, (Julian January 3rd) (according to {Cicero, ad Attic., l. 9. epist. 10.} not three days before March as it is in Lipsius in the 31st epistle of the century to the Germans and Frenchmen) when the Liberalia was celebrated. (This appears in the marble records in Gruter's inscriptions, p. 133.) Pompey sailed from Brundusium with all the forces that he had to Epirus which was the very day of the Liberalia or Dionysia. Pompey's sons were defeated in Spain at the battle of Munda, four years later that their father was said to go to the war. {Plutarch, in Caesar} This was the same day when Pompey, their father, left Italy and made the centre of the civil war in Greece. It was not that he fled from the city to make war, as mistakenly written by Orosius. {Orosius, l. 6. c. 16.}

4861. The next day Caesar entered Brundusium and made a speech and marched toward Rome. He wanted to be at the city before the first of the next month. {Cicero, ad Attic., l. 9. epist. 18.}

4862. From there, Caesar sent Aristobulus to his own country of Palestine that he might do something against Pompey. {Dio, l. 41.} Josephus stated that Caesar sent Aristobulus after freeing him from prison to go into Syria. He gave him two legions that he might the more easily keep the province in order. Both of their plans were thwarted. Aristobulus was poisoned by Pompey's side and he was buried by Caesar's side. {Josephus, Wars, l, 1. c. 7. Antiq. l. 14. c. 13.}

4863. Alexander, the son of Aristobulus, was beheaded at Antioch by Scipio according to Pompey's letters. He was first publicly accused of what he had done against the Romans. However, Ptolemy Mannaeus, the governor of Chalcis which was located in Libanus Mountain, had sent his son, Philippio, to Ascalon to the wife of Aristobulus. He sent for her son Antigonus and her two daughters. The youngest daughter was called Alexandra and Philippio fell in love with her and married her. {Josephus, Wars, l, 1. c. 7. Antiq. l. 14. c. 13.} Pompey had a year to raise forces in. Since he was free from war and as his enemy was not active, he assembled a large fleet from Asia, the Cyclades Islands, Corcyra, Athens, Pontus, Bithynia, Syria, Cilicia, Phoenice and Egypt. He took care that a large navy should be built in all places and he exacted also large sums of money from Asia, Syria, and all kings, governors, tetrarchs and the free

people of Achaia. He forced those provinces which were allocated to him, to pay him large sums of money. {Caesar, Civil War, l. 3.} It is reported that 60 ships were sent to him from Egypt from Cleopatra and Ptolemy who were then but a child king and queen of Egypt. He had also auxiliaries from Ionia, archers from Crete, javelin throwers from Pontus and cavalry from Galatia. Commagenians were sent from Antiochus, Cilicians and Cappadocians and some from Armenia the less. The Pamphilians and Pisidians also came to him. {Appian, Civil War, l. 2. p. 458, 472.}

4864. M. Cato was sent into Asia by Pompey, to help those who gathered the fleet and soldiers. He took along with him his sister, Servilia, and a son that Lucullus had by her. After he had persuaded the Rhodians to be on Pompey's side, he left Servilia and her son with them and returned to Pompey. He was well furnished with very strong land and naval forces. {Plutarch, in Cato the Younger} Pompey planned to make war in the whole world by sea and land and to stir up barbarous kings and to bring armed cruel nations into Italy. {Cicero, ad Attic., l. 8, epist. 11.}

4865. Pompey also tried to draw to his side, Orodes, the king of the Parthians. Although after the death of Crassus, Pompey was reckoned an enemy. Orodes promised him his help if Syria might be given to him. Pompey did not grant him Syria, so he brought no forces {Dio, l. 41.} although otherwise the Parthians were on Pompey's side. They favoured him because of the friendship they had made in the Mithridatic war and also after the death of Crassus they heard that his son was on Caesar's side. They knew his son would revenge his father's death if Caesar won the war. {Justin, l. 42. c. 4.}

4866. Pompey used a large fleet which he had provided from Alexandria, Colchis, Tyre, Sidon, Andros, (or rather Arados) Cyprus, Pamphilia, Lycia, Rhodes, Byzantium, Lesbos, Smyrna, Miletum, and Cos. They were to intercept the provisions from Italy, and to seize the provinces from where the grain came from. {Cicero, ad Attic., l. 9. epist. 11.}

4867. Pompey's son was the admiral of the Egyptian fleet. Over the Asiatic fleet were D. Laebius and C. Triarius. Over the Syrian fleet was C. Cassius. Over the Rhodian fleet was C. Marcellus. C. Pomponius commanded the light ships. The Achian fleet was under Scribonius Libo and M. Octavian. Over all the naval forces was M. Bibulus, the chief admiral. {Caesar, Civil War, l. 3.}

3956a AM, 4665 JP, 49 BC

4868. Julius Caesar was made dictator. After eleven days, he and Servilius Isauticus were declared consuls and Caesar resigned his dictatorship. {Caesar, Civil War, l. 3. init.} {Plutarch, in Caesar} {Appian, Civil War, l. 2. p. 457.}

4869. From this first dictatorship of Caesar, the Macedonians of Syria began their reckoning of the time of the Caesars (of which there is mention made in an old stone, in the inscription of Gruter, p. 277.) This was the 24th of the Julian September, (on which we have shown in another place, that the solar year of the Macedonians began.) From that day, not only the Macedonian but also the Roman Emperors began their indictions or the cycle of 15 years. The Antiochians' reckon the same way, (which was divided by 15 and always shows the indictions of the emperors) although the form of the year was later changed and the Macedonian months made to conform to the Italian ones. The Antiochians refer the beginning of their period and the rest of

the Eastern people, the beginning of their indictions, to the beginning of their new year, and have moved it from the 24th of September to the first of September. Whatever is said concerning the original of the indictions, (which they commonly refer to the times of Constantine) it ought to be without controversy, that the start of the Antiochian period is to be determined from the September of the Julian year 4665 or 49 BC.

4870. In the end of the year when Marcellus and Lentulus were consuls, Pompey was made general of the Romans and the senate which was with him in Ephesus, bestowed honours on kings and people that had earned them. Lucan mentions: {Lucan, l. 5.}

Phoebus sea-powerful Rhodes reward was,
And Spartans rough, praised were the Athenian
Phocis made free where Massylians:
Faithful Dejotarus, young Sadalis,
The valiant Cotys and Rhasipolis
Of Macedonia were praised: Juba to thee
The senate gives all Libya by decree.

4871. By the same way, Lucan affirms that the kingdom of Egypt was at this time confirmed to Ptolemy who was but a child. Those words refer to Pothinus, the governor of Ptolemy, concerning Pompey, Lucan {Lucan, l. 8.} mentions:

---The senate gave to me The sceptre when persuaded to it by thee.

4872. About the winter solstice, Caesar sent messengers to the army that they should meet him at Brundusium. He departed from Rome in the month of December, not expecting to assume his office as consul on the first of the next year. Hence, Appian, {Appian, Civil War, l. 2. p. 458.} thought that at that time there was the same account of the Roman year as was in his own time. However, the first of January, when Caesar was to begin his second consulship, corresponded to Julian October 11th. Florus makes a similar mistake and affirmed {Florus, l. 4. c. 2.} that Caesar sailed to go to the war although it was in the middle of winter. Likewise Plutarch {Plutarch, in Pompey} wrote that Caesar came to Brundusium, sj hrspais hdh ou cfmwnos ottos and he left there at the time of the winter solstice in the beginning of the month of January which he says corresponds to the Athenian Posideon. Indeed Caesar {Caesar, Civil War, l. 3.} confirmed that he set sail on January 4th with seven legions and the next day he landed at the Ceraunia. However, that was not the Julian January, on which in the time of Plutarch the Athenian Posideon fell but which the account of the Roman year used then. The 5th of January (when Caesar landed at the Ceraunia) corresponded to Julian October 15th with winter approaching. Thereupon, Pompey marched from Ephesus to his winter quarters to Apollonia and Dyrrachium, as Caesar showed later. By no means was it winter, that is, the height of winter.

4873. Pompey provided for a large quantity of grain from Theslalia, Asia, Egypt, Crete, Cyrenia and other countries. He planned to winter in Dyrrachium, Apollonia and in all the sea towns that he might prevent Caesar from crossing the sea (although it was all in vain.) {Caesar, Civil War, l. 3.}

4874. Scipio, the governor of Syria and the father-in-law of Pompey, received some losses about the Mountain Amanus and declared himself captain general. After this, he imposed large sums

of money on the cities and the tyrants and also extracted two years of taxes from the Publicans of the province. He borrowed from them the money for the following year and ordered the whole province to provide him with cavalry. When all the forces were gathered together, he left the Parthians who were enemies on his border, behind him. He with his legions and cavalry marched from Syria. When the soldiers complained that they would go against an enemy but not against the consul and their fellow citizens, he brought the legions to their winter quarters into the richest cities like Pergamos. He gave huge bribes and to confirm the soldiers to him he allowed them to plunder the cities. {Caesar, Civil War, l. 3.}

4875. In the meantime, the money that was imposed on the cites, was most cruelty collected. Moreover, many things were generally done for covetousness. The pole money tax was imposed on both bond and free. Money was demanded for making of pillars and doors, for soldiers and mariners, for arms and engines and wagons. If anything could be found that had a name, this was sufficient reason for taxing it. There were governors with commands appointed, not over cities and citadels but even villages. He that did anything most outrageously and cruelly, was accounted the man and the best citizen. The province was full of lictors and commanders and was over burdened with petty governors and tax collectors. These collected the money they were supposed to and also lined their own pockets. They said that they were expelled from their own houses and country and that they needed all necessary things that they might white wash their business with some honest pretence. In addition to these exactions, large interest baring loans were incurred, (which mainly happen in war.) In these things, they said that the extending of a day was giving them as much. Thereupon the debt of all the province was much multiplied in these two years. No less were money exacted for this cause from the Roman citizens of the province than upon all the guilds and from every city a certain amount of money was exacted. They told them that they borrowed this money by the decree of the senate. {Caesar, Civil War, l. 3.}

4876. Moreover at Ephesus, Scipio ordered that the money that had been deposited there, should be taken from the temple of Diana. When he came into the temple accompanied by as many of the senators whom he had called together for that purpose, he received letters from Pompey that Caesar had crossed the sea with his legions. He should quickly come to Pompey with the army and set everything else aside. As soon as he had received these letters, he dismissed those who he had called to him and began to prepare for his march into Macedonia. A few days later he left and this action spared the money at Ephesus. {Caesar, Civil War, l. 3.}

4877. In the meantime, Pompey had in his army besides the Roman and Italian legions, two which Lentulus the consul raised. He also had archers from Crete, Lacedemon, Pontus, Syria and other cities, for a total of 3000 slingers, six cohorts, two mercenary cohorts, 7000 cavalry of which Dejotarus brought 500 Galatians, Ariobarzanes 500 from Cappadocia, 500 Gauls and Germans whom Gabinius had left at Alexandria to guard King Ptolemy and the son that Pompey had brought with the fleet. Tarcundarius, Castor and Domlaus sent from Galatia 300 troops. One of them came along himself, the other sent his son. Antiochus, the Commagenian, on whom Pompey had bestowed great rewards, sent 200 among who were many archers on horseback. Scipio was expected to bring two legions from Syria. {Caesar, Civil War, l. 3.}

3956b AM, 4666 JP, 48 BC

4878. After Caesar arrived at Ephesus many months passed and winter came on. Neither the ships nor legions that had left Brundusium, arrived to Caesar. However, M. Antony and Fusius

Calinus sailed and had a fair south wind and brought with them three legions of veterans and one recently raised legion along with 800 cavalry to Caesar. When Q. Coponius, who commanded the Rhodian fleet at Dyrrachium, tried to hinder the ships, a storm arose and so troubled the fleet that of the sixteen ships, fifteen were driven against one another and perished by shipwreck. Most of the mariners and soldiers were dashed against the rocks and killed. Part were dispersed by Caesar's forces, whom Caesar saved alive and sent home again. {Caesar, Civil War, l. 3.}

4879. In Egypt, the young Ptolemy with help from his relatives and friends, expelled Cleopatra who was his wife and sister, from the kingdom. {Caesar, Civil War, l. 3.} {Livy, l. 111.}

But all his power will and affections be Under Pothinus' girdle----

4880. This we find in Lucan, {Lucan, l. 10.} where we read that Cleopatra was complaining. Strabo stated how she was put out by the friends of the lad who made a rebellion. This affair is attributed to Pothinus. {Plutarch, in Caesar} At that time Ptolemy ruled the kingdom, an eunuch that was his governor called Pothinus, (as it is read in Caesar) who is called by the Greek writers, Potheinus which is likely more correct. After Cleopatra was expelled, she left for Syria with her sister, {Strabo, l. 17. p. 796.} so that she might raise an army. {Appian, Civil War, l. 2. p. 480.}

4881. Pharnaces, the son of Mithridates the king of Pontus and king of Bosphorus Cimmerius, heard that there was civil war among the Romans. He hoped it would continue for a long time. Since Caesar was not close, he revolted from the Romans from a desire of regaining all his father's former possessions. He committed the government and defence of Bosphorus to Asandrus. He subdued to him without much resistance, Colchis and all Armenia along with the kingdom of Moschis where as Strabo notes that he spoiled the temple of Leucothea. {Strabo, l. 11. p. 498.} Since Dejotarus was absent, he added to these some cities of Cappadocia and Pontus which belonged to the jurisdiction of Bithynia. {Dio, l. 42.} He also captured Sinope and marched for Amisus. At that time he was not able to capture it. {Appian, in Mithridatic., p. 254.}

4882. Pompey sent his wife Cornelia secretly into the isle of Lesbos so that she could live quietly at Mitylene free from all troubles of the wars. {Lucan, l. 5. init.} She was accompanied by her son-in-law Sextius, the younger son of Pompey. {Plutarch, in Pompey}{Dio, l. 42.} However, Lucan said that he stayed in the camp with his father. {Lucan, l. 6. fin.}

4883. L. Hirtius (otherwise called Hirrius) was sent as an ambassador to the Parthians (as it is understood from Caesar, {Caesar, Civil War, l. 3.}) and did not get any help from Orodes but was thrown into prison by him against the law of countries. {Dio, l. 42.} Orodes did this because Syria was not given to him. {Dio, l. 41.}

3956c AM, 4666 JP, 48 BC

4884. Pompey besieged Dyrrachium for four months with huge siege works. Finally he was utterly defeated in the battle of Pharsalus. {Sueton, in Julius Caesar, c. 35.}

4885. When Caesar came into Thessaly, (when the battle was fought at Palaeo-pharsalus) and a few days later Pompey also came when the grain was ripe. {Caesar, Civil War, l. 3.} Appian also confirmed that at the same time that the battle was, it was the Caesar's sitologia, {Appian, Civil War, l. 2.} that it was in the middle of summer and very hot weather, if we believe Plutarch. {Plutarch, in M. Brutus}

4886. On the same day of the battle at Pharsalus, twice at Antioch people heard such a shouting of an army, such sounding of alarms, such rattling of arms that the whole city ran up to the wall with their weapons. The same thing happened at Ptolemais. From the vestry of the temple of Bacchus at Pergamos where it was only lawful for the priests to enter, a loud noise of drums and cymbals started and went through all the city. At Tralles, in the temple of victory, where they had consecrated a statue to Caesar's, a green palm tree was shown in the root, which sprung out of the pavement between the cracks of the stones. The Syrians also had two young men appear to them and declared the intent of the battle and they were never seen again. {Caesar, Civil War, l. 3.} {Julius Obsequens, de prodigiis} {Plutarch, in Caesar} {Dio, l. 2.}

4887. In the army of Pompey, almost all the countries that live around the sea towards the east were represented. There were troops from the Thracians, Hellespontians, Bithynians, Phrygians, Ionians, Lydians, Pamphilians, Pisidians, Paphlagonians, Cilicians, Syrians, Phoenicians, Hebrews and their neighbours the Arabians, Cypriots, Rhodians, Cretian slingers and other islanders. There were kings and governors: Dejotarus, the tetrarch of Galatia and Ariarathes, the king of the Cappadocians, Taxiles who led those Armenians on this side of the Euphrates, Megabates, the lieutenant of King Arrasias led those beyond the Euphrates. Other minor princes helped also according to their power. {Appian, Civil War, l. 2. p. 472.} Since most of his army consisted of Asians who were not used to the wars, Pompey was defeated. {Dio, l. 41.} Petronius also stated:

He who made Pontus and Hydaspes quake,
Did quell the pirates, by his triumph shake
Three times great Jove, to whom Pontus submits wave
And likewise Posphors their submission gave
To his shame! has fled and left the name emperor.

4888. When Caesar had taken Pompey's files he did not read nor make copies of the pirate letters which showed their good will toward Pompey or their displeasure with Caesar. In a good deed, he soon burnt them all lest from the letters he should be compelled to act too severely against any man. {Pliny, l. 6, 7. c. 25. fin.} {Dio, l. 41. fin.} He later pardoned the kings and the people who had helped Pompey and did not impose any punishment on them except for two monetary fines. For he considered that he had either very little or no dealings with any of them. Pompey had deserved very much at their hands and Caesar much more commended those who had received favours from Pompey and yet had forsaken him in his greatest dangers. {Dio, l. 41. fin.}

4889. Pompey left the camp and fled to Larissa with very few accompanying him. He did not enter the city although he was invited to by the citizens lest the Larissaeans should be punished for receiving him. Later, he had asked them to seek the victor's friendship. When he had received necessary supplies from them, he went toward the sea. {Dio, l. 42.}

4890. Caius Cassius came into Cilicia with a fleet of Syrians, Phoenicians, and Cilicians. After he burnt Caesar's ships, he learned of the battle that was fought in Thessalia and he departed with his fleet. {Dio, l. 42.}

4891. After the battle of Pharsalus, the Rhodian fleet, under C. Coponius, deserted Pompey's side and returned home. {Cicero, de divinatione., l. 1.}

4892. L. Lentulus (Crus) who was consul the former year and P. Lentulus (Spinther) who had been consul and others who had followed Pompey from the flight, arrived at Rhodes. They were not received into either the town or the port. After they sent messengers to them, they were ordered against their will, to get out of Rhodes. {Caesar, Civil War, l. 3.}

4893. Caecilius Bassus, an equestrian on Pompey's side, retired to Tyre. He hid himself in that place where merchants used to trade. {Dio, l. 47.} {Libo (??)} {Appian, Civil War, l. 3. p. 576.}

4894. M. Claudius Marcellus was afraid of Caesar and went to Mitylene. He lived there most happily in the study of good arts, (as Seneca relates from Brutus, in his conciliation to Albina.) Cicero in vain tried to persuade him that he should return from there to Rome and ask pardon of Caesar. {Cicero, Letters to his Friends, l. 4. epist. 7. & 8.}

4895. Labienus left the battle at Pharsalus and brought news of the defeat of the Pompey's army to Dyrrachium. M. Cato was there with 15 cohorts and 300 galleys. Thereupon both he and Cicero and others that were with them were afraid and sailed away. As they looked back to the town, they saw all their cargo ships on fire which the soldiers had burned because they would not follow them. Cato crossed into Corcyra, (an island located under Epirus, in the Ionian and Adriatic sea) where the fleet was with those that had fled for fear. He took the rest that had fled from the battle of Pharsalus or otherwise followed Pompey. From the battle also came L. Scipio, the father-in-law of Pompey, Labienus, Afranius and many other famous men. A little later Octavian, who was guarding the Ionian sea, had taken C. Antony with him. Also Cneus Pompey, (the oldest son of Pompey the Great) who sailed in the Egyptian fleet, had made incursions on Epitus. When his father was defeated, the Egyptians went home and he went to Corcyra. C. Cassius also, who had attacked Sicily and along with others fled to Cato, whom they observed to excel all others in virtue. {Cicero, de Divinat., l. 1.} {Plutarch, in Cato the Younger} {Appian, the Civil War, l. 2. p. 482.} {Dio, l. 42.}

4896. There Cato resigned his command to Cicero since he was only a praetor and the others had been consuls. When Cicero refused (he was a man, as Livy {Livy, l. 3.} notes was not bound for the wars,) and wanted to leave the wars, he was almost killed. The young Pompey and his friends called him a traitor and drew their swords on him. Cato withstood them and kept Cicero from being killed and withdrew him from the camp. {Plutarch, in Cato, Cicero}

4897. After this, the fleet was divided among Pompey's main friends. Cassius sailed into Pontus to Pharnaces with an intent of stirring him up against Caesar. Scipio sailed into Africa with Varus and his forces with him and the auxiliaries of Juba and Moor. {Appian, Civil War, l. 2. p. 482.}

4898. Cato surmised that Pompey had fled either into Africa or Egypt and he hurried after him. Before he sailed, he gave permission to all that were not ready to follow him to either leave him

or go with him. {Plutarch, in Cato} Lucan describes the voyage like this: {Lucan, l. 9.}

He sails to Corcyra's shore,
And in a thousand ships carries away
The conquered remnant of Pharsalus.
Who would have thought so great a fleet had held
All fleeing men? That conquered ships had filled
The straitened seas? from there they sailed away
To Ghost field Tenarus, and long Malea,
There to Cytherus: Boreas blowing fair,
Crete flies and getting a good sea they clear
The Cretan coast; Phycus, that dared deny
Their men to land, they sack deservedly.

4899. Phycus is a promontory of the country of Cyrene and a town, which, as the poet notes, Cato gave its plunder to his soldiers. Leaving Cato we will now continue the narrative of Pompey the Great's flight and of Julius Caesar pursuing him.

3956d AM, 4666 JP, 48 BC

4900. Caesar stayed two days at Pharsalus to offer sacrifices for the victory he had won and to refresh his soldiers that were tired after the battle. On the third day, he pursued Pompey, { Appian, Civil War, l. 2. p. 482.} for he thought it best to set aside everything else and to pursue Pompey wherever he went lest he should be forced again to raise new forces and to renew the war again. Therefore he went every day with his cavalry as far as he possibly could and commanded one legion to follow after him by shorter marches. {Caesar, Civil War, l. 3.}

4901. Pompey came to the sea and rested all night in a fisherman's cottage. About the break of day, he went into a ferry and took with him all the freemen. He ordered all the slaves to go to Caesar without any fear. He left the land. {Plutarch, in Pompey} Concerning this Lucan wrote: {Lucan, l. 8.}

Now to the shore he came where Peneus ran
Red with Pharsalus' slaughter to the main;
There a small barque unfit for seas and winds,
Scarce safe in shallowest rivers Pompey finds
And goes aboard-----

4902. As he sailed in this boat along the shore, he saw a large ship under sail. The captain of it was Peticius, a Roman citizen. He knew Pompey and took him from the boat into the ship together with the two Lentuli (who had been consuls, who, as we have shown from Caesar's writings, were excluded from Rhodes), Favonius, (who had been praetor, {Velleius Paterculus, l. 1. c. 53.}) and all others that wanted to come. Shortly after this, King Dejotarus (who trusted to the flight of birds, which he thought portended good success to him,) came to Pompey. {Cicero, de Divinat., l. 1.}) When they saw him riding toward them from the land, they took him in also. {Plutarch, in Pompey}

4903. At anchor one night, Pompey called to his friends at Amphipolis. After he had received

money from them for his necessary expenses and when he knew that Caesar was coming after him, he left that place. {Caesar, Civil War, l. 3.}

4904. After he sailed by Amphipolis, within a few days he came to shore at the isle of Lesbos. {Caesar, Civil War, l. 3.} {Plutarch, in Pompey} {Dio, l. 42.}

4905. He sent for his wife from Mitylene to sea where they bewailed together their bad fortune. Then she ordered her baggage to be brought from the town and called her maid servants to come to her. However, Pompey refused to come into the town of the Mitylenians although they came to greet him and invited him in. He advised them to obey the conqueror and not to be afraid for Caesar was merciful and generous. Then he turned to Cratippus, the philosopher (for he came from the town to visit him) and bewailed his misfortune and disputed with him some things concerning providence. The philosopher affirmed that:

``by reason of the poor government of the commonwealth,"

4906. there was need of a monarchy. He asked Pompey:

``How and by what token can we believe that you would have used your good fortune better than Caesar if you had overcome Caesar?" {Plutarch, in Pompey}

4907. He was detained there for two days by a storm. He took other light ships and he put all his belongings into four galleys which came from Rhodes and Tyre. He sailed along the coast to Cilicia with his wife and friends and stopped along the havens that he might take on fresh water and supplies. {Caesar, Civil War, l. 3.} {Plutarch, in Pompey} {Appian. p. 479, 480.} {Dio, l. 42.}

4908. To these we may add what Lucan said: {Lucan, l. 8.}

So hid the stars, and land discovered
When those that from Pharsalus' battle fled
To Pompey came, and first from Lesbos shores
He met his son; then kings and senators:
For Pompey yet (although at that sad time
Vanquished and fled) had kings to wait on him;
Proud sceptred kings that in the east did reign
Attended there in banished Pompey's train.
Then Pompey, King Dejotarus commands,
To go for help to furthest eastern lands.

4909. Pompey gave his instructions in which Dejotarus was sent to request help from the Parthians, (which he never did.) Lucan, the poet, goes on to describe the journey of Pompey.

----------The king took leave at shore
And by the Icarian rocks great Pompey gone
Leaves Ephesus and sea calm Colophone,
Shaving small Samos foamy rocks he goes,

A gentle gale blows from the shore of Cos:
Gnidon and Phoebus honoured Rhodes he leaves
And sailing straight in the mid-ocean saves
Telmessus long and winding circuits. First
Pamphylia greets their eyes: but Pompey durst
Commit his person to no town but thee
Little Phaselis: thy small company
And few inhabitants could not cause fear
More in thy ships than in thy walls there were.

4910. The first town that Pompey entered was Attalia of Pisidia. Some ships came to him there from Cilicia with some soldiers also and about 60 senators. When he heard news that his navy was safe and that Cato had crossed into Africa with a strong force of soldiers that he had gathered from the flight, then he began to regret that he had fought with Caesar so far from the help of his fleet. But it was too late now to change what was done. {Plutarch, in Pompey} Lucan stated that at Selinus in Cilicia, Pompey began to discuss with Lentulus, who was the previous year's consul, and with the rest of the senators about some safe place where he might retreat to. {Lucan, l. 8.}

4911. Pompey sailed to Cyprus from Cilicia. {Caesar, Civil Wars, l. 3.} Those who came to offer their service to him at Paphos, assured him that Cicero had made a very honourable mention of him. {Cicero, in Philippica. 2.} He also knew that by the general consent of all the Antiochians and Roman citizens who traded there, the citadel of Antioch was already taken merely to keep him out. It was also reported of them that they had sent messengers to all the neighbouring cities where any had retired from the flight that they should not come to Antioch. If they did, it would be at the risk of their lives. Now there was a report circulated around the cities about Caesar's coming there. When Pompey knew this, he set aside his intention of going into Syria. He took away the money that belonged to the guilds and also from private persons and shipped this huge sum of money to defray the charges of the army. He took 2000 well armed soldiers (some whom he took from the families of the guilds and some whom he forced from the merchants and whomever he thought fit for this purpose), and he sailed to Pelusium. {Caesar, Civil War, l. 3.}

4912. Theophanes, from Lesbos, and Pompey's other friends, persuaded him that he should forget about every other place and go into Egypt. It was within three day's journey and was a rich and powerful country. He might expect help from the king who was his charge, especially since Pompey had restored his father to his kingdom with the help of Gabinius and the son was not ungrateful but had sent ships to Pompey against Caesar. {Velleius Paterculus, l. 2. c. 53.} {Plutarch, in Pompey} {Appian, p. 480.} {Dio, l. 42.} As soon as that opinion prevailed, Pompey and his wife went into a ship of Seleucis and set sail from Cyprus. Some accompanied him in long ships and others in cargo ships. {Plutarch, in Pompey} Lucan describes this voyage thus: {Lucan, l. 8.}

Pompey departing thence, his course he bend,
Round all the Cyprian Rocks that southward tend,
And got into the interposed main;
Nor by the nights weak light could he attain
Mount Casius, but with struggling sails and strength,
A lower port of Egypt reached at length,

Where parted Nile greatest channel flows,
And to the ocean at Pelusium goes.

4913. Caesar lacked galleys and crossed the Hellespont in small ships. As he was crossing in a ferry boat, Cassius was coming to Pharnaces with ten war ships and met Caesar in the middle of the crossing. Caesar did not avoid him but headed straight toward him and advised his adversary to surrender. Crassus was astonished at the incredible boldness of Caesar and thought that they sailed against him on purpose. He held Caesar's hand to help him from the galley and humbly demanded his pardon. He immediately turned over the fleet of 70 ships to him, if we believe Appian. {Sueton, in Julius Caesar, c. 63.} {Appian, p. 482, 483.} {Dio, l. 42.}

4914. As soon as Caesar came into Asia, he granted the Cnidians' liberty as a favour to Theopompus who had collected the fables. {Plutarch, in Caesar} He received into favour the Ionians and Aeolians. He pardoned the other countries who lived in the lesser Asia who asked Caesar's pardon through their ambassadors. {Appian, p. 483} Caesar only asked money from them which yet he recompensed with another benefit. He freed Asia from the publicans who had grievously vexed it and converted part of the customs into a convenient payment of tribute. {Dio, l. 42.} He remitted the third part of the tribute to all the inhabitants of Asia. {Plutarch, in Caesar}

4915. T. Ampius intended to take away the money from the temple at Ephesus and called the senators of that province that they might be witnesses of what money he took. He was forced to flee when he heard that Caesar was coming. Thus Caesar saved the money at Ephesus twice. {Caesar, Civil War, l. 3.}

4916. Since no one knew for certain where Pompey planned to flee to, Caesar took part of his journey alone with M. Brutus (who defected to him from Pompey's side and Caesar esteemed among his chiefest friends.) Caesar asked his opinion and because they could make no certain conjecture about Pompey's flight, they thought to take the most probable journey and set aside all other places and headed straight for Egypt. {Plutarch, in M. Brutus} They feared lest Pompey got control of that kingdom that he should again rally his forces. {Dio, l. 42.} Therefore he crossed to Rhodes and did not wait until all his army had come together. He continued on with the ships of Cassius and the Rhodian galleys with those forces that he had with him. He told no one where he planned to go and set sail about evening. He ordered all the ship captains that by night they should follow the light of the admiral's galley and his own flag by day. When they were now far from land, he ordered his captain of his ship to direct his course for Alexandria and they arrived there on the third day. {Appian, p. 483.}

4917. Lucan, {Lucan, l. 9.} describes this voyage of Caesar more like a poet than an historian. He stated how Caesar stayed at Ilium and the places around there. He sailed from there and he came into Egypt on the seventh night.

-------This said, to shore
He hastens, takes shipping, and to Coreus lends
His full spread sails with haste to make amends
For these delays and with a prosperous wind,
Leaves wealthy Asia and fair Rhodes behind:
The west wind blowing still, the seventh night

Discovers Egypt's shore by Pharian light;
But ere they reach the harbour, day appears,
And dims the night by fires.-------

4918. Caesar explained what happened the most clearly. {Caesar, Civil War, l. 3.}

``After Caesar had spent a few days in Asia, he heard that Pompey was seen at Cyprus. Caesar conjectured that Pompey had sailed to Egypt since he had ties with that kingdom and other opportunities in that place. Caesar came to Alexandria with the legions, one which he ordered to follow him from Thessaly, and another which he had ordered to come to him from Achaia under his lieutenant Fusius with 800 cavalry in the ten Rhodian ships and a few from Asia. In these legions were 3200 men. The rest were so weakened with their wounds in battle and with the labour and length of the journey that they could not catch up to Caesar. Caesar trusted in the fame of what he had done and made no doubt of what was going on. For all his forces were so weak and he thought that each place would be secure enough for him."

4919. Lucan describes when Pompey came into Egypt ahead of Caesar. {Lucan, l. 8.}

That time was come wherein just Libra weighs
The hours and makes the nights equal with days;
Then pays the winter nights hours which the spring
Had taken away.----------

4920. This was at the end of September as the year was then accounted that Lucan knew that Pompey came into Egypt. Lucan knew that at the end of the same month in the Julian year which was used in his time, the sun was entering Libra. Thereupon, not considering the different account of the times, he wrote that Pompey came into Egypt about the autumnal solstice. This was the time when the sun began to enter into Leo about the beginning of the dog days and the Nile River began to flood. It was in Libra when the river usually recedes to within its banks.

4921. Not far from Pelusium, one of the mouths of the Nile, about the Mountain Cassius, which is located between the borders of Egypt and Arabia, King Ptolemy was waging war with his sister Cleopatra with large forces. He had expelled her from the kingdom a few months earlier. His camp was not far from Cleopatra's camp. {Caesar, Civil Wars, l. 4.} {Plutarch, in Pompey} {Appian, p. 480.} {Dio, l. 42.} Caesar stated that Ptolemy was only a boy in age. Mirtius says he was a middle aged boy. {Mirtius, de bell. Alexandro.} Strabo said he was a very young boy. {Strabo, l. 17. p. 796.} Dio stated he was only a boy. {Dio, l. 40.} Orosius stated he was a young man. {Orosius, l. 6. c. 15.} Plutarch stated he was a very young man. {Plutarch, in Pompey} Velleius said he was nearer a boy than a man. {Velleius Paterculus, l. 2, c. 53.} Appian wrote that he was at the most only thirteen years old. {Appian, p. 480.}

4922. When Pompey saw so large an army on the shore, he dared not land unless he might do so safely.

Finding the king to keep within the Cassian Mount. He turned aside. {Lucan, l. 8.}

4923. He sent some of his followers to the king who would humbly tell him of his arrival. They

were to intreat him, for the sake of the friendship he had with his father and the benefits confirmed on himself that Pompey might be received into Alexandria and be protected by his forces in this calamity. {Caesar, Civil War, l. 3.} {Plutarch, in Pompey} {Appian, p. 480} {Dio, l. 42.} After those that went from Pompey had delivered their message, they began to talk more freely with the king's soldiers that they should perform their duty to Pompey and not despise his ill fortune. In this number were many of Pompey's soldiers whom Gabinius had received from his army in Syria and had taken to Alexandria to establish Ptolemy. After that war was over, he had left them with Ptolemy, the father of the lad. {Caesar, Civil War, l. 3.}

4924. The king did not reply but his friends who had the administration of the kingdom, Achillas an Egyptian, who was lord general and Pothinus an eunuch, who was lord treasurer, began to discuss Pompey's situation. They held a council and talked with other officers including Theodorus. He was either a Chian or a Samian, a mercenary teacher of rhetoric. He was held in great authority with the king since he was the king's school teacher. {Livy, l. 112.} {Plutarch, in Pompey} {Appian, p. 480}

4925. In this council, some were of the opinion that Pompey was to be received, and others that he should be kept from entering Egypt. However, Theodorus who bragged of his eloquence and skill in arguments, stated that both sides were mistaken. There was only one expedient thing to do. They should receive him and put him to death. He added at the close of his speech that the dead do not bite. {Plutarch, in Pompey, Brutus}

4926. The rest followed his opinion through fear. They later said that lest by tampering with the king's army, Pompey would seize Alexandria and Egypt. If they condemned his misfortune, as is commonly done in times of trouble, many of his friends would become enemies. Therefore they publicly answered kindly to those who were sent to them from Pompey and asked him to come to the king. Privately, they sent to kill Pompey, Achillas, the king's general and a man of singular audacity and L. Septimius, a colonel, who in the wars against the pirates had a command under Pompey. {Caesar, Civil Wars, l. 3.}

4927. These with Salvius, another centurion and three or four such officers went aboard a little ship and came to Pompey. In the meanwhile, the whole army stood in battle formation along the shore as if it were in honour of his arrival. The king was at the head of them and clothed in his robes. There were many of the king's ships around that were full of men to make sure Pompey could not escape if they should change their minds. As the little ship approached, Septimius arose first and in Latin greeted Pompey by the name of imperator. Achillas greeted him in Greek and asked him to come aboard that little ship. It would be impossible to land in Pompey's large ship because the sea was full of sand bars. The king desired to see him as soon as he could along with all the chief men of those who had accompanied Pompey. All those who sailed with him came to him and advised him that while they were out of danger of their weapons, he should set sail back again toward the sea. When Pompey saw the army in battle array, the small ship that was sent to him, that the king did not come to meet him, nor any of the chief noblemen, he also began to suspect as much. However, he greeted Cornelia who had already bewailed his death. He ordered two centurions and from his free men, Philip and a servant called Scynes, to board the little ship ahead of him. Then Achillas helped him with his hand, Pompey also entered the ship. Just before turning to his wife and son, Pompey spoke those lines of Sophocles.

Who deal with tyrants they shall surely be
Enslaved, though before they are never so free.

4928. As they sailed there was a dead silence and his suspicion was increased. He held a book in his hand in which he had written the speech he intended to give to Ptolemy and he began to read it when they came near the shore. They determined to kill Pompey before they came to land for they feared lest he meet with Ptolemy, he should be safely delivered either by the king or by the Romans who he had with him or the Egyptians (who bore him much good will.) Cornelia with his friends from the ship, stood in great suspense and watched the whole thing. Pompey began to be encouraged because at his landing point, he saw many of the king's friends come running to greet him with honour. However, as Philip lent him his hand to help him up, Septimius first came behind him and ran him through. After him, Salvius and Achillas thrust him through with their swords. Pompey had no way of defending himself or escaping. With both his hands, he hid his face with his gown. He neither spoke nor did anything unworthy of himself and only gave a groan and patiently received all their thrusts. {Caesar, Civil Wars, l. 3.} {Plutarch, in Pompey} {Appian, p. 480.} {Dio, l. 42}

4929. When his wife and friends who were on the ships saw this, they gave a great shriek which was heard even on the shore. They held up their hands to heaven and implored the gods that were the revengers of covenant breaking. They quickly weighed anchor and fled. {Plutarch, in Pompey} {Appian, p. 480.} Some of those who were taken by the Egyptians that pursued them and some escaped who {Dio, l. 42} first sailed as far as Tyre and were shown hospitality by the Tyrians in their flight. {Dio, l. 42.} Of those that escaped, his wife Cornelia and his son Sextus Pompey fled to Cyprus. {Livy, l. 112.} The rest of Pompey's fleet was taken and everyone in it was most cruelly murdered. Then Pompey, the Bithynian (of whom Cicero mentioned, {Cicero, in Brutus or declaris of atoribus} as one who lived at that time) was killed. Lentulus, who had been consul, was killed at Pelusium. {Orosius, l. 6. c. 15.} He was the same L. Lentulus who was the consul in the previous year whom Caesar wrote was captured by the king and killed in prison. {Caesar, Civil War, l. 3.} Plutarch {Plutarch, in Pompey} noted that he together with Pompey went to Cyprus and that he did not leave Cyprus for Egypt until a long time after the burial of Pompey. A little after leaving Cyprus, he was taken at sea and killed.

4930. Caius Caesar and Publius Servilius were consuls when Pompey was killed in the 58th year of his age, the day before his birthday. {Velleius Paterculus, l. 2. c. 53.} On that very day, he had triumphed in earlier times over Mithridates and the pirates. {Dio, l. 42.} That triumph lasted for two days and started on the third day before the month of October as we have shown from Pliny. {Pliny, l. 7. c. 29, l. 37. c. 2.} Hence he died the day after his birthday. The last day of September which was the last day of the life of Pompey, was Julian July 25th. The Roman calendar was in a mess at that time.

4931. Septimius cut off the head of Pompey, (as Lucan says)and it was kept until Caesar arrived and he hoped for a large reward. The body was thrown naked from the ship, to be seen by all that would. Philip, his freed man, stayed by it until all had satisfied their eyes. Then he washed it with sea water and wrapped it in a coat of his own. When he had nothing present, he looked around the shore and he found the broken planks of a fishing boat. This was enough to burn the naked body but not completely. As he was gathering the planks together and laying them in order, a grave old citizen of Rome, who had served under Pompey in his younger days, came and helped him to perform the funeral rites. {Plutarch, in Pompey} Appian wrote that a certain man buried Pompey on the shore and made a little monument for him and another man added this inscription: {Appian, p. 481.}

-------Scarce would the temple hold,
That which is covered over with a little mould.

4932. We read {Aurelius Victor, de viris illustribus, c. 77.} that the trunk of his body was cast into the Nile and burnt. It was buried by Servius Codrus who wrote this on his tomb, "HERE LIETH POMPEY THE GREAT". Lucan wrote: {Lucan, l. 8.}

---To the shore did fearful Codrus come
Out of his lurking hole that was before,
Great Pompey's quaester and from Cyprus shore
Had followed him; he by the shades of night
Durst go true love had vanquish terror quite
To find his slaughtered lord, along the sand,
And through the waves to bring the trunk to land.

4933. For the poet more correctly seeks his body in the sea than Aurelius Victor who stated it was in the Nile. It is shown by other writers that Pompey was killed and buried not far from the Cassian Mountain. {Strabo, l. 16. p. 760.} {Pliny, l. 5. c. 12.} This was the end of the great Pompey's life, who was accounted the most powerful among the Romans. He was surnamed Agamemnon because he also had the command of 1000 ships but then died near Egypt in a little ship like one of the smallest Egyptian's boats. He had an oracle a long time earlier that made him suspect all the clan of the Cassian family. He was killed and buried near Mount Cassius. {Dio, l. 42.} This mountain is located not far from the border of Judea which he first subjected under the Roman yoke.

4934. Those who were with Cato arrived in Cyrene and heard of the death of Pompey. {Dio, l. 42.} Cornelia, with her son-in-law, Sextus Pompey, was driven there from Cyprus as Lucan stated: {Lucan, l. 9.}

They first arrived on Cyprus foamy shore,
From there a mild east wind commanding bore
Their ships to Cato's Libyan Camp--------

4935. He adds moreover that the son of Pompey (Cnaeus the elder) who was with Cato, there learned from his younger brother Sextus, who was with Cornelia about the death of his father. Cornelia burnt the remains of Pompey. By her example the rest of the army made funeral piles and performed funeral rites to the ghosts of those who died in Pharsalum. Cato made a funeral speech in the memory of Pompey.

4936. After this, they had different ideas as what to do. Those who had no hope of obtaining pardon from Caesar, stayed with Cato. Others left and went where chance took them. Others went directly to Caesar and obtained pardon. {Dio, l. 42.} Cornelia, was given a pardon and returned safely to Rome. {Dio, l. 42.} In the Mount Albanus, she buried the remains of her husband that were brought to her. {Lucan, l. 8.} {Plutarch, Pompey, in fin.}

4937. The soldiers of Cato, who were chiefly mariners of Cilicia under their captain, Tarcho, were ready to leave him. They were stirred with the words Cato spoke to them and returned to their duty. {Lucan, l. 9.}

4938. Cato was allowed to enter by the citizens in Cyrene, when a few days earlier, they had shut their gates against Labienus. {Plutarch, in Cato} {Lucan, l. 9.}

-------Their second labour is
To scale Cyrene's lofty walls on whom,
Cato no vengeance took when overcome
(Though they against him shut their gates) to him
Revenge sufficient did their conquest seem.
He hence to Libyan Juba's kingdom goes.

4939. Cato was told that Scipio, the father-in-law of Pompey was welcomed by King Juba and that Appius Varus, to whom the province of Africa was given by Pompey, had gone to them with his army. {Plutarch, in Cato}

4940. After three days in his pursuit (for as much as can be gathered from the epitome of Lucan), Caesar came to Alexandria. King Ptolemy was still around the Cassius Mountain. {Appian, p. 483.} He found that the Alexandrians were in rebellion over the death of Pompey. He dared not go ashore immediately but left the shore and stayed off for some time. {Dio, l. 42} Lucan stated: {Lucan, l. 9.}

-------where when he saw the shore With giddy tumult all confused over Doubting if safe to trust them did forbear To bring his ships to land-------

4941. When Caesar knew Pompey was dead, he went first from his ship and heard the shout of the soldiers whom Ptolemy had left for a garrison in the town. He saw them come running out to him because his fasces was carried before him. In this all the crowd said that the royal majesty was disgraced. {Caesar, Civil War, l. 3.} {Dio, l. 42} Concerning this event, Lucan wrote: {Lucan. l. 9.}

But perceiving that the throng Of people murmured that in Egypt he Bare the ensigns up of Rome's authority He finds their wavering faiths-------

4942. In spite of this, Caesar entered Alexandria when it was in a turmoil without any danger to himself. {Livy, l. 112.} He retired by fleeing into the palace. The weapons were taken from some of his soldiers. The crowd went back as all the ships came to shore. {Dio, 42.}

4943. Caesar was very angry when Theodorus offered to him the head and signet of Pompey. He took the ring and started to weep. {Livy, l. 112.} {Plutarch, in Caesar} We read {Aurelius Victor, de viris illustr. c. 77.} that the head of Pompey with the ring was presented to Caesar by Achillas, the captain of Ptolemy's guard and was wrapped in an Egyptian covering. Caesar had it burned with many and most precious odours. He did not stop weeping. Lucan mentions concerning the head that was given to him by the captain of the guard: {Lucan. l. 9.}

Bringing his king's dire guise great Pompey's head With an Egyptian mantle covered.

4944. Both Dio and Lucan think Caesar was being a hypocrite and the tears were not genuine.

Caesar at his first gift would not refuse
Nor turn his eyes away but fixedly views
Till he perceived it was true, and plainly saw,
It was safe to be a pious father-in-law:
Then shed forced tears and from a joyful breast
Drew sighs and groans as thinking tears would best
Concealed his inward joy.

4945. Concerning the burial of the head, Lucan brings in Caesar commanding:

-------But do you interr
This worthies head, not that the earth may bear
And hide your guilt; bring fumes and odours store,
To appease his head, and gather from the shore
His scattered limbs; compose them in on tomb.

4946. However, Caesar ordered the head to be buried in the suburbs and there dedicated a temple of Nemeses (revenge!). {Appian, p. 484.}

4947. So that he might show more of his good will toward Pompey, he kindly entertained his friends and associates who were captured as they wandered in that country by the king. He won them to himself by favours that he did for them. He wrote to his friends at Rome that the greatest and most pleasant fruit that he took of his victory was that he daily saved some citizens that had opposed him. {Plutarch, in Caesar}

4948. Before his army came to him and for lack of his own company, Caesar gave himself to idle pursuits. He courteously entertained all he met and walked about to see the city. He admired its beauty and stood to hear many of the professors of wisdom. His leisure won him favour and good account with the people of Alexandria. {Appian, Civil War, p. 483. fin. p. 484. init.} Thus Lucan said that he visited the temples and the cave where the body of Alexander the Great lay.

Then with a look still hiding fear goes he,
The stately temple of the old god to see;
Which speaks the ancient Macedonian greatness.
But there delighted with no objects sweetness,
Nor with their gold nor gods majestic dress,
Nor lofty city walls, with greediness,
Into the burying vault goes Caesar down.
There Macedonian Philip's mad-brained son,
The prosperous thief lies buried: whom just fate
Slew in the world's revenge-------

4949. Caesar turned over to Cn. Domitius Calvinus, the government of Asia, and the neighbouring provinces, {Hirtius, de bello. Alexandrino., l. 1.} Caesar ordered him to take the armies that were in Asia with him and he should make war on King Pharnaces. {Dio, l. 42.} When Caesar saw that there were many riots daily at Alexandria because of the great gathering of the multitude and that many soldiers were killed in various places of the city, he ordered the

legions to be brought to him from Asia which he had gathered together from Pompey's soldiers. He was detained there by the etesian winds which are most contrary to them that sail from Alexandria. {Caesar, l. 3.} Those are the northern winds which stop blowing about the end of the Julian August we may learn from in the Ephemerides of Geminus and Ptolemy and also in Pliny, {Pliny, l. 2. c. 47.} and Columbella, {Columbella, de re rustica., l. 2.} From there we find the error of Lucan who stated {Lucan, l. 8.} that Pompey came to Egypt at the time of the autumnal equinox. Lucan {Lucan, l. 9.} also told of that weary march of Cato with the legions through African desert, (concerning this see Livy, {Livy, l. 112.}) after he heard of the death of Pompey. He said it was taken by him in the winter that followed this equinox.

4950. When Cato left Cyrene, he tried to cross the Syrts with his fleet. A storm cast him into the marshes of Tritonis. Sextus Pompey was left with part of the forces in the more fruitful places of Africa. Cato intended to march by land since the sea was now impassable because of storms. He wanted to find the king of Mauritania as Lucan described:

Part of the fleet got off from hence again,
And from the Syrts' driven, did remain
Under great Pompey's oldest son's command,
On this side Garamantis in rich land:
But Cato's virtue brooking no delay,
Through unknown regions led his troops away,
To encompass round the Syrts by land, for now.
The stormy seas unnavigable grow
In winter time----------

4951. Plutarch {Plutarch, in Cato} affirmed that this overland march took place in the winter.

4952. His army was miserably oppressed in the country of the Nasamones which is near the Syrts. The winds blew the sand about and water was scarce. They found a huge number of different kinds of snakes. Cato arrived at the temple of Jupiter Ammon, and was advised by Labeio to consult the oracle about his future fortune. He refused and finally after wandering two months through the sandy deserts of Africa, he came to Leptis. He spent the winter there. {Lucan, l. 9.} After winter he assembled his 10,000 soldiers again. {Plutarch, in Cato}

4953. Caesar was detained at Alexandria by the etesian winds and spent his time in Egypt in raising money and deciding the controversy between Ptolemy and Cleopatra. {Dio, l. 42.} He collected some of that vast sum of money that was owed to him by Ptolemy Auletes, the father of the young king, to pay the costs of his army. {Plutarch, in Caesar} The Egyptians did not take kindly to Caesar's collection procedures. They, of all people, were most superstitious worshippers of a multitude of gods, and did not approve of Caesar taking those things that were dedicated to their gods. {Dio, l. 42.} Although in this, he was deceived by the king's guardians that they might by this show that the king's treasury was empty and so that they might stir up the people to hate Caesar. {Orosus, l. 6. c. 15.} To encourage this unrest, the eunuch, Pothinus, a man who was in greatest authority, spoke and did many things in public. For he gave the soldiers old and musty grain and told them that they should be content because they were fed at the expense of another. He ordered that his own supper should be served up in wooden and earthen dishes and said that Caesar had taken away all the gold and silver plate, for the payment of the debt. {Plutarch, in Caesar}

4954. Caesar thought that the controversies of the king and queen belonged to the people of Rome and to him because he was a consul. They were associated with his office because in his former consulship, there was a league made with Ptolemy the father of them both. Therefore he told them that it was his pleasure that both king Ptolemy and his sister Cleopatra should dismiss their armies. They should settle their controversies by law before him rather than between themselves by fighting. {Caesar, Civil War, l. 3.}

4955. The death of Pompey was not believed at Rome until his signet ring was sent there later. It had three trophies engraved on it (or as Plutarch thought, a lion holding a sword.) Then the Romans strove to see who would give most honours to Caesar. He was given power to do with Pompey's side as he wished. He was given authority to make war and peace with whomever he wanted without consulting the Roman people. He was made consul for five years. He was made dictator for a whole year not the normal six months time. He would have the authority of a tribune as long as he lived and he would sit with the tribunes and determine anything to be done together with them. This was never done before. {Dio, l. 42.}

4956. When Caesar had accepted these honours, although he was out of Italy, he immediately entered into the office of dictator. {Dio, l. 42.} Josephus correctly begins his rule from this time and assigned it a period of three and an half years. {Josephus, Antiq., l. 14. c. 17.} In Syria, as the Antiochians seem to reckon the times of the Caesars from his first dictatorship, so the Lacedomonians from this second dictatorship. Eusebius in his Chronicle at the second year of the empire of Probus showed that the Laodicean account was later than the Antiochian account, but by only one year.

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4957. Velleius Paterculus stated that the king and those by whom he was governed, attempted treason against Caesar. {Velleius Paterculus, l. 2. c. 54.} Suetonius affirmed this of King Ptolemy himself. {Suetonius, in Julio, c. 35.} Eutropius, {Eutropius, l. 6.} and Plutarch stated the eunuch Pothinus was the instigator of the treasons that were plotted against him. Caesar began to feast whole nights in his own defence. Pothinus would tell him, that now it was time to stop and to attend to his important business and later return to his feasting. Caesar replied that he did not require any advice from any of the Egyptians. He sent for Cleopatra secretly from the country. {Plutarch, in Caesar}

4958. Previously Cleopatra, had pleaded her case before Caesar through other men. As soon as she knew his nature that his weakness was women, then she desired that she personally might plead her own case before him. {Dio, l. 42.} This was granted, and she only took one of her friends with her, Apollodorus Siculus. They sailed in a light ship to the palace as soon as it was dark. Since she could not easily hide herself, she laid herself a long in a mattress that was folded up, which Apollodorus tied up with a cord and carried up through the gate to Caesar. {Plutarch, in Caesar} Lucan describes her arrival to Caesar like this: {Lucan, l. 10}

Now the young king come from Pelusium
Had pacified the peoples wrath: in whom
As hostage of his peace in Egypt court
Caesar was safe; when, lo, from Pharos port,
Bribing the keeper to unchain the same,

In a small galley Cleopatra came,
Unknown to Caesar entering the house
The stain of Egypt, Rome's pernicious
Fury, unchaste to Italy's disgrace.

4959. Cleopatra fell at Caesar's feet and asked for her part of the kingdom. She was an exceedingly beautiful woman and her beauty was much increased by this. She did seem to suffer so great an injury as also the hatred of the king himself who had murdered Pompey. The king did not do this for Caesar's sake and would have just as easily killed Caesar if he could. {Florus, l. 4. c. 2.} When Caesar saw Cleopatra and heard her speak, he immediately became her slave. As soon as it was day, he sent for Ptolemy and mediated a peace between them. He became Cleopatra's advocate, whose judge he was previously. This thing and because he saw his sister with Caesar before he was aware of it, so inflamed the lad with anger that he ran out to the people. He shouted that he was betrayed and took his crown and threw it to the ground. {Dio, l. 42.}

4960. After this a large uproar resulted. Caesar's soldiers took Ptolemy and carried him in but the Egyptians were all in an uproar. Unless Caesar who was afraid and had not gone to talk to them from a safe place and promised them that he do what they wanted, they could have easily captured the palace on the first assault. They had entered it by sea and land. The Romans who thought they had been among their friends, had no means to resist. {Dio, l. 42.}

4961. After these things, Caesar together with Ptolemy and Cleopatra, went out to the people and read the will of their father. It stated that after the ancient custom of the Egyptians, that the two should be married together and should hold the kingdom in common and they should be under the protection of the people of Rome. Caesar added that it was his part, who now was dictator and had all the power of the people of Rome, both to take care of the children and to see their father's will was followed. Therefore, he gave the kingdom of Egypt to Ptolemy and Cleopatra. He gave Cyprus to Arsinoe and Ptolemy the younger for he was so afraid at that time that he would willingly have given anything of his own rather then have taken anything away that belonged to the Egyptians. By this was the riot appeased. {Dio, l. 42.} {Caesar, Civil War, l. 3.} {Livy, l. 112.} {Plutarch, in Caesar}

4962. King Dejotarus came to Cn. Domitius Calvinus, Caesar's lieutenant in Asia and wanted him not to allow Armenia the Less, his own kingdom, nor Cappadocia, the kingdom of Ariobarzanes, to be occupied and plundered by Pharnaces. Unless his activities were checked, they could not do as they were commanded nor pay the money that they had promised to Caesar. Domitius immediately sent messengers to Pharnaces that he should get out of Armenia and Cappadocia. He thought this order would carry greater weight if he came nearer those countries with his army. Therefore he selected a legion from the three legions that he had with him. He took the 36th and the other two were sent into Egypt to Caesar who had written to him for them. In addition to the 36th legion, he added two more that he had received from Dejotarus. They were disciplined and armed after the Roman manner. As well as, he gave him an hundred cavalry and Domitius took as many from Ariobarzanes. He sent also P. Sextius to C. Paetorius, his quaester, to bring to him a legion that he had quickly raised. He sent to Q. Patiscus in Cilicia, to bring more troops. All these forces were ordered by Domitius to meet as quickly as possible at Comiana. {Hirtius, de bell. Alexandrino.}

4963. In the meantime, the ambassadors returned an answer from Pharnaces that he had left

Cappadocia and that he had recovered Armenia the Less, which he ought to keep since it belonged to his father. Furthermore, the whole business of that king should be referred to Caesar himself, for he would do whatever he should decide. He left Cappadocia because he could more easily defend Armenia since it was nearer his own kingdom than Cappadocia. When Domitius knew his reply, he still thought that he should get out of Armenia for he had no more right to Armenia than to Cappadocia. His request was unjust that the whole business should be tabled until Caesar came for nothing would change in the meantime. After Domitius had replied, he marched with his forces into Armenia. In the meantime, Pharnaces sent many embassies to Domitius to entreat for peace and offered him expensive presents. Domitius constantly refused them all and answered the ambassadors that he did not account anything more dear to him than to recover the dignity of the people of Rome and the kingdom of their allies. {Hirtius, de bell. Alexandrino.}

4964. While Caesar carried on the war at Alexandria, Dejotarus did what he could for Caesar and supplied Cn. Domitius' army with lodgings. He added his own forces to Domitius as Cicero confirms in a speech that he made in his behalf. {Cicero, pro Dejotarus}

4965. In Egypt, the eunuch Pothinus, who had the oversight of all the king's treasure and of the whole kingdom, feared lest he should be punished for the former sedition of the Egyptians of which he was the chief ringleader. He was the instigator of a new and difficult war. He first complained among his own friends that the king was called to plead his cause. To others whom he planned to have on his side, he sowed a suspicion that Caesar indeed, to appease the riot, had given the kingdom to both parties but that in the process of time, he would give it to Cleopatra alone. He solicited Achillas by letters and messengers, who was commander-in-chief of all the king's forces. He first provoked him by his own promises and flattered him with promises from the king that he alone should lead all the king's army of foot soldiers and cavalry from Pelusium to Alexandria. {Caesar, Civil War, l. 3.} {Dio, l. 42.}

4966. Caesar's forces were not so many that if he must be forced to fight outside the town, he dared not trust them. The only thing that he could do, was to stay within Alexandria and wait and see what Achillas planned to do. He wished the king to send some of his most confident friends and of greatest authority as ambassadors to Achillas. So that he should declare his intentions, Dioscorides and Serapion, who had been ambassadors at Rome and had been in great authority with his father, were sent from the king. When they came to Achillas as soon as they came within sight, before Achillas knew why they came, he ordered them to be taken and killed. One of them was wounded and was taken away by his own men for dead and the other was killed. After this, Caesar brought things so to pass that he got the king under his own power. He thought that the name of the king would be of great authority among his own country men and that this war might seem to be undertaken rather by the outrage of a few private men and thieves, than by the advice of the king. {Caesar, Civil War, l. 3.}

4967. Achillas had substantial forces with him. They were 20,000 trained armed troops. These consisted of the soldiers of Gabinius, who now were accustomed to the life and licentiousness of the Alexandrians and had forgotten the name and discipline of the people of Rome. These were joined by a company of thieves and robbers from the provinces of Syria, Cilicia and the neighbouring provinces. Moreover, there met here many that were condemned persons and banished men. All Roman fugitives were safe and well taken care of at Alexandria. As soon as they said their names, they were enlisted among the soldiers. If anyone was apprehended by his master, he was taken away again by a concourse of soldiers. They defended the violence of their

companions because they were just as guilty and for fear of their own punishment. These were used to, according to the old custom of the Alexandrian army, demand that the king's friends be put to death and to plunder rich men's goods to increase their pay. They besieged the king's palace, banished some and recalled others from banishment. There were also 2000 cavalry, many of whom had served a long time in the wars of Alexandria. {Caesar, Civil War, l. 3.}

4968. Achillas trusted in these forces and despised the fewness of Caesar's soldiers. He captured Alexandria and attempted to break into Caesar's house. However, Caesar, had stationed his cohorts in the passes and they withstood the assault. They fought at the same time at the harbour where the fiercest fighting took place of all. At the same time, the enemy brought their forces and fought in many passes and endeavoured also with many troops to seize the long ships. Fifty of these were sent to help Pompey and when the battle in Thessalia was over, they returned. They were all galleys with either three of five oars on a bank, well rigged and furnished with all tackling for sailing. In addition to these, 22 ships always stationed there at Alexandria to guard it. They were all covered (or rather beaked with ramming prows.) which the enemy had seized since Caesar's fleet had left. They had the harbour and the whole sea at their command and had kept Caesar from all provisions and any help from coming to him. Therefore this was the hottest part of the battle. Caesar knew the importance of the fleet and the harbour for their safety. Caesar got the better of it and burnt those ships and the rest that were in the arsenal because he could not defend them with the few troops that he had. {Caesar, Civil War, l. 3.}

Nor over the ships alone do flames prevail;
But all the houses near the shore assail,
The south winds feed the flame, and drive it on
Along the houses with such motion,
As through the welkin fiery meteors run,
That wanting fuel fed on air alone. {Lucan, l. 10.}

4969. When this fire had spread to part of the city, it burned 400,000 books that were stored in the adjoining houses. This was a singular monument to the care and industry of their ancestors who had gathered together so many and so great works of famous writers. {Orosius, l. 6. c. 15.} Livy said that here was a famous work of the glory and care of those kings as it is in Seneca, {Livy, de Tranquillitate animi, l. 1. c. 9.} where the same number of books is said to have been burned. A. Gellius {Gellius, l. 5. c. 17.} stated the same. Ammianus Marcellinus {Marcellius, l. 22.} stated that there were 700,000 burned. Indeed when at the end of the Alexandrian war, the city was plundered by the soldiers. However, Plutarch, {Plutarch, in Caesar} stated that at the beginning of this war, the flame was increased by the arsenal and that the library was burned. Dio {Dio, l. 42.} confirmed that the store houses, granaries and library were burned together with the arsenal.

4970. After the fleet was burned and the enemy was still engaged in fighting, Caesar at the island of Pharos (which was joined to the city with a narrow neck of land of 900 paces long and makes the harbour) landed his soldiers from the ships and placed a garrison there. As soon as he had done this, he was able to bring grain and troops to him by ship. {Caesar, Civil War, l. 3.} Lucan wrote of the taking of Pharos by him: {Lucan, l. 10.}

Two helps on Caesar both that fort bestow:
Commands the seas, the foes incursions stayed,
And made a passage safe for Caesar's aid.

4971. In other parts of the town they fought so that neither of them had the upper hand. Neither side gave ground because of the narrowness of the places and only a few were killed on either side. After Caesar had taken the most important places, he fortified them by night. On that side of the town, there was a little part of the palace where they first brought him to live. A theatre which was joined to the house, was like a citadel and had a way to the harbour and the arsenal. He strengthened these fortifications daily so that they would be like a strong wall for him and so that he might not be forced to fight except when he wanted to. {Caesar, Civil War, l. 3.}

4972. The Egyptians feared lest Caesar who won the battle at sea, would now seize the harbour of the city. They built a rampart to bar his entrance and only left a little space. Caesar blocked that space by sinking cargo ships filled with stones. This blocked all the enemy's ships in the harbour so they could not leave. By this he could get what he needed with less trouble. He was able to get water also (for Achillas, had taken all water from him, by cutting the conduits.) {Dio, l. 42.}

4973. Caesar sent into all the neighbouring countries and called for help from there. {Caesar, Civil War, l. 3.} He sent for the whole fleet from Rhodes, Syria and Cilicia. He ordered them to bring archers from Crete and cavalry from Malchus, the king of the Nabataeans. He ordered to be brought to him battering rams, grain and other supplies. {Hirtius, de bell. Alexandrin.} He told Domitius Calvinus of his danger and desired him by all means to send supplies to him as soon as he possibly could. He wanted him to come to Alexandria through Syria. {Hirtius, de bell. Alexandrin.} However, Mithridates of Pergamos was a man of great nobility in his country with knowledge and valour in the wars. He was held in great esteem, credit and friendship with Caesar. He was sent into Syria and Cilicia, to hurry on the supplies. {Hirtius, de bell. Alexandrin.} {Josephus, Wars, l. 14. c. 14.} {Dio. l. 42.}

4974. In the meanwhile Ganymedes, an eunuch, stole away Arsinoe who was carelessly guarded, and carried her to the Egyptians. They made her queen and fought the war with new enthusiasm than before because they had gotten one of the family of the Ptolemy's as a commander. {Dio, l. 42.} Lucan wrote thus: {Lucan, l. 10.}

Arsinoe from court escaped goes
By Ganymedes' help to Caesar's foes,
The crown (as Lagus' daughter) to obtain.

4975. Caesar wrote this near the end of the commentaries of the civil war:

``The young daughter of King Ptolemy, hoped after the vacant possession of the kingdom, escaped from the palace to Achillas and commanded in the war together with him. Immediately there was a dispute as to who would be the chief commander. The matter was aggravated by many bribes among the soldiers. Each strove to get the good will of the soldiers to the detriment of themselves."

4976. While these things were done among the enemies, Pothinus the king's governor and administrator of the kingdom for Caesar, sent messengers to Achillas. He told him that he should follow the business and not desist in the war. The messengers were approached and apprehended and Pothinus was put to death by Caesar. (Caesar, Civil War, l. 3.} After this,

Caesar kept the young king in strict custody and by this he more exasperated the minds of the Egyptians. {Dio, l. 42.}

4977. While these things were happening in Egypt, Domitius Calvinus marched against Pharnaces with long and continual marches. He camped not far from Nicapolis, (a city of Armenia the Less built by Pompey which Pharnaces had already seized to live in.) About seven miles from there, Pharnaces had made ambushs for him which failed. The next day, Domitius moved closer and brought his camp even to the town. Pharnaces set his men in battle array after his own custom and fashion. The next night Pharnaces intercepted the messengers who brought the letters to Domitius concerning the Alexandrian affairs. By this, he knew of the danger of Caesar and the recalling of Domitius. He accounted it as good as a victory if he stalled for time. When Domitius should have been more concerned with the danger of Caesar than his own, he brought his soldiers from the camp and prepared the fight. He placed the 36th legion in the right wing, the Pontic troops on the left and the legions of Dejotarus in the middle of the battle formation. When both armies were in battle array, they came to fight. The Pontic legion was almost wholly lost and most of Dejotarus' soldiers were killed. The 36th legion retreated into the mountains and only lost about 250 men. In spite of this, Domitius rallied the remains of his scattered army and returned to Asia by safe journeys through Cappadocia since winter was now approaching. {Hirtius, de bell. Alexandrin.} {Appian, Civil War, l. 2. p. 484.} {Dio, l. 42.}

4978. Caesar and the Alexandrians fought hard against one another with fortifications and works. Caesar tried most of all to isolate that part of the city which a marsh had made the narrowest from the other part of the city. Using works and ramparts, he hoped that, first, the city would be divided into two parts. Then his army would be united under him again. Also, if they were in any danger, help could be brought to him from the other part of the city. Most importantly, he wanted the abundant fresh water supply from the marsh. The Alexandrians sent messengers into all parts of Egypt to enlist men. They brought into the town all sorts of engines and weapons that are described in detail by Hirtius. {Hirtius, de bell. Alexandrin.}

4979. When Caesar saw the number of the enemy increasing, he began to take notice of an agreement between them. He ordered that Ptolemy be placed where he might be heard of the Egyptians. He was to tell them that he was not harmed in any way and that there was no need for this war. They should make peace and he would take care that the conditions were kept. However, the Egyptians suspected that he was made to do this on purpose by Caesar and still carried on their war. {Dio, l. 42.} They said that Caesar must be quickly driven out. Caesar could not receive help by sea because of the storms and the season of the year. {Hirtius, de bell. Alexandrin.}

4980. In the interim, the dissention increased between Achillas, the general of the old army, and Arsinoe, the younger daughter of Ptolemy (Auletes). Both were plotting and scheming against each other. While Achillas aimed at the taking the kingdom, Arsinoe thwarted him with the help of Ganymedes, the eunuch and her foster father. She took over it and put to death Achillas and pretended that he would have betrayed the fleet. After he was killed, she alone enjoyed the whole kingdom and Ganymedes was made the general of the army. When he had assumed that charge, he increased the soldiers' pay and acted in all things with similar care and discretion. {Hirtius, de bell. Alexandrin.} {Dio, l. 42.}

4981. Alexandria was riddled with underground channels and these connected to the Nile River. By these, water was brought into private houses. The water settled with time and became

drinkable. Ganymedes blocked those channels and all the parts of the city where Caesar's forces were besieged. He pumped salt water into these channels so Caesar's forces did not have fresh water to drink and began to think of fleeing. This advice was not well received and Caesar ordered that wells should be dug in the night. A large quantity of fresh water was found and all the laborious work of the Alexandrians came to nought. {Hirtius, de bell. Alexandrin.}

4982. Two days later, the 37th legion composed of those soldiers of Pompey that surrendered themselves and were shipped by Domitius Calvinus. They came to the shores of Africa a little above Alexandria with supplies of grain, arms, weapons and engines. The other legion which was sent by him though Syria by land, had not yet arrived to Caesar. With the etesian winds continually blowing, these ships stood at anchor and could not get into the harbour. When Caesar knew of this, he sailed and ordered his fleet to follow him. He did not take any soldiers with him lest he should leave the forts short of men to defend them. When he came to a steep place called Chersonesus, he set some sailors ashore for fresh water. Some of them were intercepted who told the enemy that indeed Caesar was in the fleet and he had no soldiers in the ships. Therefore they rigged their whole navy and met with Caesar as he returned with the legion of Domitius. Although Caesar did not want to fight that day, a Rhodian ship which was placed in the right wing and far from the rest, was attacked by four covered ships of the enemy and some open ones. Caesar was forced to help them and got the victory. If night had not fallen and stopped the battle, Caesar would have defeated the whole fleet of the enemy. {Dio, l. 42.}

4983. Although the Egyptians were defeated, yet they were again encouraged by Ganymedes. Although they had lost 110 long ships in the haven and arsenal, yet they started earnestly to repair their fleet. For that purpose, they gathered together all the ships from all the mouths of the Nile River and from the private arsenals that belonged to the king. In a few days, beyond the belief of all men, they made a fleet of 22 ships. They had galleys with four tiers of oars and five with five tiers plus many smaller and open ones. They furnished them with soldiers and outfitted them for battle. {Dio, l. 42.} They opened the entrance of the harbour and placed their ships in the road and troubled the Romans very much. {Dio, l. 42.}

4984. Caesar had nine Rhodian ships, (for of the ten that were sent, one was lost in the voyage on the Egyptian shore) eight ships from Pontus, five Lycian and twelve from Asia. Of these five were with five tiers of oars and ten with four. The rest were cargo ships and many were open. With these, Caesar sailed about Pharos and took up a position opposite the enemy's ships. There were sandbars between the two fleets with a very narrow passage. They stayed in that position for a long time while they waited to see who would first cross the passage. The one who crossed first would easily be overcome by the whole enemy fleet before the rest could pass and come to the battle. The Rhodian ships asked that they might be the first to cross. By their singular skill, they withstood the whole fleet of the enemy and never turned their sides to them so that they made a safe passage for the rest to follow and to come to the battle. {Hirtius, de bell. Alexandrin.}

4985. Caesar won the victory and did not lose a single ship. On the Alexandrian side, one galley with five tiers of oars was captured and one with two tiers of oars. All the soldiers and sailors on these were captured too. Three ships were sunk and the rest fled to the town of Pharos which was near them. The citizens defended these ships from the forts and buildings which were over them and kept Caesar from getting close. They were routed out of there immediately by the industry of the Romans and lost both the town and island and many of their men. The island was joined to the continent by a double bridge, one of which was abandoned by the enemy. The

Romans easily captured it. On the other bridge, through the rashness of some, the Romans were attacked and routed. They fled to their ships. Some of them got to the next ships which were sunk by the number and weight of the men. Some fought and did not know what to do and were killed by the Alexandrians. Some Romans escaped to safety to the ships that were at anchor. A few swam to the next ships. Caesar retired into his own ship. When a large number that followed would have broken in on him, he guessed what would happen. He jumped from the ship and swam to those ships which were farther off. From there he sent boats to help those who were in danger and saved some of them. His own ship sank when it was overloaded with the number of soldiers and a number of troops drowned. {Hirtius, de bell. Alexandrin.}

4986. It is not to be forgotten about Caesar what Hirtius did not mention but is remembered by Suetonius, {Suetonius, in Julio, c. 64.} and by Orosius who follows him, {Orosius, l. 6. c. 15.}. When he escaped by swimming to the next ship, he held up his left hand so that his commentaries should not get wet. This is also mentioned by Plutarch, {Plutarch, in Caesar} and Dio. {Dio, l. 42.} Appian, {Appian, Civil War, l. 2. p. 523.} related the story thus. Caesar was surrounded alone on the bridge by the enemy that pressed on him. He cast off his purple coat and leaped into the sea. The king's soldiers pursued him and he swam a long time under water and lifted his head only to get air. He swam to an only ship and by holding up his hands to them was recognised and saved. Although Suetonius wrote that he held his soldier's coat in his mouth and dragged it behind him so that the enemy should not get it. However Florus, {Florus, l. 4. c. 2.} along with Plutarch stated that he left it in the waves either by chance or on purpose so that the enemies who were pursuing him would shoot at it with their arrows and stones. When the Egyptians got the coat, they fixed it to a monument which they had erected for their putting the enemy to flight as if they had taken the general himself. Thus says Appian and Dio. {Appian, Civil War, l. 2. p. 484.} {Dio, l. 42.}

4987. In this fight, about 400 soldiers from the legions and a few more of the soldiers who belonged to the fleet and sailors, were killed. In that place the Alexandrians built a citadel and strengthened it with forts and many engines of war. They took the stones from the sea. They made use of the place more freely for the base for sending out their ships, {Hirtius, de bell. Alexandrin.}

4988. In the meanwhile, Mithridates of Pergamos quickly gathered large forces from Syria and Cilicia through the extreme good will of the cities and his own diligence. {Hirtius, de bell. Alexandrin.} When he first came alone to Askelon, he sent for Antipater, the governor of Judea, to come to him. He brought 3000 soldiers with him and brought it to pass by his influence that Hyrcanus, the hight priest, and other governors joined their forces together. Strabo related this from Hypsicrates, (an historian of the Phoenicians) {Josephus, Wars, l. 14. c. 15.} For Antipater had agreed with the princes of the Arabians that they also should come to his aid. By his means especially with great earnestness, Iamblicus, the governor, Ptolemy's son and Tholomy, the son of Sohemus, who lived at Mount Libanus and almost all the cities of Syria sent help for Caesar. {Josephus, Wars, l. 14. c. 15.}

4989. When the Alexandrians saw that the Romans were more zealous by the losses they recently had and that they were encouraged as well by losses as by success, they sent ambassadors to Caesar. They wanted him to let their king go free and come to them. For a large number were weary of the war and would do whatever the king wished them to do. Caesar thought that by the king's means, they may become Caesar's friends and they would stop fighting. Although Caesar knew that the fidelity both of the king and Alexandrians was suspect,

he let him go. He knew by his coming that the enemy's strength would not be increased and the war against a king would be the more glorious. Caesar advised him to take care of his kingdom and to honour the fidelity that he owed to himself and the people of Rome. The king faked his joy by his tears and desired that he might not be let go. When Caesar sent him away, he eagerly pursued the war against Caesar. {Hirtius, de bell. Alexandrin.} {Dio, l. 42.}

4990. The Alexandrians found that their new general made them no stronger and the Romans were no weaker. Worse, the soldiers daily mocked the age and weakness of the king. They were much grieved and neither saw how they could help themselves. There were reports that there were large forces coming to Caesar by land from Syria and Cilicia (which yet Caesar heard nothing of.) They determined to intercept the provisions which were brought to the Romans by sea. Therefore they rigged their ships and stationed them in convenient places about Canopus in the channel. They watched for ships bringing the provisions. {Hirtius, de bell. Alexandrin.} Since the soldiers that Caesar had sent for from Syria were now approaching, they guarded all the shores and did much harm to those forces. Those who were on the African side, brought some help to Caesar. At the mouths of the Nile River, the Egyptians made many fires as if they had been Romans. They took many by this deceit so that the rest dared not come there. {Dio, l. 42.}

4991. Thereupon Caesar commanded his fleet to be rigged, over which Tiberius Nero was the commander. In this fleet, the Rhodian ships included his flagship, the Euphranor. This ship was in every battle and was always victorious but was unlucky in this battle. When they came to Canopus, both fleets stood facing one another. The Euphranor, according to Nero's custom, started the battle and had sank one of the enemy's ships. She followed the chase of the next ship too far and his own side followed too slowly after him. He was surrounded by the Alexandrians and was all alone. He fought valiantly in this battle and died alone with his conquering ship. However, the enemies were defeated in this battle that Tiberius Nero had started so that his own side might safely sail to land. {Hirtius, de bell. Alexandrin.} {Dio, l. 42.}

4992. About the same time, Mithridates from Pergamos came from Syria by land where Egypt joined Syria. He brought large forces to Pelusium. {Hirtius, de bell. Alexandrin.} He tried to go by the mouth of the Nile River which is at Pelusium up stream. The Egyptians had blocked by night the entrance with their ships which were carried into the channel. He transported his ships there, (for it did not reach as far as to the sea) and he went into the Nile River with his ships. He suddenly attacked those who guarded the mouths of the Nile River simultaneously from sea and from the river. He took control of the mouths and attacked Pelusium with his fleet and land forces. {Dio, l. 42} This town was controlled by Achillas with a strong garrison because of its strategic position. (All Egypt was thought sufficiently fortified from any access by sea to it by Pharos and by land to Pelusium.) He suddenly surrounded it with large forces. The defenders stoutly defended it with a strong garrison of men but were overcome. The large number of the attackers was constantly maintained by Mithridates. He replaced any men that were wounded and weary and so by maintained a constant attack. He overcame it in the same day that he attacked it and then stationed a garrison of his own there. {Hirtius, de bell. Alexandrin.} Antipater acted valiantly for after he broke down a piece of the wall, he was the first to break in, allowing the rest to follow. {Josephus, Wars, l. 14. c. 14.}

4993. The Egyptian Jews who lived in that country called Onias, would not allow Mithridates and Antipater to march to Caesar. Antipater tried to win them over to his side since they were both fellow countrymen. He showed them the letters from Hyrcanus, the high priest, in which

they were invited to be friends to Caesar and to provide him food and supplies for his army. {Josephus, Antiq., l. 14. c 14.} However, Asinius (that is, Trallianus, a writer of the civil war) wrote that Hyrcanus himself, the high priest, invaded Egypt with Mithridates as Josephus related from Strabo. {Josephus, Antiq., l. 14. c. 15.} Also those words of Caesar about Hyrcanus seem to confirm this and were inscribed on a brazen table by him in favour of Hyrcanus. {Josephus, Antiq., l. 14. c. 17.}

``In the last Alexandrian war, he came to our aid with 1500 soldiers and was sent by me to Mithridates. He surpassed all those in his company in valour."

4994. The Jews, the inhabitants of the country of Onias, willingly submitted through the authority of Antipater and Hyrcanus. When those who lived around Memphis heard this, they also sent for Mithridates to come to them. When he came, they also joined his side. {Josephus, Antiq., l. 14. c. 14.}

4995. King Ptolemy knew that Mithridates approached close to the place which is called Delta, because of its similarity to the Greek letter D. This was not far from Alexandria. Ptolemy knew that he must cross the Nile River. Therefore, he sent large forces against him so that he may either defeat him or prevent him from joining Caesar. Those forces which first crossed over the river at the delta, met with Mithridates and began the fight. They hurried to prevent those who followed lest they should share in the victory. Mithridates withstood their attack with great prudence. He entrenched his camp after the Roman custom. When he saw the attackers carelessly and proudly coming up even to his fortifications, he made a general sally and killed a large number of them. The rout was so complete that they all would have been killed unless the rest had hid themselves in secret places or retired to the boats they used to cross the river. After they were a little recovered from their fear, they joined with those who followed and began a fresh attack on Mithridates. {Hirtius, de bell. Alexandrin.}

4996. This battle was fought near the place that is called the Camp of Judah. Mithridates commanded the right wing and Antipater the left wing. Mithridates' wing began to waver and likely would have been routed, unless Antipater quickly marched along the riverside with his forces. They had already defeated his enemies and came to Mithridates' rescue. They forced the Egyptians to flee who were defeating Mithridates. They so hotly pursued after those who fled that Antipater took over the enemies' camp. He shared the plunder with Mithridates and pursued the enemy and he had left Mithridates far behind him. Mithridates lost 800 of his men and Antipater only 50 (or 80, {Josephus, Wars, l. 1. c. 7.}) When Mithridates told Caesar of these things he stated plainly that Antipater was the cause of the victory and their preservation. {Josephus, Antiq., l. 14. c. 15.}

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4997. Almost at the same time also King Ptolemy marched out to surprise Mithridates and Caesar came to rescue him. The king took the quickest route by the Nile River where he had a large fleet already rigged. Caesar did not take the same route lest he would be forced to fight with his fleet. {Hirtius, de bell. Alexandrin.} Therefore he sailed by night as though he hurried to one of the mouths of the Nile. He carried many lights on all his ships so that the Egyptians would think he was sailing in that direction. At first went out with his fleet but later he put out his lights and sailed back again. He sailed around the city and he arrived at a peninsula that

joined to Africa and landed his soldiers. They marched around the marsh {Dio, l. 42.} and met with the king's forces before they could attack Mithridates. He defeated them and was received safely with his army. {Hirtius, de bell. Alexandrin.}

4998. The king with his army took up the higher ground in a place that was naturally well fortified. Caesar was about seven miles from him and there was a river between them. In crossing the river, he would have to fight with the Alexandrians. He crossed it and killed a large number of the Alexandrians that tried to hinder his crossing. Caesar camped a short distance from the king's camp and had joined it to his camp by the outer works. His soldiers pursued the Alexandrians that fled from there even to their camp and came up to their fortifications. They began to fight bravely at a distance but they were wounded with arrows from various places. Those who were behind them fought from the river in which were many ships that were well manned with slingers and archers. {Hirtius, de bell. Alexandrin.}

4999. When Caesar perceived that his men could not fight more bravely, and yet could not prevail because of the difficulty of the places, he saw that the highest place of the camp was deserted by the Alexandrians because it was naturally well fortified. They had come down into the place where the battle was, partly to see and partly to fight. Therefore he commanded his cohorts go around the camp and to capture that highest ground. He put Casulenus in command of this for he was an excellent man both in valour and knowledge of military affairs. As soon as they arrived there, only a few were left to defend the camp. Caesar's soldiers fought bravely and the Alexandrians were frightened with the shouting and fighting of their adversaries and began a general rout. The Romans were so encouraged by their disorder that they captured almost on all sides, the whole camp. However, they first took the highest place of the camp. These ran down and killed a huge number in the camp. To escape this danger, the Alexandrians fled and by heaps cast themselves over the rampart on that side that faced the river. The other side was being overwhelmed with the great violence of the battle so that the rest had the easier escape. {Hirtius, de bell. Alexandrin.}

5000. It is certain that the king fled from the camp and that he was received into a ship and that he died there when the overloaded ship sank because of the large number who swam to the ships that were nearest. {Hirtius, de bell. Alexandrin.} {Livy, l. 112.} {Dio, l. 42.} {Orosius, l. 6. c. 16.} His body wallowed in the mud and rolled to the bank of the Nile. It was identified by the golden breastplate which he wore (such as the Ptolemy's used to wear, as Julius Capitolinus confirms in Maximinius the Younger) {Florus, l. 4. c. 2.} {Eutropius, l. 6.} {Orosius, l. 6. c. 16.} After the death of his father, Auleres, he lived 3 years and 8 months. Thereupon Porphyry attributed four years to his reign. {Scaliger, in Grac. Eusebius, p. 226.}

5001. In this battle 20,000 men were killed and 12,000 surrendered. Seventy long ships were captured. Caesar lost 500 men. {Orosius, l. 6. c. 16.} In this battle, Antipater was also wounded. Caesar used him in valiant service in his most dangerous adventures. {Josephus, Antiq., l. 14. c. 15.}

5002. In confidence by this great victory, Caesar marched the next day by land to Alexandria with his cavalry. He entered that part of the town as conqueror which was held by a garrison of the enemies. However, all the townsmen cast away their arms and left the forts. They put on the clothes they usually wore when they wanted to supplicate their governors. They brought out all their sacred things of their religion with which they were accustomed to appease the offended and enraged minds of their kings. They came and met Caesar and submitted to him. Caesar took

them into his protection and comforted them. He came through the enemy's fortifications to his own part of the town with great shouting of his own soldiers. They not only rejoiced that the battle was successful but also that his arrival was so joyful. {Hirtius, de bell. Alexandrin.}

5003. In the marble calender records, {Inscript. Cruter. p. 133} on the date of the 6th of April, it is thus noted. "HOC DIE CAESAR ALXAND. RECEPIT." "This day Caesar recovered Alexandria." Since the year was then reckoned at Rome that day was on the 14th of the Julian January. Hence the was Alexandrian war over. Caesar fought this war in an unfavourable place at a poor time to fight since it was in the winter. {Suetonius, in Julio, c. 35.}

5004. After Caesar had conquered Egypt, he did not subject it to the dominion of the Romans but gave it to Cleopatra for whose sake he had carried on the war. He feared lest the Egyptians would not like being under a queen and by this he would stir up the Romans against him for doing this and for being too familiar with Cleopatra. Therefore, he ordered that she should marry her brother who was still alive and that they should hold the kingdom in common between them. This he did only for appearances' sake. For indeed the whole kingdom was committed to Cleopatra, for her husband was only a child of age eleven. (Thereupon, Strabo said he was a very youth. {Strabo, l. 17. p. 796.}) However, she could do anything with Caesar. Therefore under the pretence of marriage with her brother and of sharing the kingdom equally with her husband, she alone ruled over all. She was too familiar with Caesar also. These things Dio has related more honestly. {Dio, l. 42.} Hirtius stated them more mildly in favour of Caesar, thus: {Hirtius, de bell. Alexandrin.}

``After Caesar had conquered Egypt, he made those kings whom Ptolemy had appointed in his will and earnestly asked the people of Rome that they would not alter it. Since the king, the older of the two sons was dead, he turned over the kingdom to the younger son and to Cleopatra, the older of two daughters. She remained under his protection and quarters."

5005. Suetonius stated: {Suetonius, in Julio, c. 35.}

``After Caesar had the victory, he granted the kingdom of Egypt to Cleopatra and her younger brother. He feared to make it a province lest at some time or another, they had a rebellious leader who might start a new rebellion."

5006. Cleopatra and Caesar feasted many times and sat up until break of day. He sailed with her on the Nile River with 400 ships. He was in the same galley with her that was called Thalamegos. He crossed Egypt as far as Ethiopia but his army refused to follow him any farther. {Suetonius, in Julio, c. 52.} {Appian, Civil War, l. 2. p. 484.}

5007. At Alexandria, Caesar erected a brazen pillar which contained the liberties that he had granted to the Jews. {Josephus, Antiq., l. 14. c. 17., contra Appion, l. 2. p. 1063.}

5008. Pharnaces had become famous because of his successes. He hoped all things would happen to Caesar as he wished they would. He seized on Pontus with all his forces and conquered it. He was a most cruel king. Since he thought he should have better fortune than his father had, he conquered many towns and plundered the goods of the citizens of Rome and of Pontus. He decreed punishments for those that were commendable for either beauty or age that were worse than death itself. He got Pontus when there was no one to defend it and bragged that

he had recovered his father's kingdom. {Hirtius, de bell. Alexandrin.}

5009. He mainly displayed his cruelty on Amisus, a city of Pontus. After it had resisted a long time, he won it by storm and put to death all the men that were of age and gelded all that were under age. {Appian, Civil War, l. 2. p. 484.} {Dio, l. 42.}

3957c AM, 4667 JP, 47 BC

5010. Asander, to whom Pharnaces had committed the government of Bosphorus, tried to curry favour with the Romans and hoped to get the kingdom of Bosphorus for himself. He made an insurrection against his master. {Dio, l. 42.}

5011. Caesar sent letters from Egypt to M. Cicero that he should stay where he was and that he should retain the name of imperator (for the victory that he had won in Cilicia.) Pansa carried these letters to him. Cicero returned his fasces adorned with laurel, for him to keep as long as he thought himself fit. {Cicero, pro Ligario} For after he left the province of Cilicia, he had not as yet entered Rome but was accompanied by his lictors everywhere with him, hoping in vain for a triumph. {Cicero, ad Attic., l. 11. epist. 6.} Caesar's letters were delivered to Cicero the day before the ides of August {Cicero, Letters to his Friends, l. 14. epist. ult.} or the last day of the Julian May.

5012. After Pharnaces had captured Bithynia and Cappadocia, he planned to take Armenia the Less. He incited all the kings and tetrarchs of that country to rebel. {Plutarch, in Caesar} He also marched into Asia in hope of the same success that his father Mithridates had there. {Dio, l. 42.}

5013. Appian stated that Caesar spent nine months in Egypt, {Appian, Civil War, l. 2. p. 484.} and Cleopatra had either kept him there longer or accompanied him on his voyage to Rome. Pharnaces forced him to leave Egypt against his will and hindered his speedy march into Italy. {Dio, l. 42.} A short time later, Cleopatra gave birth to a son by him whom the Alexandrians called Caesarion. {Plutarch, in Caesar} That name was given to the son by the mother by the permission of Caesar himself. {Suetonius, in Julio., c. 52.} Plutarch {Plutarch, in Antony} seems to intimate that after Caesar's death, she, had too much familiarity with his enemy Cneus Pompey, the oldest son of Pompey the Great.

5014. Caesar brought from the kingdom, Arsinoe, the younger sister of Cleopatra, in the name of whom Ganimedes had a long time most tyrannically reigned. He wanted to prevent a future rebellion that might arise through seditious men. He wanted to keep her away until time had confirmed the authority of the king. He took his 6th veteran legion and he left three other legions there so that the king's authority might be confirmed. He could not keep the affections of his own subjects because both the king and the queen had constantly persevered in Caesar's friendship. Neither could they claim any basis for their authority since they were new to the throne. {Hirtius, de bell. Alexandrin.} {Suetonius, c. 76.}

5015. After Caesar had finished and settled all things, he marched by land into Syria. {Hirtius, de bell. Alexandrin.} {Suetonius, c. 35.} {Plutarch, in Julius Caesar} {Appian, Civil War, l. 2. p. 484.} {Orosius, l. 6. c. 16.} Josephus wrote that he sailed to Syria {Josephus, Antiq. l. 14. c. 15.} and Hirtius later confirmed this.

5016. The news of Caesar's departure from Alexandria, came to Italy on July 5th, (Julian April 23rd) {Cicero, ad Attic., l. 11. epist. 19.} C. Trebonius left Caesar at Antioch who went from Seleucia Pieria. In a 28 day journey, the 13th day before September, (Julian June 3rd) he came into Italy. {Cicero, ad Attic., l. 11. epist. 13.} From this it is deduced that Caesar was at Antioch 14 days before August. (Julian May 6th)

5017. Johannes Malela Autiochenus, in the ninth book of his Chronicle, (an unpublished manuscript) noted that on the twelfth day of the month, Artemisiusm, or May, there was an edict publicly proposed in the city of Antioch, concerning the empire of Julius Caesar. On the 20th of the same month, another edict was sent out from Julius Caesar concerning the liberty of the same city. It said: En Anpoceia tw mwtropldÃ iera kz aoulw kz autonomwÃ kz pbokazhmzuh t atarolhsÃ iouliosgaios Kaioar &c. "Julius Caesar to the metropolis of Antioch, the holy and privileged asylum and refuge against the vigour of the law." Finally on the 23rd day, Caesar the dictator entered Antioch. However, that he was in Antioch on the 20th day, that edict clearly shows. It should be said that he rather left from the city on the 23rd day, the night he came there.

5018. Antigonus, the son of Aristobulus, came to Caesar to complain to him about his father's misfortune. For, by siding with Caesar he was poisoned by Pompey's side. His brother was beheaded by Scipio. Antigonus wanted Caesar to have pity on him since he was expelled from his father's kingdom. He likewise accused Hyrcanus and Antipater that they by force had taken over the government. They did not hold back from wronging him. He also accused them that they sent help into Egypt to Caesar not so much for good will but for fear of the ancient animosity and that they might be freed from punishment for their loyalty to Pompey. However, Antipater pleaded his own cause and justified himself and accused Antigonus. He recalled what work he had taken for Caesar in the last wars. He showed the number of his wounds and made them the witness of the truth of his words. When Caesar heard this, he made Hyrcanus the high priest and offered Antipater any government he asked and made him governor of Judea. {Josephus, Wars, l. 1. c. 8., Antiq. l. 14. c. 15.}

5019. Caesar also decreed that Hyrcanus and his children should in perpetuity retain the government and high priesthood of the Jews, according to the custom of the country and he was taken into the number of his friends and allies. If there arose any controversy concerning the discipline of the Jews, Hyrcanus should decide it. Moreover, he would not be forced to quarter soldiers in winter nor would he pay taxes. A brazen table containing these things was to be erected in the capitol and in the temples at Tyre, Sidon and Askelon. It was engraved in Latin and Greek. These decrees were to be sent into all places. {Josephus, Antiq. l. 14. c. 17.}

5020. After Caesar had stayed in almost all the cities of Syria that were of any note, he distributed both publicly and privately rewards to them that deserved them. He was made aware of and settled old controversies. Also kings and tyrants, governors of the provinces and borders, (who all came to him) he took under his protection on conditions he imposed on them for the keeping and defending of the provinces. He dismissed his friends and the friends of the people of Rome. {Hirtius, de bell. Alexandrin.}

5021. Caesar took away at Tyre all the things that were dedicated to Hercules, because they had entertained Pompey and his wife in their flight. {Dio, l. 42.}

5022. After some days had been spent in the province of Syria, he gave the command of the

legions and Syria to Sextus Caesar, his friend and relative. {Hirtius, de bell. Alexandrin.} Dio wrote that he committed all things to the charge of Sextus, his treasurer and cousin. {Dio, l. 47.} Appian stated that there was a legion left in Syria by him even when he was thinking of the Parthian war. The honour of governor was granted to his relative, Sextus Julius who was a young man. {Appian, Civil War, l. 3. p. 573., l. 4. p. 923.}

5023. After Caesar had ordered the affairs in Syria, he went to Cilicia in the same fleet that he came in. {Hirtius, de bell. Alexandrin.} {Josephus, Antiq. l. 14. c. 16.} He called all the cities of which province to him to Tarsus. There he ordered all things concerning the province and the neighbouring cities. He did not stay there long because he wanted to settle the war in Pontus. {Hirtius, de bell. Alexandrin.}

5024. Here he pardoned Tarcondimotus (of whom mention is made formerly, {Cicero, Letters to his Friends, l. 15.}) who had a part of Cilicia under him and had greatly helped Pompey by sea. {Dio, l. 41.}

5025. After Antipater had followed Caesar from Syria, he returned into Judea. As he was making his rounds through the province, he repressed by threats and advice those who were rebellious. He told them that if they would be content with their prince Hyrcanus, they would live happily in their own land. If they thought they could do better by rebelling, they would have him as master instead of a governor and Hyrcanus a tyrant instead of a king and Caesar and the Romans would be most bitter enemies instead of princes. Because of this they would not at all allow anything to be changed from what they had settled. When as Antipater knew that Hyrcanus was dull and idle, he settled the state of the province as he pleased and truly made Phasaclus, his older son, the governor of Jerusalem and the neighbouring countries. He gave the care of Galilee to Herod who was his second oldest son and a very young man. {Josephus, Wars, l. 1. c. 8., Antiq., l. 14. c. 16, 17.}

5026. Josephus stated that Herod was only 15 years old at that time. {Josephus, Antiq. l. 14. c. 17.} The following references retain the same number. {Rusinus in his translation of Josephus} {Photius, Bibliotheca, cod. 258.} {Pseudogoronides the Hebrew, l. 5. c. 3.} {Nicephorus Calistus, Ecclesiast. Histor. l. 1. c. 6.} However, the first historians, Ptolemy and Nicholas Damascenus, who wrote of Herod, from whom Josephus took his information, wrote 25 instead of 15. It is an easy mistake for the transcribers to confuse kefor ie. It was 43 and an half years from this time to the death of Herod. If we add 25 years to this we get his age at death of 68 and an half years. If he had lived six months longer, he would have been in his 70th year. Josephus himself acknowledges, that when he was dying that he was almost in his 70th year.

5027. Phasaclus had a son born whom was called also Phasaclus by his wife Salampsio, the daughter of Herod and Mariame. {Josephus, Antiq., l. 18. c. 7.} He was only 7 years old when his father died. {Josephus, Antiq. l. 14. c. 25.}

5028. Pharnaces planned an expedition against Asander who had revolted from him in the Bosphorus. When he heard that Caesar was coming quickly into Armenia, he was terrified and more afraid of Caesar who led the invasion than of his army. He sent many ambassadors to treat for peace before Caesar marched too close to him. He hoped that by any means, he might avoid this immediate danger. He made this his main pretence that he had never helped Pompey. He also hoped that he might induce Caesar to some peace terms because he was hurrying into Italy

and Africa. Then after his departure, he might renew his planned war. Caesar suspected as much and courteously entertained his first and second ambassadors so that he might take him by surprise while he was still hoping for peace. {Dio, l. 42.}

5029. Caesar made long marches through Cappadocia and stayed two days at Mazace. Then he came to Comana, the most ancient temple of Bellona (goddess of war) in Cappadocia. She was worshipped with such great devotion that her priest was considered by the whole country second only to the king in majesty, command and power. {Strabo, l. 12. p. 535.} Caesar decreed this priesthood on Nicomedes of Bithynia who was a most noble man and of the family of the Cappadocian kings. He recovered the right that was undoubtedly his, although it was long interrupted. {Hirtius} Although Caesar confirmed the commands which they had received from Pompey to others who had taken part with Pompey against him, he transferred the priesthood of the Comanians from Archelaus to Nicomedes. {Appian, in Mithridaticus, p. 254.} Pompey had given it to his father Archelaus, the husband of Cleopatra's elder sister, who was killed in Egypt by Gabinius. {Strabo, l. 12. p. 558.}

5030. When Caesar came close to Pontus and the borders of Galatia, Dejotarus the tetrarch of Galatia came to Caesar. He claimed the state of Armenia the Less which the senate had granted to him but was disputed by the rest of the tetrarchs who said it never belonged to him by law or custom. Dejotarus set aside his royal robes and dressed like a common man who was guilty. He fell prostrate at Caesar's feet and begged his pardon in that he had served in Cn. Pompey's army. He made the excuse that he did not know what was happening in Italy and that he was forced to do this because he was surrounded by Pompey's armies. Caesar rejected his excuse but he said he would grant him his request for his former benefit, for his old acquaintance and friendship's sake, for the dignity and age of the man and at the intreaty of many of Dejotarus' friends and acquaintances who came to intercede on his behalf. Caesar said that he would later decide the controversies of the tetrarchs and he restored his royal robes to him. However, he ordered the Dejotarus' legion brought to him. Dejotarus had formed it from his own men who were trained up in the Roman discipline. Caesar also wanted all his cavalry to be brought to him to serve him in the Pontic war. {Appian, in Mithridaticus, p. 254.} Caesar fined his old acquaintance Dejotarus a sum of money and gave Armenia the Less, that was given to Dejotarus by the senate and currently occupied by Pharnaces, to Ariobarzanes, the king of Cappadocia. {Cicero, in Orat. Philippic. 2. de divination. l. 1. & 2.} {Dio, l. 41.}

5031. Cicero made a speech for that king that Domitius paid his fine by two or three times selling his own private goods at a public sale. Caesar could then use the money in the war. Also to gain Caesar's favour, he told Caesar this about the matter:

``What he keeps by your means, he keeps in memory, not what he lost. Neither does he think that he was punished by you but since he thought that many things were to be given by you to many men, he did not refuse but that you might take some from him who was on the other side. &c. Oh Caesar, you have given all things to Dejotarus since you have granted the name of king even to his son. As long as he retains and keeps this name, he thinks that no favour of the people of Rome nor any sentence of the senate made in his favour, is diminished."

5032. When Caesar was come into Pontus, he made a rendezvous of all his forces into one place. They were varied in number and in martial discipline except the 6th legion which was a veteran legion that he had brought with him from Alexandria. (However, through the labours and hazards they had undergone, they were so undermanned because of difficulties both by sea

and land and partly by frequent skirmishes that they were under a thousand men.) The rest were three legions, one was from Dejotarus and two were in the battle that Cnidius Domitius had with Pharnaces. {Hirtius}

5033. Pharnaces was frightened by the approach of Caesar and sent ambassadors to treat for peace. They brought a golden crown to him when he was 25 miles away and very foolishly offered him their king's daughter in marriage. {Appian, Civil War, l. 2. p. 484.} First of all, they begged that he would not come as an enemy for Pharnaces would do whatever he would order him to. They especially reminded him that Pharnaces had sent no forces to Pompey against Caesar whereas Dejotarus who had sent some troops, was received into Caesar's favour. Caesar replied that he would be very favourable to Pharnaces if he would do all things as he promised. However, he advised the ambassadors in mild terms as was his custom that they should neither object about Dejotarus to him or too much brag of that favour that they had not sent help to Pompey. {Hirtius} He also accused Pharnaces for this very thing that he had been wicked and ungrateful toward his benefactor. {Dio. l. 41, 42.} In summing up, he ordered him to get out of Pontus and that he should send back the families of the publicans. He should restore to him the allies and citizens of Rome who were in his possession. If he would do this, Caesar said that he would then accept those presents which the generals were accustomed to receive from their friends after a war was happily ended. {Hirtius}

5034. Pharnaces liberally promised all things and he hoped that Caesar would want to hurry to Rome and that he would more willingly believe his promises. He began to go more slowly about his business and to ask for more time for his departure and to interpose new conditions and in short to disappoint Caesar. Caesar knew his craft and hurried his business so much the more so that he would come to fight with him sooner than anyone would think. {Hirtius}

5035. As soon as Caesar came to Pharnaces' camp, he said, "Shall not now this parricide (murderer of parents) be punished?" He mounted his horse and at the first shout that was given, he routed the enemy and made a great slaughter. Caesar was helped by 1000 cavalry that followed him when he first rushed into the battle. {Appian, Civil War, l. 2. p. 485.} {Dio, l. 42} The same day that Caesar came to the enemy after his march, he went to fight with the enemy. He was sometimes troubled with the enemy's cavalry and their chariots armed with scythes. Caesar finally obtained the victory. Julius Frontinus {Julius Frontinus, Stratagemat. l. 2. c. 2.} noted that Caesar marshalled his army on an hill and this made for an easier victory. The arrows that were shot from above on the barbarians below, made them quickly flee. Dejotarus was in the battle with Caesar against Pharnaces and risked his life. {Cicero, pro Dejotarus}

5036. This battle was fought around the mountain Scotium which is not more than three miles from the city of Zela. It was near here that Mithridates, the father of Pharnaces, defeated Triarius and the Roman army with a great slaughter. {Hirtius} {Plutarch, in Caesar} {Appian, in Mithridatic. p. 254} {Dio, l. 42.} In this mountain, Pharnaces (that we many represent the story of this fight more accurately from Hirtius) had repaired the old works of his father's camp five miles from the enemy so that he might control the valleys that were next to the king's camp. The next night in the fourth watch, Caesar left his camp with all his legions but without any baggage and captured that very place where Mithridates had fought against Triarius.

5037. As soon as it was day and Pharnaces knew this, he drew out all his forces before his camp. They were encouraged either by the good fortune Mithridates had in that place or were persuaded by tokens and ceremonies (which we later heard he did obey, stated Hirtius) or

through contempt of the fewness of the Roman forces. Many of these had already been defeated under Domitius. Pharnaces, of his own accord in an uneven place attacked the Romans as they were fortifying their camp and terrified them. They were suddenly called from their work and not set in battle array. The king's chariots that were armed with scythes created chaos among the soldiers. However, the chariots were quickly overcome by a huge number of arrows. The main body of the enemy followed these chariots and fought hand to hand. They were overcome first in the right wing where the 6th old veteran legion was placed. Then the left wing and the main body were the whole forces of the king were routed. Many of the soldiers were either killed or trampled by their own men. Those who thought to escape by their swiftness, threw away their arms and crossed the valley. They were met by the Romans coming from the higher ground and perished. The Romans were encouraged by this victory and did not hesitate to climb up that steep place and attacked their works and quickly captured the enemy's camp from those cohorts whom Pharnaces had left to defend it. {Idem}

5038. By this, Caesar ground into the dust Pharnaces in one (and as I may say) not a whole battle like lightning which in one moment, came, hit and departed. Neither was it a vain boast of Caesar's that he had overcome the enemy before he set eyes on him. {Florus, l. 4. c. 2.} Caesar bragged also that the same day he came to the enemy that he saw him and overcame him. {Dio, l. 42.} He wrote in his letters sent to Rome to his friend Aminitius or Anitius, these three words: "VENI, VIDI, VICI," "I came, I saw, I conquered." {Plutarch, in Caesar} {Appian, Civil War, l. 2. p. 485.} Within five days after his arrival and within four hours after he came in sight of him, he had vanquished Pharnaces in only one battle. {Suetonius, Julio, Caesar., c. 35.} He often recounted the good luck of Pompey, who happened to get his most honour in the Mithridatic war over so cowardly a kind of enemy. {Plutarch, in Caesar} {Appian, Civil War, l. 2. p. 485.}

5039. Pharnaces fled with a few cavalry after the whole multitude of his army was either killed or captured. When the Romans invaded his camp, it gave him an opportunity to escape. Otherwise he would have been brought alive into Caesar's hands. {Hirtius} He fled to Sinope with 1000 cavalry. {Appian, Mithridatic., p. 254.}

5040. Caesar was overjoyed that he had ended so major a war in so short a time. In recalling the sudden danger, he was the more joyous because the victory came so easily after many difficulties. {Hirtius} Caesar gave the soldiers, all the king's baggage and the spoils even though they were considerable. {Appian, Mithridatic., p. 254.} {Dio, l. 42} In that place, Mithridates had set up a monument for the victory he had over Triarius. Since it was consecrated to the gods, it was not lawful for Caesar to pull it down. He set up one opposite it for his victory over Pharnaces and so obscured it and in a way threw down that monument which Mithridates had set up. After this, he recovered all the things that Pharnaces had taken from the Romans or their allies. He restored to everyone the things they had lost except a part of Armenia which he gave to Ariobarzanes and requited the calamity that the Amiseni endured by giving them their liberty. {Dio, l. 42} He ordered the sixth legion to go to Italy to receive the rewards and honours due to them. He sent home the supplies that Dejotarus had brought. He left the two other legions in Pontus with Coelius Vinicianus. He passed through Galatia and Bithynia into Asia. He took notice and settled all the controversies of all those provinces and gave laws to tetrarchs, kings and cities. {Hirtius}

5041. As he passed through Asia, he collected the money which raised great anger against the publicans who secretly exacted it among all the people. {Appian, Civil War, l. 2. p. 485.} (P. Servilius Isauricus the colleague of Caesar and Cicero in the Augurship, was proconsul there.

{Cicero, Letters to his Friends, l. 13. epist. 68.})

5042. Brithagoras was a man of great authority among the Heracleenses in Pontus and had followed Caesar wherever he went. He even went to this place again for a matter that concerned his countrymen. When Caesar was preparing to return to Rome, Brithagoras died being worn out with old age and continual labours to the great sorrow of his countrymen. {Memnon, in excerptis Photii., c. 62.}

5043. Caesar made Mithridates Pergamenus, the king of Bosphorus, (who had carried on the war in Egypt to a good conclusion and very quickly.) He was of the family of the kings and had a royal education. Mithridates, the king of all Asia, had taken him away from Pergamos when he was only a child and carried him into his camp and kept him for many years. By Caesar's action, he so strengthened the provinces of the people of Rome against the barbarians and enemy kings by putting in a king over them that was most friendly to them. {Hirtius} Concerning this man see {Strabo, l. 13. p. 625.} {Causabon's notes} {Appian, in Mithridatic. p. 254.}

5044. He ordered Mithridates to make war upon Asander and become the master of Bosphorus so that he might revenge Asander's treachery against his friend. {Dio, l. 42.} Caesar also granted him the tetrarchy of the Trochmans, in Galatia, who bordered on Pontus and Cappadocia. This belonged to him by his mother's right but was seized and in the possession for some years previously by Dejotarus. {Cicero, in Philip, 2., de divinat. 2.} {Hirtius, de bell. Alexand.} {Strabo. l. 12. p. 567., l. 13. p. 625.} {Dio, l. 42.}

5045. After this, Caesar sailed into Greece and Italy. He raised large sums of money under any pretence whatever as he had done previously. He exacted some money that had previously been promised to Pompey. He feigned other excuses to raise money also. He also received from the princes and kings, many golden crowns, as it were in honour of the victories he had achieved. He declared that there were two things by which empires were obtained, retained and increased: soldiers and money. One helped the other and that if one of them failed the other must also fail. {Dio. l. 42.}

``It does not seem that he was at Athens on the first of September, (Julian June 17th) for many things were reported to detain him in Asia, especially Pharnaces. {Cicero, ad Attic., l. 11. epist. 24.} However, Pharnaces was so suddenly conquered, (as it is in the epitome of {Livy, l. 115.}) and all things so quickly settled, that he came to Italy sooner than anyone imagined."

5046. as Hirtius observes. {Hirtius, Alexandrian war, fin}

5047. Caesar came to Rome just at the end of the year when he was made dictator. (This office had never been an annual office.) He was declared consul for the next year. {Plutarch, in Caesar}

5048. Pharnaces turned over Synope to Domitius Calvinus who was left by Caesar to continue the war against him. He accepted the peace terms and dismissed him with his 1000 cavalry. Calvinus killed their horses which grieved their owners. From their Pharnaces sailed {Appian, in Mithridatic, p. 254.} and fled into Pontus. Appian {Appian, Civil War, l. 2. p. 485.} stated that Pharnaces fled back into the kingdom of Bosphorus that was given to him by Pompey.

5049. Herod, the prefect of Galilee, captured Hezekiah, a Jew, with many accomplices of his thievery, who were accustomed to invade Syria with his bands. Herod put him to death and this gained him much favour with the Syrians. Then he governed the province of Syria. {Josephus, Wars, l. 1. c. 8., Antiq. l. 14. c. 17.}

5050. Phasaelus, was jealous of his brother's glory, and got himself into the favour of the inhabitants of Jerusalem by doing all public business personally and not abusing his power to harm anyone. By this, it came to pass that Antipater, his father, was reverenced by the whole country as if he had been the king. However his fidelity and goodwill which he owed to Hyrcanus, was maintained. {Josephus, Wars, l. 1. c. 8., Antiq. l. 14. c. 17.}

3958a AM, 4667 JP, 47 BC

5051. Caesar undertook an expedition against P. Scipio, the father-in-law of Pompey the Great, M. Cato, and Juba, the king of Mauritania. On the 13th day before January, he came to Lilybaeum. From there, on the 5th day before January, he sailed and after four days came within sight of Africa. {Hirtius, de Bell. African., l. 1.} The 13th day before January was on the Julian September 30th. This was the year before the institution of the new calendar, as the counting backwards from the long following year of 445 days made in the month of January, the first Julian year. (as will be shown later) Plutarch and Dio did not note this fact. Plutarch stated that Caesar crossed into Sicilia about the winter solstice, {Plutarch, in Caesar} and Dio said that he went into Africa in the middle of winter. {Dio, l. 43.} However, that he went into Africa before winter was clearly affirmed by Cicero. {Cicero, de divination., l. 2.}

``When Caesar was advised that he should not go into Africa before winter, did he not go? No, if he had not gone, all the forces of his adversaries would have made their rendezvous in one place."

5052. On the first of January, (Julian October 13th) Caesar camped at a town called Ruspina. On January 4th, (Julian October 16th) the third day that he landed in Africa, there was a most fierce battle which lasted from five o'clock in the morning until sunset. Caesar defeated Labienus and Petreius. On the 5th day before February, (Julian November 6th) he again defeated the enemy's army under the command of Labienus and Scipio. {Hirtius, de Bell. African., l. 1.}

5053. Dio {Dio, l. 42.} noted that Pharnaces tried by force to enter into Bosphorus and was cast into prison and put to death by Asander. Appian gives more details. {Appian, Mithridatics, p. 254.} Thus Pharnaces had gathered together a band of Scythians and Sarmatians and captured Theudocia and Panticapeum. When he made war on Asander, his cavalry men who had no horses and were not used to fighting on foot, were defeated. Pharnaces fought valiantly even though he was now 50 years old. He was wounded and killed. He had reigned fifteen years in Bosphorus, as Appian has it, or rather seventeen years. That time is the time from the murder of his father Mithridates.

5054. Caecilius Bassus was an equestrian who fled from the battle of Pharsalus after Pompey was defeated. He lived as a private citizen at Tyre, where some of his own side came to him. He won the favour of these men and the soldiers of Sextus, the governor of Syria. These came at various times to guard the city. Since there was much news brought of Caesar's ill fortune in Africa, he became discontent and tried to instigate a revolt. Sextus arrested him for this before

he was completely ready. Bassus excused himself by saying that he only raised forces to help Mithridates Pergamenus to capture Bosphorus. So Sextus believed him and let him go. {Dio, l. 47.}

5055. The noble men of the Jews began to detest Antipater and his sons because they were so highly honoured by the Jewish nation and became rich by the money from Hyrcanus and by the revenues from Judea. Antipater made friendship with the Roman generals and by persuaded Hyrcanus to send money to them. He got the credit for this gift as if he had sent it from his own treasury and had not received it from Hyrcanus. When Hyrcanus heard about this, he was not angry but rather contented. However the violence and bold nature of Herod, who was desirous of the government, terrified the princes of the Jews the most. For this reason, they went to Hyrcanus and publicly accused Antipater. They complained most of all of Herod because he had put to death Hezekiah along with many others without any order received from Hyrcanus. This was in contempt of the laws by which no man was punished no matter how wicked unless he was first condemned by the judges. Everyday the mothers also of those who were killed, did not stop complaining and crying in the temple and persuaded both the king and the people that Herod should give an account of his actions before the Sanhedrim. Therefore Hyrcanus yielded to their requests and ordered that Herod be summoned before the council and to plead his own case. {Josephus, Antiq., l. 14. c. 17.}

5056. When Herod had arranged the affairs of Galilee as he thought best for himself, he was warned by his father that he should not go into the counsel alone. He should take with him a moderate but sufficient guard, lest he should terrify Hyrcanus if he brought too many. Neither should he leave himself exposed to any danger from the judgment. When Herod presented himself before the Sanhedrim in his royal robes with his guard in arms, they were all astonished. Neither dared anyone who accused him when he was absent, speak a word against him when he was present. All kept silence not knowing what to do. Then Sameas spoke who was one of the council. He was a just man and for this reason not afraid for that old proverb of the Hebrews showed that he was no hot spirited man.

``Be thou humble as Hillel, and not !dpq angry as Sameas"

5057. He accused Herod of presumption and violence but laid the blame on the judges and the king himself, who had granted him such great liberty. He said later that by the just judgment of God, they would be punished by Herod himself. This actually happened for the judges of that council and Hyrcanus were put to death by Herod when he was king. When Hyrcanus saw that the judges were inclined to condemn Herod, he deferred the business until the next day. He privately advised him to take care of himself. So Herod left for Damascus as though he fled from the king. He presented himself before Sextus Caesar. After he had secured his own affairs, Herod professed publicly that if he were again cited before the judges, he would not appear. The judges took this with great disdain and tried to persuade Hyrcanus that all these things would be his downfall. {Josephus, Antiq., l. 14. c. 17.}

3958b AM, 4668 JP, 46 BC

5058. When Caesar was in Africa, 11 days before April (Julian October 21st) he mustered his army. The next day he brought out all his forces and set them in battle array. After he had waited long enough for his enemies to come to battle, he knew they were not willing to fight, so he

brought his forces into their camp again. {Hirtius, de bell. Afric.}

5059. Caecilius Bassus stated from the letters that he forged that he had received news from Scipio that Caesar was defeated and dead in Africa and that the government of Syria was committed to his charge. Therefore with those soldiers he had secured for that purpose, he seized Tyre and from there marched toward Sextus' forces. He was wounded and defeated and after that did not try to take Sextus by force. {Dio, l. 47.}

5060. On the 4th of April, (Julian February 4th) in the third watch of the night, Caesar left the town Agar and marched 16 miles that night. He began to fortify Thapsus that day. Here he had a famous battle and defeated Juba and Scipio. After this battle, Cato committed suicide in Utica. {Hirtius, de bell. Afric.}

5061. When Sextus Caesar had been bribed by Herod, he made him the governor of Coelosyria. Herod was quite upset that he was called before the council and led an army against Hyrcanus. However, by the meeting and intreaties of his father Antipater and brother Phasaelus, he was prevented from invading Jerusalem. They tried to appease him and desired that he should be content with giving them a good fright and do them no harm. He should do no more and obey his father who had given him his power and government. Herod obeyed this advice and thought that he had done sufficient for his future plans and that he had shown the country he was a force to be reckoned with. {Josephus, Antiq., l. 14. c. 17.}

5062. In Africa, Caesar is reported to have seen in his sleep, a great army calling to him and weeping. He was so moved by this dream that he immediately recorded it into his books of remembrances concerning the building of Carthage and Corinth. {Appian, in Lybicus. p. 85.}

5063. Hyrcanus, through his ambassadors, desired that Julius Caesar would confirm the alliance and friendship that was between them. {Josephus, Antiq., l. 14. c. 17.}

5064. Caecilius Bassus sent some of his party to Sextus Caesar's soldiers who should raise their hopes and so ally themselves to him. After they had killed Sextus, they had his own legion come over to his side. {Josephus, Antiq., l. 14. c. 17.} {Livy, l. 114.} {Libo. apud Appian, Civil Wars, l. 3. p. 576.} {Dio, l. 47.} However, this story is reported by others like this. Sextus was a young man and liked pleasure. He poorly treated the legion that Julius Caesar had left in Syria for him. Bassus, to whom the care of the legion was committed, reprehended him for this. Sometimes Sextus reproachfully rejected this advice. One time later when Sextus ordered Bassus to come, he slowly obeyed. Sextus ordered him to be brought by head and shoulders. In this tumult, the two started fighting. When the army could not endure this insolence any longer, they killed Sextus with their arrows. They were soon sorry for what they had done and were afraid of Caesar. They made a conspiracy that if they received no pardon and good assurance of it, they would fight it out to the last man. They also forced Bassus to join the conspiracy. After this, they raised a new company and trained them in the same discipline that they kept. {Appian, Civil War, l. 3. p. 575, 576., l. 4. p. 613.}

5065. Bassus took over all the army, except a few who had wintered at Apamea who had left for Cilicia before his arrival. He in vain followed them there. When he returned to Syria, he was nominated praetor and fortified Apamea that he might make that the seat of the war. He enlisted all for the war who were of full age both freemen and servants. He minted money and made

arms. {Dio, l. 47.}

5066. When Caesar had finished the African war on June 13th (Julian April 14th), he sailed from Utica. After the third day he came to Carales into Sardinia. Two days before July, (Julian April 29th) he went by ship near the shore. On the 28th day after (Julian May 26th) because he was hindered by storms, he came to the city of Rome. {Hirtius, in bell. Africa, in fin.}

5067. Caesar triumphed at Rome four times in the same month with a few days between each triumph. Each one displayed different equipment and provisions. {Suetonius, in Julio, c. 37.} The chariot for Gaul, was made of the citron tree, for Pontus, of brazel, for Alexandria, of tortoise shell, and for Africa, ivory. {Velleius Paterculus, l. 2. c. 56.} In the Pontic triumph among the pageants and shows, he carried before him the title of these three words, "VENI, VIDI, VICI." "I came, I saw, I conquered" This did not signify the acts achieved by him like other conquerors, but the quick execution of this war. {Suetonius, in Julio, c. 37.} In this, the flight of Pharnaces made the people laugh. The Alexandrian triumph for Egypt was held between the Gallic and the Pontic ones. In it the actions of Achillas and Photinus were very plausibly presented. (??) {Appian, Civil War, l. 2. p. 491.} Arsinoe, the Egyptian woman and at that time considered a queen, was led among the captives. (This had never happened at Rome before.) This raised much pity in the people for her. After the triumph as a favour to her relatives, she was released. {Dio. l. 43.}

5068. Her family, that is her older sister Cleopatra and younger brother Ptolemy, the husband of Cleopatra, came to Rome this year when Caesar invited them. Caesar appointed Cleopatra her lodging in his own house, and sent her away with great honours and rewards and did not care at all for the gossip he created by this. {Dio, l. 43.} {Suetonius, in Julio. c. 52.} Also in the temple of Venus Genetrix, which he built for a vow he made as the battle of Pharsalus was being fought (Dio confirmed it was dedicated this year by him), Caesar set up an image of Cleopatra beside Venus. {Appian, Civil War, l. 2. p. 492.}

5069. In Syria, C. Antistius (Vetus) and others from Caesar's captains, came against Caecilius Bassus with cavalry and foot soldiers. He besieged him in Apamea. The neighbouring countries that favoured Caesar's party sent forces to help. Antipater sent forces by his sons as well for the sake of Sextus Caesar who was killed and Julius Caesar who was alive because he was a friend to both of them. They fought for a long time to no ones' advantage. A truce was made with no articles or covenants. They suspended the war to bring in more auxiliaries. {Josephus, Wars, l. 1 c. 8. fin., Antiq., l. 14. c. 17. fin.} {Dio, l. 47.}

5070. Mithridates Pergamenus again plundered the temple of Lencothea (in the country of the Moschi near the Phases River) which was previously plundered by Pharnaces. {Strabo, l. 11. p, 498.} Like Pharnaces before him, he tried to seize Bosphorus. Asander (referred to by Strabo as Calander and Lysander) defeated him and so when he had eliminated both of them, Asander quietly enjoyed the kingdom of Bosphorus. {Strabo, l. 11. p. 495., l. 13. p. 625.}

5071. When Julius Caesar was high priest in his third year and in the consulship of M. Aemihus Lepidus, he ordered the amendment of the Roman year. He had the help of Sosigenes in astronomical matters and of Flarius, a scribe, in arranging the calendar. There were 23 days intercalated in the month of February. He interposed between November and December, two other intercalary months of 67 days. So that this year had 15 months or 445 days. {Censorinus

de dic. natali. c. 8.} {Suetonius, in Julio. c. 40.} {Pliny l. 18. c. 25.} {Dio, l. 43.} {Macrob., Saturnal. l. 1. c. 14.}

3959a AM, 4668 JP, 46 BC

5072. The day before the former intercalary months (Julian September 26th), Cicero made a speech before Caesar for Q. Ligarius. {Cicero, Letters to his Friends, l. 6. epist. 14.}

3959b AM, 4669 JP, 45 BC

5073. From the month of January, when Caesar started his fourth consulship, the year is reckoned as the first of the new Julian year. From this time, he appointed the beginning of the year as decreed by him. {Censorin., de dic. natali. c. 8.}

5074. Caesar made war in Spain with Pompey's sons, 10 days before March and captured the town of Aregna. He was called emperor when the Liberalia (as it is called by {Plutarch, in Caesar}) were celebrated fifteen days before the month of April (as is shown from the old calendar.) He achieved a memorable victory at the city Munda when in the battle 30,000 men on Pompey's side along with the two generals, Labienus and Atius Varus and almost 3000 equestrians were killed. Caesar lost about 1000 men and had about 500 wounded. After his young Cn. Pompey was killed who assumed the ensigns of the consul and the government, his head was presented to Caesar as he was marching to Hispales. This was on April 12th and the head was publicly shown to the people. {Author, commentaries de bell. Hispaniensi.}

5075. The day before the Palilia, (11 days before May) about evening the news of this victory came to Rome. (Dio. l. 43.) The day before May, Caesar wrote a consolatory letter from Hispalis to M. Cicero {Cicero, ad Attic., l. 23. epist. 20.} for the death of his daughter, Tullia. After the divorce of her mother Terentia, she died at P. Lentulus' house in childbirth {Ascon. Pedian. in orat. Pisonian} {Plutarch, in Cicero} when her husband, P. Cornilius Dolabella, was in Spain with Caesar. {Cicero, ad Attic., Philippic. 2. l. 13.}

5076. Caius Octavian, the grandchild of his sister, Julia, accompanied Caesar in this war. He was 18 years old and always stayed in the same house with Caesar and always rode in the same coach with him. Caesar honoured this lad with the high priesthood. {Velleius Paterculus, l. 2. c. 59.}

5077. When King Dejotarus was in some trouble, he sent Blesanius, his ambassador, to Spain to Caesar. Caesar, by letters sent to him from Tarracon, bid him be of good hope and good courage. {Cicero, pro Dejotarus}

5078. While the war in Syria with Caecilius Bassus was going on, L. Statius (in Velleius he was called, Staius, and in Appian, Sextius) Murcus (incorrectly called by Josephus, Marcus) who was a former praetor was sent by Julius Caesar as the successor to Sextus. He left Italy with three companies and was valiantly defeated by Bassus. (Velleius Patercius, l. 2. c. 69.} {Josephus, Wars, l. 1. c. 8. fin., Antiq. l. 14. c. 17. fin.} {Appian, Civil War, l. 3. p. 576., l. 4. p. 623.} The country had well furnished the army of Bassus. He also had many Arabian princes who were allied with him in this war. These controlled many fortified places that were near by.

Among these places, was Lysias which was located beyond the lake which is near to Apamea and Arethusa, the country of Sampseranus and of his Iamblycus. {of whom Cicero mentioned in {Cicero, Letters to his Friends, l. 15. epist. 1.}) These princes governed the countries of the Emisseni, Heliopolis and Chalcis. Also there were near those who were under the command of Ptolemy, the son of Mennaeus, who also governed Marsya and the mountainous places of the Ituraeans. {Strabo, l. 26, p. 753.}

5079. Alchaudonius, the Arabian (called Alchaedamus by Strabo) was the king of the Rhambaean nomads who lived near the Euphrates River. They had formerly made a league with Lucullus but later had sent forces to the Parthians against Crassus. Both Bassus and his enemies appealed to them for help. Alchaudonius went into Mesopotamia. When he came to a place that was between Apamea and the camp of Caesar's supporters, before he would answer either side, he proposed that he would help those who gave him the most. In the battle he greatly over powered the enemy by his archery. {Strabo, l. 26, p. 753.} {Dio, l. 47.}

5080. On the 13th of September, Caesar made his last will and testament in his own house at Laticum and committed it to the keeping of the head vestal virgin. In it he appointed three grandchildren of his sister's, as his heirs. C. Octavian received 75% (not 50% as it is in {Livy, l. 116.}), Lucius Pinarius and Q. Pedius received 25%. He also adopted C. Octavian into his name and family. He named also many of his murderers as tutors to his sons if he should happen to have any. He appointed also Decimus Brutus to be one of his second heirs in remainder {Suetonius, in Julio. c. 83.} and M. Antony {Dio, l. 44.} {Florus, l. 4. c. 4.} if those formerly appointed could not take the inheritance. {Appian, Civil War, l. 2. p. 518.}

3960a AM, 4669 JP, 45 BC

5081. In the month of October, Caesar who had now conquered all, entered Rome and pardoned all who fought against him. {Velleius Paterculus, l. 2. c. 56.} After he had performed the triumph for Spain, in the beginning of this month, he retired from the consulship. He instituted a new order by substituting honourary consuls. He made Q. Fabius Maximus and C. Trebonius the consuls for three months. {Dio, l. 43.} {Gruteri, cum inscript. p. 298. init.} The former of whom had been consul and triumphed for Spain on October 13th. {Gruteri, p. 297.} Thereupon, when Chrysippus had seen in the triumph of Caesar, the ivory towns carried before him and a few days later the wooden ones of Fabius Maximus, he said they were but the cases for Caesar's towns. {Quintilian, l. 6. c. 4.}

5082. Very many and great honours were decreed by the senate to Caesar. He was declared to be the perpetual dictator {Livy, l. 116.} and he was called emperor. {Suetonius, in Julius, c. 76.} This was not in the sense in which both before and after, it was given to generals for any victory they had obtained in the wars. This signified the highest power and authority in the state {Dio, l. 43.} for it was granted to him that he alone should have soldiers and the command of the militia. He alone should take charge of the public money and that it should be lawful for no other to make use of either of these. All the magistrates should be subject to him, including the magistrates of the common people. They should swear that they would never infringe on any of his decrees. {Dio, l. 43.} {Appian, Civil War, l. 2. p. 194.} From this time to his last return to the city, Velleius declared: {Velleius Paterculus, l. 2. c. 56.}

``His five months of his principal office."

5083. Caesar thought of repressing the Getae or Daci who had made a large invasion into Pontus and Thracia. {Suetonius, in Julius, c. 44.} {Appian, Civil War, l. 2. p. 497.} To prepare for this expedition, he sent ahead Octavian, the son of Atiae by his sister Julia's daughter, to Apollonia. He was to study there and learn martial discipline. He intended later to make him his fellow soldier in the Getic and Pontic war. {Velleius Paterculus, l. 2. c. 59.} {Suetonius, in Octavian c. 8.} {Plutarch, in M. Brutus} {Appian, Civil War, l. 3. p. 531.} {Dio, l. 45.} Some squadrons from Pergamos came there. They were now very old, and he took them along from the city to there. {Suetonius, in Octavian c. 89.} {Strabone, l. 13. p. 625.} To that place came some squadrons of cavalry from Macedonia with whom he was exercised. By entertaining them courteously, he became very gracious with the army. {Appian, Civil War, l. 3. p. 531.}

5084. Castor, a young man, was incited by his father, Suocondarius, (as Strabo calls him) and his mother, the daughter of King Dejotarus. He went to Rome to accuse his grandfather. After he corrupted Philip, the king's servant and a Phisitian, with hopes and promises that he should accuse his master falsely of treason. The king would have killed Caesar when he entertained him in his tetrarchy. The king's ambassadors, Hieras, Blescenius, Antigonus and Dorylaus opposed this and offered to Caesar their own lives for the safety of the two kings. (The father and son then reigned together.) Cicero made a speech in Caesar's house for him in memory of their old friendship and familiarity. He prefaced his remarks with the statement that it was so unusual for a king to be guilty of treason that it was never heard of before. However, for this accusation, Dejotarus had killed his daughter, together with her husband Castor or Suocondarius (that noble Chronographer) in Garbrius the palace of Castor himself. {Strabo, l. 13. p. 568.} Concerning all this business Vessius (alas! our dear friend for sometime) is to be consulted in the last chapter of his first book of Greek Historians.

5085. On December 13th (ides), Q. Pedius triumphed for Spain, (the third time within three months,) {Gruter, Inscript. p. 197) in which (as Fabius had done before him) he used wooden pageants instead of ivory ones which caused much laughter. {Dio, l. 43.}

5086. The Parthians came to help Caecilius Bassus but did not stay long because it was winter and did not do anything outstanding for him. Dio {Dio, l. 47.} stated that by their arrival, Bassus was freed from that close siege by Antistius Velus, as Velus himself confirms in his letters to Balbus. Concerning this, Cicero wrote, {Cicero, ad Attic., l. 14. epist. 9.}

``Balbus was here with me to whom letters were delivered on the day before the month of January from Balbus when as Caecilius was besieged by him and was almost taken. Pacorus, the Parthian came with numerous forces and so he escaped from him with the loss of many of his men. He blamed Volcatius for this. So it seems to me that war is near but let Nelcias and Dollabella take care of it."

5087. That is to whom the care of the province of Syria and of the Parthian war was committed after the death of Caesar when Cicero wrote this letter.

5088. At Rome, the day before the month of January, after Q. Fabius Maximus, the consul, was dead, C. Caninins Rebilus demanded the consulship of a few towns. {Cicero, ad Attic., l. 14. epist. 9.} {Pliny, l. 7. c. 53.} {Suetonius, in Claudius, c. 15.} {Trebell Pallion., in 30. Tyrannis.} Concerning whom, Cicero wrote to Curtius. {Cicero, Letter to his Friends, l. 7. epist. 30.}

``Know that all the time that Caninius was consul, there no one dined. However, there was no harm done all the time that he was consul for he was very vigilant as one who never slept in his consulship." {Macrob., Saturnal, l. 2. c. 3., l. 7. c. 3.}

5089. The next day Caesar assumed his fifth and last consulship. He made an edict that thanks should be returned to Hyrcanus, the high priest and prince of the Jews and to the country of the Jews for their affection to him and the people of Rome. Caesar also decreed that Hyrcanus should have the city of Jerusalem and should rebuild its walls and govern it after his own will. He also granted to the Jews that every second year there should be a deduction in their rents and that they should be free from impositions and tributes. {Josephus, Antiq., l. 14. c. 17.} Josephus seems to be mistaken when in the previous chapter he said that Caesar was in Syria and sent letters to Rome to the consuls. The letters said that authority should be given to Hyrcanus to rebuild the walls of Jerusalem that Pompey had thrown down. Josephus said that shortly after this, Caesar left Syria, and Antipater started to rebuild the walls. That decree of the senate that Josephus recorded did not apply to Hyrcanus, nor to the rebuilding of the walls of Jerusalem. We have seen this in 3877 AM <<>> concerning which also Salianus is to be consulted with at the year 4007 AM num. 36, 37.

5090. In the same fifth consulship, in the second Julian year, the month Quintilis was renamed to July in honour of Julius Caesar. M. Antony, his colleague in the consulship, proposed this law because Julius was born on the fourth of ides of Quintilis in this month. (July 12th) {Appian, Civil War, l. 2. p. 494.} {Dio, l. 44.} {Censorin, de die natali, c. 9.} {Mucrabins, Saturnal, l. 2. c. 12.} Thereupon, in the following term of Serceilis, M. Brutus, who was the city's praetor and was to hold the Apollinanian plays after Caesar was murdered by him, wrote "Nonis Julio" the "Nones of July." Cicero wrote to his friend Atticus, {Cicero, ad Atticus, l. 16. epist. 1.}

``I could be angry an whole day. Could anything be more base, than for Brutus to write Julio?"

5091. After Brutus was admonished for this by him, he said that he would write that the hunting that was to be the day after the Apollinanian Plays, should be on the 3rd ides of Quintilis. (July 13th) {Cicero, ad Atticus, l. 16. epist. 4.}

5092. Caesar rebuilt Carthage and Corinth which were both demolished at one time, (See note on 3858 AM) by bringing Roman colonies there. {Dio. l. 43.} {Strabo, l. 8. p. 381., l. 17. p. 833.} Concerning Corinth, the writers {Pausanias, in Corinthianis} {Solinus, de Carthage, c. 30.} {Appian, Lybicorum, fin.} agree that between the overthrow and rebuilding of Carthage, 102 years elapsed. This would brings us to this year when M. Antony and P. Dolabella were consuls whom Solinus named. Appian wrote that these cities were again rebuilt by Augustus Caesar.

5093. At this time, the people of Rome were in a mood to revenge the death of Crassus and the army that he lost and hoped to utterly conquer the Parthians. Thereupon this war, by general consent, was decreed to be headed by Caesar. They very earnestly made preparations for it. The following action was taken for the execution of that war so that both Caesar might have officers enough with him and that in his absence that the city should not be left without magistrates. So the city would not choose them and cause problems for Caesar when he was away, they intended to appoint magistrates before hand for the whole three years. (This was how long they thought that the war might last.) Half of these Caesar chose as indeed was by the law granted to him,

(concerning this law consult Suetonius) In truth he chose all the rest too. {Dio, l. 43.}

5094. Caesar planned to attack the Cetae or Daci first. He sent ahead of him over the Adriatic Sea, sixteen legions and 10,000 cavalry. Then he planned to make war on the Parthians by going through Armenia the Less. He did not want to come to a pitched battle, until he had tried his troops. (Suetonius, in Julius, c. 44.} {Appian, l. 2. p. 497.}

5095. Caesar sent Cornisicius to make war in Syria against Caecilius Bassus, and gave him the province of Syria. {Cicero, Letters to his Friends, l. 12., epist. 18. 19.} While the legions were to be brought to him, Caesar was murdered. After that the province was assigned to P. Cornelius Dolabella, the consul and (as we shall see) old Africa was given to Cornisicius. {Cicero, Letters to his Friends, l. 12. epist. 19. 21.} {Appian, Civil War, l. 4. p. 620. 621.}

5096. Caesar committed the charge and command of three legions that he had left in Alexandria to Rufinus, the son of a freed man of his who was an old catamite (boy kept for homosexual purposes) of his own. {Suetonius, in Julius, c. 76.}

5097. Six days (7th of calends) before February, Caesar entered the city. In a speech from the Albana Mount, {Gruters, Inscript. p. 297.} it was decreed that in the performance of the Latin Feria, he should be thus brought into the city. {Dio, l. 44.}

5098. Some had greeted him as king, as he was returning from the sacrifice of the Latin Feria and going into the city from the mount Albanus. He was offended that the people took it poorly and told them that he was Caesar and not a king. When they all held their peace, he went along by them very sad and melancholy. One of the company put a laurel crown tied with a white ribbon, (which was what they used to do to their kings,) on his statue. Epidius Marcellus and Coesilius Flavus ordered that the crown to be untied and the man to be put into prison. Caesar was grieved that the mention of a kingdom was not well received or that the glory of denying it was taken from him. He severely chided the tribunes and deprived them of their office. {Suetonius, in Julius, c. 79.} {Plutarch. in codem} {Dio. l. 41.} {Livy. l. 116.} {Appian, Civil War, l. 2. p. 495. 496.}

5099. On the Lupercalia (which the old calendar showed were celebrated on the 15th day of February) M. Antony, his colleague in the consulship, came running stark naked among those who celebrated the feast. He fell down before Caesar, who sat in the rostrum on his golden chair clothed in purple and crowned. He presented him with a diadem in the name of the people of Rome. This was twice put on his head by Antony, but Caesar took it off again and laid on his golden chair. He said that only Jupiter was the king of the Romans and sent the diadem into the Capitol to Jupiter. He ordered that it should be written in the records:

``That at the Lupercalia, Marcus Antony the consul, offered a kingdom to Caesar the dictator, but he would not take it."

5100. Thereupon Caesar was suspected that this was only a trick between them and that indeed he did desire the name of king but he would pretend to be forced to take it. {Appian, Civil War, l. 2. p. 495. 496.} {Cicero, in Philip, 2. 3. 8. 13.} {Velleius Paterculus, l. 2. c. 56.} {Plutarch, in Antony} {Cassador., in Chronico.}

5101. After this a rumour circulated which was either true or false, (as fables used to be made) that the priest called Quindecimviri found in the Sybil's book that the Parthians would be overcome by the Romans if a king were general. Otherwise they were unconquerable. Thereupon L. Cotta, one of the Quindecimviri, would in the next senate propose a law that Caesar should be called king. Some thought that he ought to be called either dictator or emperor of the Romans or any other name that sounded more agreeable than the name of king. Since all other nations were under the command of the Romans, he should positively be called king. {Suetonius} {Plutarch} {Dio, l. 41} {Appian, Civil War, l. 2. p. 497.} Cicero also refers to this: {Cicero, de divinat., l. 2.}

``We observe in the Sybil's verses which she is reported in a fury to have spoken which were interpreted by L. Cotta. These were recently thought to be man's fabrications as though it is that the one we have now already for a king, must be called a king, if we will be secure."

5102. Caesar prepared to leave the city as soon as he could and he had not thought of where to go. Four days before he intended to go, he was stabbed in the senate. {Appian, Civil War, p. 497.} Sixty senators and equestrians were in this conspiracy. {Suetonius, in Julius. c. 80.} {Eutropius, l. 6. fin.} {Orosius, l. 6. c. 17.} M. Brutus, C. Tribonius and C. Cassius and of Caesar's party, Decimus Brutus, where the leaders in the conspiracy. {Livy, l. 116.} Caesar came into the senate house with the intention of advocating the Parthian war. The senators stabbed him as he sat in the ivory chair and he received twenty three wounds. {Livy, l. 116} {Florus, History of Rome, l. 4. c. 2. fin.} on the ides of March (March 15th). He was 56 years old. {Suetonius, in Julius, c. 81, 88, 91.} {Plutarch, in codem.} {Appian, Civil War, l. 2. p. 522.}

5103. Thus he who had fought in fifty battles, {Pliny, l. 7. c. 25.} was killed in that senate by a number of the senators he had chosen himself. He was killed in Pompey's court before the image of Pompey. Many of his own centurions witnessed this. He so fell by the hands of the most noble citizens and those too, most of them he had promoted himself. None of his friends and none of his servants could come near his body. {Cicero, de divinatione, l. 2.}

5104. P. Cornelius Dolabella, was twenty five years old and was appointed by Caesar to be consul for the rest of Caesar's term when Caesar left the city. He snatched up the fasces and the consular ensigns. Before them all, he vilely reproached the author of his honour. Some state that he purposed a law that that day might be reckoned as the birthday of the city. {Appian, Civil War, l. 2. p. 505, 506.} {Velleius Paterculus, l. 2. c. 58.}

5105. The third day after the murder of Caesar, {Cicero, Philippic} when the Liberalia were celebrated, {Cicero, ad Attic., l. 14. epist. 10.& 16.} that is fifteen days before April (16th of calends), the senate convened in the temple of Tellus. The consul Antonius, Plancos and Cicero spoke for an act of oblivion and a peace. It was decreed that the memory of all wrongs should be blotted out, a firm peace should be established among the citizens and Caesar's acts should be ratified. {Cicero. Philippic. 1.} {Velleius Paterculus, l. 2. c. 58.} {Plutarch, in Cicero, Brutus, Antony} {Appian, Civil Wars, l. 2.} {Dio, l. 44.}

5106. On the very day first of all {Cicero, Philippic 1.} M. Antony set aside all hostility and was willing that Dolabella should be his colleague in the consulship. Although, as Caesar previously showed, that he planned before he left the city that Dolabella should be consul and Antony

strongly opposed it. {Cicero, Philippic 2.} {Plutarch, in Antony} At the first he had determined not to allow him to be consul since he was still too young. However, from fear lest he should cause a riot, he allowed it to happen. {Dio, l. 44.}

5107. The next day the senate met again and assigned provinces to the murderers of Caesar. Crete went to M. Brutus, Africa to Cassius, Asia to Trebonius, Bithynia to Cimber and Gallia Circumpana to Decimus Brutus. {Plutarch, in M. Brutus}

5108. Of these, the last two were former praetors of the city. They did not think it wise to enter the provinces before their term of office as praetors had expired in Rome. When they also saw it was not safe for them to exercise any authority in the city, they planned to spend the rest of the year in Italy as private citizens. When the senate understood this, they appointed them to be overseers of the grain shipments to Rome. {Appian, Civil War, l. 3. p. 550.} Brutus was in charge of the grain shipments from Asia and Cassius from Sicily. Cassius scorned this office. {Cicero, ad Attic. l. 15. epist. 9, 11, 12.}

5109. Some had a plan that there should be a private bank established for those who killed Caesar from the Roman equestrians. They thought that this might be easily brought about if the leaders of them would bring in their money. Thereupon, Atticus was called upon by Flavius, a close friend of Brutus, that he would be the leader in this business. Atticus always thought of doing his friend a favour without causing any friction. He replied that if Brutus had any mind to make use of his estate, let him use as much as his estate would allow. He would not so much as speak with anyone about this matter nor join with them in it. So the whole plot of them was spoiled by one man's dissent. {Cornel. Nipos, Life of Atticus}

5110. In the temple of Castor, some letters of the names of the consuls Antony and Dolabella were struck down with lightning. Julius {Julius Obsequens, de Prodigiis} stated that this portended their alienation from their country.

5111. The consul Antony persuaded his colleague Dolabella, since he was an ambitious young man, that he should request to be sent into Syria and to the army that was raised against the Parthians. He brought it to pass that the province of Syria was allocated to Dolabella by the votes of the people along with the Parthian war and the legions that were assigned by Caesar for that purpose. Also those that were sent ahead into Macedonia were given to him. Antony then obtained Macedonia from the senate which was not defended by an an army. {Appian, l. 3. p. 530, 531, & 550.}

5112. Cicero feared Antony's power and determined at first to go with Dolabella into Syria as his lieutenant. {Plutarch, in Cicero} On the 4th of April (4th of nones), Cicero was given the lieutenancy so that he might enter the position when he wanted to. {Cicero, ad Attic., l. 15. epist. 12.} He was persuaded by Hirtius and Pausa who were designed consuls for the next year and he changed his mind. He left Dolabella and planned to spend the summer at Athens. {Plutarch, in Cicero} He would journey into Greece before the time that the Olympian games were celebrated. {Cicero, ad Attic., l. 15. epist. 24., l. 16. epist. 7.} The 184th Olympiad was celebrated in this year.

5113. In the sixth month after Octavian came to Apollonia, he received the news of his uncle's death. He left Epirus for Italy and at Brundusium he was received by the army that went to meet

him as Caesar's son. Without any further delay, he immediately assumed the name of Caesar and took upon him to be his heir. (So much the rather, since he had brought with him a great amount of money and the large forces that were sent him by Caesar.) At Brundusium, he was adopted into the Julian family and after this called himself Caius Julius Caesar Octavian instead of Caius Octavian. {Livy, l. 117.} {Julius Obsequens, de Prodigiis} {Appian, Civil War, l. 3. p. 531, 532.} {Dio, l. 45.}

5114. For this very name, just as if he had been a true son, a large number of friends, both freed men and slaves, came to him. They brought soldiers also, who either carried provision and money into Macedonia or brought the tributes and other money that they had exacted from the provinces to Brundusium. He was strengthened and emboldened by the number of them that flocked to him. By the authority of the name of Caesar, he was held in high esteem with the common people. He journeyed toward Rome with a considerable following which daily increased like a flood. {Appian, Civil War, l. 3. p. 532, 535.}

5115. Thirteen days before May (14th of calends), Octavian came to Naples and the next day at Cumae he visited Cicero. {Cicero, ad Attic., l. 14. epist. 10.} Cicero wrote a letter to Atticus twelve days before May (13th of calends). {Cicero, ad Attic., l. 14. epist. 12.}

``Octavian was with us and was very noble and friendly. His own followers greeted him by the name of Caesar, but Philip would not."

5116. His mother Atia, and his father-in-law Philip did not approve that he should take the name of the envied fortune of Caesar. {Velleius Paterculus, l. 2. c. 60.} {Suetonius, Octavia, c. 8.} {Appian., Civil War, l. 3. p. 532, 533.}

5117. A vast company of friends met Octavian as he was coming to Rome. When he entered the city, the globe of the sun seemed to be on his head and equally bent and rounded like a bow, (as it were putting a crown upon the head of him that later was to be so famous a man.) {Velleius Paterculus, l. 2. c. 59.} {Julius Obsequens, de Prodigiis.}

``When he entered the city with a large number around him, the sun was included in the circle of a pure and unclouded sky and surrounded him with the inmost part of the circle."

5118. (as the rainbows are usually bent in the clouds.) That is a circle of various colours as is usual in the rainbow, at that time surrounded the sun. {Seneca, Natural. Questions, l. 1. c. 2.} {Pliny, l. 2. c. 28.} {Suetonius, in Octavian. c. 95.} {Dio. l. 45.} {Orosius, l. 6. c. 20.}

5119. Octavian called his friends together and over night ordered them all to be ready the next morning with a good number of followers to meet him in the forum. Octavian went to Caius, the brother of Antony the city praetor. Caius told him he accepted his adoption. It was the Roman custom in an adoption, to interpose the authority of the praetor. His acceptance was registered by the scribes. Then Octavian immediately left the forum and went to Antony, the consul. {Appian, Civil War, l. 3. p. 534.} The consul entertained him haughtily (but this was not from contempt but fear) and scarcely admitted him into Pompey's gardens and gave him time to speak with him. (Velleius Paterculus, l. 2. c. 60.}

5120. The Circensian plays were neglected which were decreed to be solemnized for the honour of Caesar in the Palilia. (10 days before May (11th of calends)) This was the day the news of Caesar's victory in Spain came to Rome. The day before that day, {Dio, l. 44, 45.} Quinctus and Lamia wore crowns there for Caesar's honour's sake. {Cicero, ad Attic., l. 14. epist. 16, 22.}

5121. When the murderers of Caesar were sent into the provinces which were allocated to them by lot, {Dio, l. 44.} Caius Trebonius went into his province {Cicero, ad Attic, l. 14. epist. 10.} to succeed Q. Philippus as the proconsul of Asia. {Cicero, Letters to his Friends, l. 13. epist. 73, 74. cf. epist. 43, 45.} Patisen went with him as an ordinary proquaestor. However, P. Lentulus, the son of Publius Lentulus Spinther, was sent by the senate into Asia as an extraordinary quaestor to gather in the tribute and to raise money. {Cicero, Letters to my Friends, l. 12. epist. 14, 15.}

5122. Ten days before June (11th calends), Trebonius came to Athens and there found young Cicero earnestly at his study under Cratippus. He invited them both into his province of Asia. Cicero stated this in his letters to his father, dated 11 days before June (12th calends), {Cicero, Letters to his Friends, l. 12. epist. 16.} His father replied by letter. {Cicero, Letters to his Friends, l. 15. epist. fin.}

5123. On June 2nd (4th nones), a law was passed that the consuls should recognizance those things that Caesar had ordained, decreed and done. {Cicero, ad Attic., l. 16. epist. 18.}

5124. After Antony was appointed to oversee and execute those things which Caesar had ordered to be done, he altered the notes and changed them at his pleasure. He did everything as it pleased him as if it were by the appointment of Caesar. By this he gratified cities and governors and amassed a huge fortune. He sold fields and tributes as well as freedoms also even of the city of Rome. He sold these to individuals as well as to whole provinces and all people. A record of these things were recorded on tables and hung up in the capitol. {Cicero, in Philippica. 2., Letters to his Friends, l. 2. epist. 1.} {Velleius Paterculus, l. 2. c. 60.} {Plutarch, in Antony} {Appian, Civil War, l. 3, p. 529.} {Dio, l. 44.} In one of these tables, the richest cities of the Cretians were freed from tributes and it was decreed that after the proconsulate of Brutus, Crete would no longer be a province. {Cicero, in Philippica. 2., Letters to his Friends, l. 2. epist. 1.} Antony also received a great sum of money and amended a register also, as if the law had been made by Caesar that the Sicilians would be made citizens of Rome. {Cicero, ad Attic., l. 14. epist. 12.}

5125. As soon as King Dejotarus heard of Caesar's death, he recovered all things that were taken from him of his own accord. However, his ambassadors were fearful and unskilful. Without the consent of the rest of the king's friends, they gave Fulvis 100,000 sesterces as a bond and had a decree hung in the capitol. It ridiculously pretended that everthing was restored by Caesar himself. {Cicero, ad Attic., l. 14. epist. 12., in 2. Philippic.}

5126. When plays were to be performed to commemorate Caesar's victory the 13th of August (as appears in the old calender {Gruterus, Inscriptions, p. 133.} they dared not do it publicly and Octavian held them privately. (??) {Suetonius, in Octavian, c. 10.} He committed the care for the preparations for them to C. Matius, a most learned man, who gave this reason to Cicero for his approving of this. {Cicero, Letters to his Friends, l. 11., epist. 27., ad Attic. epist. 2.} .

``I have taken care for the plays that the young Caesar made for the victory of Caesar. However, it belonged to my private service to him and not to the state of the commonwealth. Yet this service I ought to perform to the memory and honour of my best friend, although now dead. Neither could I deny it at the request of that hopeful young man and most worthy Caesar."

5127. To this are to be referred those things from Dio. {Dio, l. 45.}

``They sacrificed with certain processions on a particular day consecrated to him for his victories."

5128. Dion affirms that it was previously decreed {Appian, Civil Wars, l. 2., p. 494.} {Dio, l. 43} that those days should be celebrated with solemn sacrifices on which he obtained his victories. It seems that the commemoration of all the victories he had obtained, were remembered on this one day and consecrated for his victory sacrifices. Lucan, {Lucan, l. 7. init.} stated that the day of the victory of Pharsalus, the most famous of all the rest, was not included among the feast days.

Rome hath oft celebrated times less dire, But this would in oblivion have retire.

5129. M. Brutus and Canus Cassius sent privately by letters to advise Trebonius in Asia and Tullius Cimber in Bithynia that they should secretly gather money and raise an army. {Appian, l. 8. p. 529, 530.} Cimber obeyed and also provided a navy. {Cossius to Cicero} {Cicero, Letters to his Friends, l. 12. epist. 13.} It was that drunken Cimber, whom Seneca stated {Seneca, epist. 83.} made this joke about himself.

``Am I able to deal with anyone, who cannot bear wine?"

5130. At age nineteen, Caesar Octavian of his own accord and his own expense, gathered an army. He himself wrote this in the breviary of his affairs which was engraved in the Ancyran Marble, {Gruter, Inscriptions, p. 230.} eleven days before October (before the day of the 11th calends), when he was almost 20 years old. Before the departure of Antony from the city, (which happened in the following October) Octavian was commended to the senate through Cicero and others that hated Antony. Octavian tried to get the favour of the people and to gather an army. {Plutarch, in Antony} He prepared forces against Antony for his own safety and the state. He stirred up the old soldiers that were sent into the colonies. {Livy, l. 117.} Florus related the matter thus:

``Octavian Caesar was pitied for his youth and wrongs he endured. He was gracious for the majesty of that name that he had assumed. He called the old soldiers to arms and as a private citizen then (who would believe it?) takes on the consul."

5131. {Florus, l. 4. c. 4.} He is incorrect where he states:

``but eighteen years old"

5132. Neither is Dio who wrote that he was 18 years old when he assumed the name and took on him, as Caesar's heir. {Dio, l. 45. p. 271.} Neither is it accurately set forth by Seneca. {Seneca,

de clementia, l. 1., c. 9.}

``he was newly out of his eighteenth year''

5133. Neither is Velleius Paterculus correct:

``he had entered on his nineteenth year''

5134. Paterculus stated:

``O. Caesar had turned nineteen. He dared bold exploits and attained the highest position by his own advice. He had a greater mind for the safety of the state than the senate had." {Velleius Paterculus, l. 2. c. 61.}

5135. When he began to prepare an army, he was almost twenty. From that time to his death was 57 years. Likewise Maximus the monk, in his calculations assigned the same time to his government.

5136. Antony was afraid and held a meeting with him in the capitol and they were reconciled. The same night in his sleep, Antony dreamed that his right hand was struck with lightning. A few days later, it was secretly whispered to him that Caesar sought to betray him. When he did not believe Caesar who tried to clear himself, their old enmity broke out again. {Plutarch, in Antony}

5137. Antony thought that he needed a larger force. He knew that the six legions in Macedonia were the best soldiers and outnumbered his legions. There was a large band of archers, light harnessed men and cavalry. All were excellently equipped. These were allocated to Dolabella, because the Parthian war was assigned to him when Caesar made preparation against the Parthians. He thought to draw these to his side because they were so close and could soon be in Italy by crossing the Adriatic Sea. A false rumour was spread that the Getae heard of the death of Caesar and wasted Macedonia with their invasion. Antony demanded an army from the senate that he might take vengeance on the enemy. He said that the Macedonian army was raised by Caesar against the Getae before he planned to attack the Parthians and that all things were now quiet on the border of Parthia. Finally, they agreed to send one legion over to Dolabella and Antony was chosen as general of the Macedonian army. {Appian, l. 3. p. 541, 542.} Through force, he had a law passed to change how the provinces were allocated. C. Antony, his brother, would take Macedonia which was assigned to Marcus Brutus. The consul Mark Antony would take Cisalpine Gaul that was assigned to Decimus Brutus. Antony would also command the Macedonian army which was sent ahead by Caesar to Apollonia. {Dio, l. 45.} {Livy, l. 117.} {Appian, l. 3. p. 543, 545, 546.}

5138. It was reported that the legions of Alexandria were in arms that Bassus was sent for from Syria and Cassius was expected. {Cicero, ad Attic., l. 15. epist. 13.}

5139. When time for the plays had arrived which Critonius, the aedile, was to hold, Caesar provided for his father, a golden chair and a crown. This thing was ordered by the decree of the senate to be done for ever in all plays. Critonius would not allow Caesar to be honoured in those

plays that he held at his own private expense. (??) Caesar was brought before Antony as to the consul. The consul told him that he would propose to the senate:

``propose it and in the meantime I will provide the chair"

5140. Antony was exasperated and forbid this in the following plays. These Caesar had solemnized and were instituted in honour of their mother, Venus, when a temple in the forum was dedicated to Caesar as well as the forum itself. Antony publicly hated this fact. {Appian, l. 3. p. 543, 544.}

5141. Five days (6th calends) before October in the marble inscriptions of the old calendar, (in {Gruter, Inscriptions, p. 135. fin.} compared with another whole one. {Grunter, Inscriptions, p. 133.}) it was engraved, "VENERI. GENETRICIIN. FORO. CAESAR." Therefore, on that day Octavian made those plays to gain the people's favour. These were instituted for the completion of the temple of Venus. He personally paid for these since he came from the same family, some of whom, during Caesar's lifetime, had promised to solemnize the temple but did not do it. {Dio, l. 45.} While Octavian was doing this, Seneca stated that a comet suddenly appeared. {Seneca, in Natural Questions, l. 7. c. 17.} {Suetonius, in Julio. c. 88.} {Pliny, l. 2. c. 25.} Seneca said Octavian himself stated the following:

``In the very days of my plays there was a comet seen for seven days altogether, in the northern part of the heaven. It arose about the eleventh hour of the day. It was clear and conspicuous in all lands. The people generally thought that by this star, it was signified that Caesar's soul was received into the number of the gods. Under that notion was that word added to the image of his head that we recently consecrated in the forum."

5142. This was also seen on some coins that were minted after his death with the inscription, "DIVI JULII", and noted by Virgil:

``Thy father's star appeared in the north." {Aeneid, 8.}

3961a AM, 4670 JP, 44 BC

5143. The 9th (7th ides) of October, Antony came to Brundusium to meet four of five of the Macedonian legions that he thought to win to his side with money. {Cicero, Letters to his Friends, l. 13. epist. 23.} {Appian, l. 3. p. 552. 554.} {Dion, l, 45. p. 276. edit. Gracolatin. Hannoviensis.} These were granted to him by the senate and people of Rome to be used against the Getae. However, he transported them to Italy. {Velleius Paterculus, l. 2. c. 61.} {Appian, l. 3. p. 543, 546, 558. fin.}

5144. Octavian also sent his friends with money to hire those soldiers for himself. {Dion, l, 45. p. 276. edit. Gracolatin. Hannoviensis.} He sent into Campania to secure for his side those soldiers that his father had sent into the colonies to war. First he drew to his side, the old soldiers of Galatia, then those of Casilinum, which lay on both sides of Capua. He gave each of them 500 denarii (which Appian and Dio, after the custom of the Greeks translate drachmas) He gathered together about 10,000 men but they were not well armed nor marshalled into companies. He marched with them under one ensign as a guard. {Cicero, ad Attic., l. 16. epist.

8., Philippic 3.} {Velleius Paterculus, l. 2. c. 61.} {Appian, l. 3. p. 552. 553.} These troops were the first to be called the Evocati because when they had permission to retire from the army, they were again called to service. {Servius Galba ad Cicero, Letters to his Friends, l. 10. epist. 30.} {Dio, l. 45. p. 276., l. 55. p. 565.}

5145. In the meantime, the four legions of Macedonia accused Antony for his delay in revenging Caesar's death on the murderers. Without any acclamations, they conducted him to the tribunal as if they would hear an account of this business before anything else. Antony took their silence poorly. He did not contain himself but upbraided them for their ingratitude because they did not acknowledge how much better it was to go into Italy than into Parthia. Neither did they show any token of thankfulness. He also complained that they had not brought to him some disturbers of the peace that were sent from that wicked young man (for so he called Caesar) but that he would find them. He said he would march with the army to the province that was decreed to him by the senate even that fortunate Gaul. He said that he would give to everyone there 100 denarii or drachmas. This niggardliness of his promises was entertained with laughter. When he took this badly, he was deserted and the disorder increased. {Appian. l. 3. p. 554.} {Dion, l. 45. p. 276.} {Cicero, ad Attic, l. 16. epist. 8.}

5146. When Antony had demanded the rebels from the tribunes according to the discipline of war, he drew out every tenth man by lot. He did not punish them all but only some of them and thought to terrify them little by little. {Appian. l. 3. p. 554, 555.} Also in the house of his host on the bay of Brundusium, in the presence of his most covetous and cruel wife Fulvia, he put to death some centurions that were taken from the Martian legion. (Cicero, Philippic. 3, 5, 13.} {Dio, l. 45. p. 276.}

5147. When those of Caesar's party who were sent to bribe them, saw that they were more provoked by this deed, they created libelous rumours among the army. They recalled to mind the memory of Caesar when considering this business and cruelty of Antony. They invited them to the liberality of the young man. Antony promised rewards to them that would tell him of them and punishments to those who did not expose the offenders. He took it rather poorly that none were discovered as if the army defended them. {Appian, l. 3. p. 555.}

5148. When Octavian Caesar came to hold office, he endeavoured to win the people to himself. Both M. Brutus and Caius Cassius gave up all hope of controlling the opinion of people and were afraid of Caesar. They sailed from Italy and landed at Athens where they were magnificently entertained. {Dio, l. 47. p. 238. 239.} Cornelius Nepos, in the life of Atticus, wrote that when Antony began to get the upper hand, they abandoned the government of those provinces that were assigned to them by the consuls and went into exile.

``and now both fearing the arms of Antony and now again to increase the envy they had against Antony they pretended as though they were afraid and protested by their edicts that they would willingly live in perpetual exile as long as the commonwealth was in peace. Neither would they give any occasion for a civil war."

5149. Velleius Paterculus stated that they went out of Italy. {Velleius Paterculus, l. 2. c. 62.}

5150. When some went to Octavian's side and some to Antony's, the armies sided with the one that gave them the most. Brutus intended to leave Italy and though Lucania came by land to the

sea at Elea. From there he sailed to Athens where he became a student to Theomnestas the academic and to Cratippus the peripatetic (the Mitylenian). Together with them they studied and he seemed to forget all business and to live in idleness. However, he prepared for the war. {Plutarch, in Brutus} Cicero {Cicero, in Philippic. 10.} stated that the navy of Cassius caught up to Brutus within a few days.

5151. Brutus and Cassius determined by force to invade Macedonia and Syria as assigned before to Dolabella and Antony. As soon as this was known Dolabella hurried into Syria and visited Asia along the way, to gather money from there. {Appian, de Brutis civilibin, l. 3. p. 541} For Appian thought (as also does {Florus, l, 4, c. 7.}) that Macedonia was decreed by Julius Caesar (before he was killed by them) to Brutus and Syria to Cassius. There were other letters, granting to them ,in the place of those that were later taken from them by the consuls. That is Cyrene and the isle of Crete. Some attribute both of these to Cassius and Bithynia to Brutus but that they were assigned these and gathered an army and money with an intent to invade Syria and Macedonia. {Appian. l. p. 527. 530, 531. 533. 536. 550, l. 4. p. 622.}

5152. However, Syria was appointed by Julius Caesar to Cornificius, as we gather from Cicero. The fourth day after his murder, Crete was decreed by the senate to Brutus and Africa to Cassius we have learned previously from Plutarch. Cicero stated of Brutus: {Cicero, in Philippic. 11.}

``Neither went he into his own province of Crete, but hurried into Macedonia which was another's. Cassius obeyed the law of greed, when he went into Syria. This was another's province indeed, if men would use written laws. But these were violated, so he used his own by the law of greed."

5153. Velleius Paterculus confirmed that both of them seized provinces without any decree from the senate or public authority. {Velleius Paterculus, l. 2. c. 62.} He also said both of them lived at Athens. Dio wrote {Dio, l. 47. p. 339.} that they heard that Caesar had increased in strength. Crete and Bithynia which they were sent to, were neglected because they thought that these provinces would not be of much help. They planned to take Syria and Macedonia which did not belong to them. At that time, both of them had men and money.

5154. Dolabella made his journey through Achaia, Macedonia and Thrace and arrived too late into Asia. However, in Achaia he had foot soldiers and cavalry. He met Vetus Antestius, who had returned from Syria and had dismissed his army, (which he had mainly used against Caecilius Bassus.) He would rather suffer any danger than to seem to give any money to Dolabella either willingly or by compulsion. {Dio, l. 47, p. 433} {Brutus in l. Cicerronis ad Brutum, epist. 16.}

5155. On the 1ts (calends) of November, letters were brought to Cicero from Octavian. He asked his advice whether he had best come to Rome with those 4000 old soldiers, or should he keep them at Capua and keep Antony from there, or should he go to the three legions of Macedonia, which came by the way of the Adriatic Sea. Because they would not receive the bribes that Antony offered them, he thought he might win them to himself. {Cicero, ad attic., l. 16. epist. 8.} Octavian numbered the centuries at Capua. {Cicero, ad attic., l. 16. epist. 9.} He journeyed to Samnium and arrived at Cales and stayed at Theanum. There was a wonderful gathering of the free cities and corporations which came to Rome in large numbers. (??) {Cicero, ad attic., l. 16. epist. 8.}

5156. He went to the common people who had already been prepped for this purpose by Canutius the tribune of the people. He renewed the memory of his father in a long speech to them and the brave acts that he had done. He spoke also many things modestly of himself and accused Antony. He commended the soldiers that followed him because they were ready to help the city and that they had chosen him for that purpose. They should by this act signify this to so great a crowd. They were commended for the good equipment they had and for the large number of soldiers that followed Caesar. He went into Hetruria to get more soldiers. {Dio, l. 45. p. 276.}

5157. At this time Marcus Cicero dedicated his three famous books of offices {Cicero, de Officiis} to his son Marcus who had been a scholar for an whole year to Cratippus. (This was not at the first time he was sent there as Dio thinks. {Dio, l. 45. p. 277.} {Cicero, Letter to his Friends, l. 16. epist. 11.}) Some of the son's letters to Tiro still exist {Cicero, Letters to his Friends, l. 16. epist. 21.} in which he tells of those who boarded with him:

``I have hired a place for Brutus close to me and as much as I can from my poverty, I sustain his needs. Moreover I intended to make my speech in Greek before Cassius but before Brutus, I will do my practising in Latin. My close friends and boarders are those that Cratippus brought with him from Mitylene, learned men and well approved by him."

5158. When Brutus was in financial need, he made friends with Cicero and with other young men that studied at Athens. He sent Herostratus into Macedonia to win the favour of those who were captains of the armies. When he had received news that some Roman ships laden with money sailed from Asia toward Athens and that the admiral was an honest man and his close friend, he went to meet him near the Carystos. He persuaded him to turn over the ships to him. {Plutarch, in Brutus}

5159. On his birthday, Brutus made a large feast for the admiral. When they started the toasts, they drank to the a health of Brutus and the freedom of the people of Rome. Brutus took a large cup and spoke aloud this verse without any apparent reason.

Latona's stem and cruel fate
To my success have put a date.

5160. This was taken as an ill omen of his defeat. When he went to fight his last battle at Philippi, he gave his soldiers these words of Apollo. {Plutarch, in Brutus} {Appian. l. 4. p. 668.}

5161. After this, Anistius gave Brutus 500 myriads of the money he was carrying into Italy. {Plutarch, in Brutus} The Latin interpreter rendered it 20,000 sesterniums and Brutus himself acknowledged that sum that Vetus Antistius had promised of his own accord and gave him from his money. In a letter, Brutus commended him to Cicero since Antistius was going to Rome to request the praetorship. {Cicero, ad Brutus, epist. 11.} We read in Cornelius Nepos {Nepos, Life of Atticus} that Pompey Atticus also sent a present of 900 sesterniums when Brutus was expelled and left Italy and in his absence, commanded that 300 should be given to him in Epirus.

5162. Cassius and Brutus, left one another in Piraeera. Cassius went into Syria to keep Dolabella {Cicero, Philippic. 11.} out and Brutus went into Macedonia {Plutarch, in Brutus} so that he

could control Macedonia and Greece. {Dio, l. 47. p. 339.} Without any public authority, they seized the provinces and armies and pretended that where they were, there was the legitimate state. They received money from those who would give it to them which was sent by the treasurers to Rome from the parts beyond the seas. {Velleius Paterculus, l. 2. c. 62.}

5163. Cassius got ahead of Dolabella and sailed into Asia to Trebonius, the proconsul. After the proconsul was bribed, he sided with Cassius and gave him many of those cavalry who were sent ahead by Dolabella into Syria. (P. Lentulus brags in his letters to Cicero that he was the first to turn these over to Cassius.) {Cicero, Letters to his Friends, l. 12. epist. 14.} A large number from Asia and Cilicia also joined him. Cassius compelled Tarcondimotus and the Tarsenses to join in an alliance with him. However, the Tarsenses did it against their will. They so favoured the first Caesar and for his sake Octavian, that instead of Tarsus, they called their city Juliopolus. {Dio, l. 47. p. 342.}

5164. Brutus received from Apuleius the forces he then had and in coined money, 16,000 talents which were collected from the payments and tributes of Asia that Apuleius (??) had received from Trebonius. Brutus went into Boeotia. {Appian. l. 4. p. 632.} {Dio, l. 47. p. 339.} There he gathered soldiers of those from the battle of Pharsalus that he found wandering about Thessalia. Some of those that came with Dolabella from Italy, were either left there because of sickness or had run away from their regiments. He took from Cinna, 500 cavalry which he was taking to Dolabella into Asia. {Plutarch, in Brutus} {Dio, l. 47. p. 339.} This was the occasion of what Cicero wrote about Brutus. {Cicero, Philippic 11th.}

``He raised new legions and welcomed the old ones. He took for himself, Dolabella's cavalry before Dolabella murdered Trebonius. Brutus counted him an enemy by his own standards. For if it were not so, how could he take away the cavalry from the consul?"

5165. Brutus was thus appointed, under the pretence of serving the state and of undertaking a war against Antony. He seized Greece where there were no soldiers at all. {Dio, l. 47. p. 339.} {Livy, l. 118.}

5166. From there he went to Demetrius who gave him a large supply of arms that were stockpiled by Julius Caesar's orders for the Parthian war and were supposed to be turned over to Antony. {Plutarch, in Brutus} {Appian, l. 3. p. 567.}

5167. Brutus went into Macedonia at the same time that Caius Antony, the consul's brother, had recently arrived there and Q. Hortensius, the proconsul of Macedonia, was preparing to leave. This did not bother Brutus since Hortensius would soon join with him and Antony was forbidden (Caesar now ordered all at Rome) to meddle with anything that belonged to the chief magistrate and had no forces. {Dio, l. 47. p. 339.} {Cicero, Philippic. 10.}

5168. A muster was made in Macedonia by the great care and efforts of Q. Hortensius. The legion that L. Piso, the lieutenant of Antony, led, was turned over to Cicero's son whom Brutus brought with him from Athens. The cavalry were led in two brigades into Syria. One brigade left him that led them into Thessalia, as it is said and went to Brutus. The other one, Cn. Domitius in Macedonia took away from the lieutenant of Syria. {Cicero, Philippic. 10.}

5169. Brutus heard that Antony would immediately march to the forces which Gabinius had at

Dyrrachium and Apollonia and wanted to prevent this. He quickly journeyed through rough ways and much snow. He outdistanced those who brought his provisions. As he came near to Dyrrachium because of the labour and cold, he was taken with a bulimia. This is a disease that affects those who are worn out going through the snow and the cold. When this was known, the soldiers left the guard and came running with food for him. Brutus behaved kindly to all for this courtesy when he was taken to the town. {Plutarch, in Brutus} Q. Vatinius, who commanded in Illyrium which was close by, came from there and had captured Dyrrachium previously. He was an adversary to Brutus throughout all the civil war. He was condemned by his soldiers, because of Brutus' sickness. They went to Brutus and Vatinius opened the gates to him and turned over his army to him. {Dio, l. 47. p. 339.} {Cicero, Philippic. 10.} {Livy, l. 118.}

5170. When a short way was available for Dolabella to go into Syria, he invaded Asia which was another man's province and was unprepared for war. He sent M. Octavian, a poor senator, with a legion and wasted the countries and attacked their cities. {Cicero, Philippic. 11.}

5171. Neither Pergamos nor Smyrna would receive him into their cities but they made available to him a market place outside the city in respect to his office as consul. When he in a passion had in vain attacked Smyrna, Trebonius the proconsul of Asia, who fortified the cities as a refuge for Brutus and Cassius, promised that he would let him into Ephesus. He ordered his soldiers to immediately follow the consul there. {Appian, l. 3. p. 542.}

5172. After this, there were friendly conferences with Trebonius. However, this was but false tokens of great kindness in pretended love. {Cicero, Philippic. 11.} By this, Trebonius was deceived, so that he promised Dolabella all courtesies. He made provision for his soldiers and lived together with them without any fear. {Dio, l. 47. p. 344.}

5173. In Egypt, the young Ptolemy who was 15 years old, was poisoned by his wife and sister Cleopatra in the fourth year of his reign. This was the eighth year of his sister's reign from the death of their father, Auletes. {Josephus, Antiq., l. 15. c. 4.} {Porphyr. in Grec. Euseb. Scaliger. p. 226.}

5174. After Mark Antony, the consul, had returned from Brundusium to Rome, he ordered the senate to meet eight days (9th calends) before December. When they failed to meet on that day, he deferred it until 3 days before (4th calends) December and then ordered them to meet in the capitol. {Cicero, Philippic. 3.}

5175. In the meantime Antony's Macedonian legions, rebelled as they were going into Cisalpine Gaul and condemned the lieutenant that commanded them. Many of them defected to Caesar. {Dio, l 45. p. 276.} All the Martian legion took away their colours and came to him and stayed at Asia. The fourth legion rebelled against L. Egnatuleius, the quaestor and their commander and defected to Caesar also. {Dio, l 45. p. 276.} {Cicero, Philippic. 3, 4, 5, 11, 13, Letters to his Friends, l. 11. epist. 7.} {Livy, 117.} {Velleius Paterculus, l. 2. c. 6.} {Appian, l. 3. p. 556.} Caesar received them and gave them money as he had previously done and so drew many to his side. He also got all of Antony's elephants by chance as they were being driven along. {Dio, l. 45. p. 276.}

5176. When Antony was going into the senate in the capitol on the appointed day to complain of Caesar's actions, at the very entrance of the court he received news of the revolt of the legions.

He was terrified and dared not speak a word in the senate concerning Caesar. He had planned to propose to the senate and one that had been consul brought a sentence written by which he would account Caesar as an enemy. {Cicero, Philippic. 3, 5, 13.} {Appian, l. 3. p. 556.} On the very same day at evening, the lots were cast for the provinces for the next year among the friends of Antony so that everyone would have a province which was most suitable to Antony. {Cicero, Philippic. 3.}

5177. He went to Alba to see if he could bring the soldiers of the Martian legion who were quartered there, to obey him again. When they shot at him from the walls, he sent 500 denarii for each man in the rest of the legions. With what forces he had around him, he marched in warlike array to Tibur and then to Ariminum in the entrance to Cisalpine Gaul. He had three Macedonian legions with him, (for the rest were now come) and one of the old soldiers with the auxiliaries that wanted to follow them in addition to the praetorians and young soldiers. {Appian, l. 3. p. 556.}

5178. Antony besieged Decimus Brutus in Mutina because he would not leave Cisalpine Gaul since it was his province. {Appian, l. 3. p. 556, 558.} Caesar Octavian sent help to him even though he was one of Caesar's murderers. However politics makes strange bedfellows. {Dio, l. 45. p. 277.} Octavian had those two valiant legions of Macedonia that came to him and one of new soldiers and two other legions of veterans. They were not at full strength so he added the young soldiers into their ranks. When the army would have made him propraetor, he refused the honour they offered him. However, he hired the mercenaries by a gift and gave to every man of the two Macedonian legions (that fought before him) 500 denarii for each man. He promised 500,000 more to the conquerors if there should be any need of a battle. {Appian, l. 3. p. 557, 558.} Cicero referred to this: {Cicero, Philippic. 10.}

``The veterans who followed the authority of Caesar first repressed the attacks of Antony. Later the Martian legion abated his fury and the fourth legion routed him."

5179. At Rome a senate was convened 12 days before January (13th calends) when neither of the consuls were present. Antony had sent Dolabella ahead into Macedonia while he besieged Murina. On this day, Cicero, {Cicero, Philippic, 3.} persuaded the senate that the things that Octavian had done against Antony should be confirmed and praises and rewards should be given to the rebels, the Martian legion, the fourth and to the veterans that had defected to Octavian. Also Cicero purposed that Decimus Brutus and all the rest (without taking any notice of the allocation of provinces which Antony had made by lots) should retain their provinces and turn them over to no one without a decree from the senate. The senate passed this decree. Cicero called the people together and told them what was done in the senate. {Cicero, Philippic, 3, 5, 6. init., Letters to his Friends, l. 11. epist. 6., l. 12. epist. 22.} {Dio, l. 45. p. 277.}

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5180. On the first of January, when Hirtius and Pausa began their consulship, Cicero {Cicero, Philippic, 5.} made a speech to the senate and persuaded them to make war on Antony and that honours should be decreed to them that defended the state against him. The next day the senate gave Caesar Octavian an extraordinary command (as Cicero calls it, {Cicero, Philippic., 11}) with consular authority and lictors and the ensigns of a praetor. He and the consuls should go to the help of Decimus Brutus against Antony. Further, he should tell the quaestors and the former

consuls that he should have authority to hold the consulship for ten years before the law was passed allowing this. The senate also honoured him with a gold statue of him on horseback. It was placed in the rostrum and had his age on the inscription. By the same decree, all the money that he had given to the soldiers, he was recompensed from the public treasury. (Although he did it as a private citizen yet it was for the service of the state.) The gift that he had promised to give to the two Macedonian legions after the victory should be given to them in the name of the state. Also those legions and the other soldiers that were hired by Caesar, should be exempt from military service as soon as the war was ended and have lands divided among them. {Cicero, Philippic. 5., ad Brutus epist. 14.} {Livy, l. 118.} {Velleius Paterculus, l. 2. c. 81.} {Suetonius, in Octavian, c. 10.} {Plutarch, in Antony} {Appian, l. 3. p. 359. 360.} {Dio, l. 46. p. 310.}

5181. The office of propraetor was granted by the senate to Caesar Octavian, which he would not accept and was formerly offered to him by the army. Also he should have the same power in managing the war as the consuls had. However, there was a secret order given to the consuls that they should take away from him the two Macedonian legions which were most fit to do service. For this was the intent of their plan. When Antony was defeated, Caesar weakened and all the side of Caesar removed, then Pompey's side should be again restored to the government of the state. When Pansa, the consul, was on his deathbed, he told this to Octavian. {Appian, l. 3. p. 574. 575.}

5182. When Octavian found what things had been decreed, he accepted the honours with great joy. He was more overjoyed because the same day he had assumed the office of praetor, he made a sacrifice. In this the livers of twelve of the sacrifices appeared double or folded inwards from the lowest fillets. This meant that within the year his command should be doubled. However, he was displeased that ambassadors were sent to Antony and that the consuls did not prosecute the war seriously under the excuse that it was winter. Thereupon he was compelled to spend all the winter at Forum Cornclis. {Dio, l. 46. p. 314.} {Julius Obsequens, de prodigiis} {Pliny, l. 11. c. 37.}

5183. Caius Trebonius was the first of all Caesar's murderers that was punished. He governed Asia by a consular power and was killed at Smyrna by the treachery of Dolabella. Trebonius was most ungrateful for the honours Caesar gave him and was one that helped murder him. By sham, he was advanced to the height of the consular dignity. {Cicero, Philippic. 11. 12.} {Strabo, l. 14. p. 646.} {Velleius Paterculus, l. 2. c. 69.} {Appian. l. 3. p. 542, 543, l. 4. p. 624.} {Dio, l. 47. p. 344.} {Orosius, l. 6. c. 8.} Dolabella entered Smyrna at night and took the proconsul. After he had upbraided him in words, he turned the proconsul over to the banished man, Samiarius. After he had questioned him about the public money, he tortured him by imprisonment and scourgings and by the strappado. (A form of punishment or of torture to extort confession in which the victim's hands were tied across his back and secured to a pulley. He was then hoisted from the ground and let down half way with a jerk.) After two days of this, he commanded him to be beheaded and his head to be carried on a spear. The rest of his body was to be dragged and torn and cast into the sea. Cicero's account {Cicero, Philippic. 11.} is more accurate than that of Appian who stated that this murder was committed by the command of Dolabella when he entered into Asia and was now consul.

5184. Dio wrote that he cast his head before the statue of Caesar. Appian stated that it was ordered to be laid in the praetorian chair where Trebonius dispensed justice from. However, the soldiers and the drudges were angry with him as a partner of the conspiracy and because he detained Antony in a conversation before the doors of the court while Caesar was killed. The

soldiers in various ways abused the other part of his body. They made a football of his head in a place that was paved with stones. They so marred the head that no sign of the face remained. Strabo affirmed that there were many parts of the city of Smyrna that were overthrown by Dolabella.

5185. After Asia was seized by Dolabella, P. Lentulus, the extraordinary quaestor, quickly sent a large amount of money to Cassius to help him seize Syria. Lentulus went into the next province of Macedonia to Brutus and tried with his help to recover the province of Asia and its tributes. He stated this in two letters. One was sent publicly to the senate and the other privately to Cicero. {Cicero, Letters to his Friends, l. 12. epist. 14. & 15.} He told Cicero that he did not see his son because he had gone into the winter quarters with the cavalry.

5186. Dolabella carried on most cruelly in the province of Asia. {Cicero, ad Brutus, epist. 3. 4. with those that were sent forth by the Germans} He took away the Roman tributes and taxed and vexed the Roman citizens. {P. Lentulus in Cicero, Letters to his Friends, l. 12. epist. 15.} He burdened the cities with new exactions of tributes and hired a navy of the Lucians, Pamphilians, Cilicians by the means of L. Figulus. {Appian, l. 4. p. 624.}

5187. The Rhodians were concerned about the lands that they had on the continent, (as they said themselves.) They sent two embassies to Dolabella to protest his actions because they were against their laws, and the magistrates had forbidden it. (??) {P. Lentulus in Cicero, Letters to his Friends, l. 12. epist. 15.} Brutus wrote that Dolabella was excluded by the Rhodians. (??) {Cicero, ad Brutus, epist. 4.}

5188. Aulus Allienus, the lieutenant of Dolabella, went to him after the death of Trebonius. {Cicero, Philippic, 11.} He sent Aulus to Egypt to Queen Cleopatra who favoured him for the acquaintance he had with the former Caesar. She sent four legions to him by Allienus. These were the remainder of the troops after the defeat of Pompey and Crassus. That is the number of those that remained with Cleopatra after Caesar left. She had a navy also ready to help him which could not yet sail because of the contrary winds. {Appian, l. 3. p. 576., l. 4. p. 623. 626., l. 5. p. 675.}

5189. Cicero made a speech about Bassus: {Cicero, Philippic 11.}

``as the valiant and victorious army of Q. Cacilius Bassus, a private citizen, but valiant and famous man had prevailed for sometime in Syria."

5190. Q. Marcius (not, as in Appian, Minutius) Crispus the proconsul, (as Cicero calls him, {Cicero, in Philippic 11th.}) solicited help from Statius Marcus who was in Bithynia. (He governed by the decree of Julius Caesar and the approval of the senate. Although Cimber tried to govern this province this year also, by the right of Antony's lottery.) Marcus arrived with three regiments of his own and three from Murcus' troops. He besieged the two regiments of Bassus (called by Strabo tanmata, by Appian tilh, for it is obvious from Cassius' letters to Cicero, that they made only one legion. {Cicero, Letters to his Friends, l. 12. epist. 1, 12.}) Bassus so stoutly withstood the siege of the two Roman armies that he was not subdued until he obtained the conditions he wanted. Then he surrendered. {Strabo, l. 16. p. 752. fin.} When C. Cassius had come with his forces, he was called there by the consent of Murcus Marcius and the army, as Brutus relates in his letters to Cicero. {Cicero, ad Brutus, epist. 5.} Bassus would not

turn his army over to Murcus. Unless the soldiers had sent messengers to Cassius, Bassus held Apamea without his consent until it had been taken by assault, as Cassius himself wrote to Cicero. {Cicero, Letters to his Friends, l. 12. epist. 12.}

5191. Cassius raised the siege before Apamea, Bassus and Murcus were reconciled. Cassius won over to his side those two troops that were besieged and six others that besieged them. Cassius assumed the ensigns of a general and commanded them by proconsular power. {Velleius Paterculus, l. 2. c. 99.} {Josephus, Wars, l. 1. c. 9., Antiq. l. 14. c. 18.} {Appian, ut supra} {Dio, l. 47., p. 344}

5192. From this time he assumed the title of proconsul, as appeared on the inscriptions of his letters to Cicero. {Cicero, Letters to his Friends, l. 42. epist. 11, 12.} Cicero, in his letters to him did not give him that title {Cicero, Letters to his Friends, l. 42. epist. 7, 8, 9, 10.} because the senate had not yet given him that title. However, Appian thinks otherwise. {Appian, l. 3. p, 576. & l. 4. p. 623.}

5193. When Cassius had settled all these forces in his camp, there fell suddenly a mighty rain and torrents rushed through every part of the camp and greatly disorganised everything. Some thought this was an omen about his sudden rise to power and a little later, his sudden overthrow. {Dio, l. 47. p. 343.}

5194. When Cassius was strengthened with these forces, he immediately subdued all the cities of Syria. He was able to subdue some of those cities by his prestige and position as the quaestor. {Dio, l. 47. p. 339. 343.} He went to the cities and took arms and soldiers and exacted very heavy taxes from them. {Josephus, Antiq., l. 14. c. 18.} Livy wrote that he invaded Syria with three armies which were in that province. {Livy, l. 121} Velleius Paterculus stated that he brought them under his control with the legions in that country. {Velleius Paterculus, l. 2. c. 69.}

5195. Marcus Brutus undertook an expedition against C. Antony, who kept Apollonia with seven cohorts. Brutus sent public letters to Rome concerning the things that he had done in Greece and Macedonia which were read in the senate by the consul Pausa. In a speech made by Cicero {Cicero, Philippic 10.} the senate passed a decree that Brutus should retain Macedonia, Illyricum, and all Greece, as proconsul. {Cicero, Philippic 10.} {Appian, l. 3. p. 567., l. 4. p. 622. & 632.}

5196. The body of Trebonius was brought to Rome. When the senate saw how disgracefully is was treated, they declared Dolabella to be an enemy of the state. {Cicero, Philippic. 11.} {Livy, l. 119.} {Appian, l. 2. p. 566.} {Orosius, l. 6. c. 8.} A day was appointed for those on his side to leave him otherwise they would be deemed enemies also. {Dio, l. 47. p. 344.}

5197. The next day the senate debated about the choice of a general to prosecute the war against Dolabella. L. Caesar thought that this war should be committed to P. Servilius contrary to the normal procedure. Others thought that the consuls should cast lots for Asia and Syria to determine who would fight against Dolabella. Cicero {Cicero, Philippic 11.} in a speech railed fiercely against Dolabella. (Previously, he was Cicero's son-in-law, but shortly after he left Italy they had a great falling out.) Cicero persuaded the senators that this war should be committed to P. Cassius. Scaliger is not correct in his notes on Eusebius (at the number MDCCCLXXIII)

about the decree of the senate concerning the command for Cassius. He thought Cicero's opinion did not prevail and that Pansa, the consul, stoutly opposed it. However, Cicero himself is witness in his letters to Cassius about this {Cicero, Letters to his Friends, l. 12. epist. 7.} and added the following about himself:

``I promised and also performed it that you had not expected nor should not expect our decrees except that you yourself should defend the commonwealth. Although as of yet we heard nothing, either where you were or what forces you had, yet my opinion was that all the auxiliaries and forces which were in those parts should be under your command. I was confident that the province of Asia should be recovered by you to the commonwealth."

5198. When it was not known at Rome that Cassius had control of Syria, the war against Dolabella was committed to the consuls if the present war against Antony should come to an end. The governors of the neighbouring countries were told not to help Dolabella. {Dio, l. 47. p. 433.} By the consul's consent, the government of Asia was confirmed to P. Lentulus Spinther, who now governed them under the title of proquaester and propraetor. This may be seen in his letters to Cicero written after the death of Pansa and Hirtius. (He did not know of their deaths at that time.)

5199. This decree against Dolabella was passed and letters were received from Antony to Hirtius, the consul and Caesar, the propraetor. These are given and refuted by Cicero. {Cicero, Philippic, 13.}

Antony to Hirtius and Caesar.

``When I knew of the death of C. Trebonius, I rejoiced not so much as I grieved. Such a wicked person received due vengeance and thereby made recompence to the remains of that illustrious hero. The just wrath of heaven was shown so partly before the year's end."

5200. (From this we deduce that Trebonius was killed shortly before the ides of March which followed immediately after the murder of Caesar.)

``or that now the wrath of the gods on the parricide is executed or impending, is a reason for joy. The fact that Dolabella is judged an enemy for killing a common murderer and that the son of a parasite (Trebonius) should be held more dear to the people of Rome, than C. Caesar, the very father of our country, is no less to be lamented. Well Aulus Hirtius, it is an enigma that you, who by the very benefits of Caesar attained your honour and were left so well by him that you yourself must needs wonder to whom you owe whatever accomplishment you have done, would act so that as to procure Dolabella to be condemned, that that prisoner should be freed from the siege, and that Brutus and Cassius should grow most powerful. In the same manner do you handle these affairs as you did the former. You call the tents of Pompey, the senate, you accounted Cicero, general even when he was conquered, you fortified Macedonia with armies, committed Africa to Varus, who was twice taken, sent Cassius into Syria, allowed Caesar to enjoy the tribuneship, took the Julian revenues from the Lupercalian officers, abolished the colonies of the veterans. You deduced by law and the decree of the senate and promised to restore to the Mussilienses what you had taken from them by the force of arms. You have forgotten that by the Hirtian Law, no one on Pompey's side that lived should bear any office of dignity. You bribed Brutus with the money of Apuleia. You praised Patus and Menedrusus who

were punished with the axe after a city was given to them and who were guests of Caesar. You neglected Theopompus who was destitute and forced to flee from Trebonius into Alexandria. You saw Serpius Galba surrounded in his camp by the same swordbearer. You have contracted either mine or the veteran soldiers to punish those who had killed Caesar. Before they were aware, you had brought them into danger of the quaestor or emperor or their own fellow soldiers. In summary what have you not approved or done? What could Pompey himself do if he were alive or his son if he could be at home? Last of all, you deny that a peace can be made unless I either send Brutus or furnish you with grain. What? Does this please those veterans who have all things entirely because you come with flattering and venomous gifts? You aid the besieged soldiers. I will let them go where they please, so they will deliver him to execution who deserves it. You say a peace was decreed in the senate and write that five consular delegates were appointed. It is difficult for me to believe that those who would have precipitated me when I brought in conditions of the highest equity and yet thinking to remit something of them too, will act in anything either moderately or fairly. It is scarce likely that those who condemned Dolabella for justice, as a crime, would spare us who are of the same opinion. Therefore rather consider whether it be better and more profitable to both sides to prosecute the death of Caesar or Trebonius. See whether it be more fair that we combine that so it may be more easy for us to revive the cause of Pompey that has been so often quashed or to agree lest we become a Ludibrium to our enemies, to whomever prevail, our quarrel will be again. A spectacle that fortune has avoided to see two armies of one body fight (Cicero being the fencer.) Cicero is so skilled in speaking that he will deceive you in the very same way in which Caesar's gold is gloried. For my part, I am resolved neither to bear my own, nor my soldiers' and friends' disgrace. Nor will I forsake that side that Pompey hated, nor to allow the veterans to be moved from their colonies, nor to be drawn one by one to execution, nor to betray Plaucus, the partner in our counsels. If the immortal gods, as I hope they will, shall assist me with my right wits, I will live free. But if other fortune is allotted me, I foretell to you the joy of your own punishments. For if the side of Pompey which is now being conquered, is so insolent, what you shall experience what they will become conquerors. To close, the sum of my opinion is this. I could be content to endure the injuries to me and my side if they would but forget they were done, or were prepared together with us, to revenge Caesar's death. I do not believe that any ambassadors will come. Where the war comes, and, when it comes, what it will require, I would joyfully know."

5201. When the ambassadors who were sent from the senate to Antony to make peace, they were unable to reach an agreement. The whole city of Rome (even those that did not go to the war) put on their soldier's uniforms and made a general muster through all Italy. The armies of A. Hirtius and Caius Caesar, the propraetor, were sent against Antony. {Cicero, Philippic. 6, 10, 13.} {Livy, l. 118.} { Appian. l. 3. p. 567.} {Dio. l. 46. p. 311, 312.} From the start of this campaign against M. Antony, Eusebius and Cassiodorus derive the start of the government of Caesar Octavian. They assign for it, 56 years and 6 months.

5202. Caius Antony was defeated at a battle which was fought by the Byllis River, by Cicero's son, a captain of Brutus. A little later his soldiers surrendered Antony and themselves to Brutus. For a long time, Brutus very honourably entertained Antony even so much that he did not take from him the ensigns of his office. {Plutarch, in Brutus}

5203. M. Brutus received three legions from Illyricum from Vatinius whom by a decree of the senate, he succeeded in the province of Illyricum. Brutus also received one that he took from Antony in Macedonia and four others, which he had gathered. In all, he had eight legions and in

them many of C. Caesar's old veterans. Moreover, he had a large number of cavalry, lightly armed men and archers. He praised the Macedonians and trained them after the Italian manner. {Appian, l. 4. p. 632. 633.}

5204. As Brutus was gathering soldiers and money, he had some good fortune in Thracia. Polemocratia, the wife of a certain king who was killed by his enemies, was afraid lest some harm should come to her son. She went to Brutus and commended her son to him and gave her husband's treasure to him. He committed the lad to the Cyzicenians to be raised until he had time to restore him to his father's kingdom. In these treasures, he found a large quantity of gold and silver, which he coined. {Appian, l. 4. p. 613.}

5205. After C. Cassius had seized Syria, he travelled toward Judea because he heard that the soldiers that were left in Egypt by Caesar were coming there. He won these troops and the Jews easily to his side. {Dio, l. 47. p. 343.} He surrounded Palestina Allienus, the lieutenant of Dolabella, as he returned from Egypt with four Legions before he was aware of him. He forced Allienus to take his side since Allienus did not dare to oppose his eight legions with the four he had. Hence, Cassius controlled 12 legions in all. This was more than he hoped for. As well as, he had some Parthian cavalry who were archers. He was held in high esteem with the Parthians ever since the time that he was the quaestor for Crassus and they thought him to be wiser than Crassus. {Appian, l. 3. p. 576., l. 4. p. 623, 624.}

5206. As soon as he had received these forces that A. Allienus had brought from Egypt, Cassius wrote these letters to Cicero concerning these forces. {Cicero, Letters to his Friends, l. 12. epist. 11, 12.} This letter was dated on the 7th (nones) of March, from the camp at Tarichaea in Galilee.

C. Casius Proconsul, sends hearty commendations to M. Tullius Cicero.

``If you are in good health, it is well. I indeed am in good health. Know that I am come into Syria to the generals, L. Murcus and Q. Crispus, both are valiant men and good citizens. As soon as they heard what things happened at Rome, they turned over their forces to me. They, together with me, govern the state with a constant resolution. Know also that the legion that Q. Cacilius Bassus had, came to me. Know also that the four legions that A. Allienus brought from Egypt, were turned over to me by him. I do not think that you need any encouragement to defend both us who are absent and the state, as much as lies in your power. I would have you know that there is not lacking for you and the senate strong help that you may defend the state with great hopes and a constant mind. Other things, L. Cartcius my close friend shall deal with you. Farewell. Date. the Nones of March, from the camp at Tarishea."

5207. After these things, Cassius dismissed Bassus, Crispus and the rest that would not serve under him. He did not harm them in any way. He left Statius Murcus with his office that he had originally and committed the charge of his navy to him. Thus Dio stated. {Dio, l. 47. p. 343.} Although it appears from Cassius' own letters to Cicero that Crispus was firmly loyal to him. {Cicero, Letters to his Friends, l. 12. epist. 11, 12.}

5208. Cassius exacted 700 talents of silver from Judea (not of gold, as it is read in the 45th chapter of the Jewish Histories, as recorded in Arabic, by the Parisiens, in the Bible of many languages.) When Antipater saw his state was in trouble, he feared Cassius' threats. Antipater

appointed two of his sons to gather part of the money, Malichus, a Jew who was his enemy, to gather another part and some others to gather the rest. Herod brought first of all 100 talents from Galilee, which he governed, and was greatly favoured by Cassius. It was considered a good policy even then, to win the favour of the Romans at the expense of other men. Under the other governors, the cities were put up for sale along with their inhabitants. The four main cities were Gopha, Emmaus, Lydda, and Thamma. Cassius sold the common people of these cities into slavery. Cassius was also so greatly enraged so that he was about to put Malichus to death, but Hyrcanus sent 100 talents by Antipater and appeased his fury. {Josephus, Wars, l. 1. c. 9., Antiq. l. 14, c. 18.}

5209. Caesar Octavian finished the war against Antony that was committed to him, in three months. {Suetonius, in Octavian, c. 10.} The war was so well managed by him about Mutina that when as he was only twenty years old, Decimus Brutus was freed from the seige and Antony was forced to leave Italy by a dishonourable flight and without his baggage. {Velleius Paterculus, l. 2. c. 61.} Cicero described the battle in his writings. {Cicero, Philippics, 14} Ser. Galba, who was in the battle, in the beginning of his letters to Cicero, {Cicero, Letters to his Friends, l. 10. epist. 30.} stated that the battle was fought 16 days before May (17th calends). So that from the third day after the victory of Mutina, they seem to start the time of Caesar Octavian. They reckon it to be 56 years, four months, and one day. This may be seen in Theophilus Antiochenus, in his book to Autolycus and Clement Alexandria, {Clement, l. 10. Stromatum} if the errors of his printer are corrected who wrote 46 for 56.

5210. A. Hirtius, the consul (the writer of the Alexandrian and African war, that was fought by Julius Caesar) died in the battle. The other consul Pansa died from his wounds a little later. {Cicero, Letters to his Friends, l. 12. epist. 25.} {Dio, l. 47. p. 343.} {Brutus, ibid. l. 11, epist. 9.} {Livy l. 119.} {Velleius Paterculus, l. 2, c. 61 &c} Tibullus assigns this date the birthday in a poem. {Tibullus, l. 3. Elegic 5.} Ovid in {Tristium, l. 4. Elegic 10.} wrote:

``When both the consuls fell with the same fate."

5211. Both the armies of the slain consuls obeyed Caesar. {Eutropius, l. 7.} {Orosius, l. 6. c. 18.}

5212. The senate was very ungrateful to Caesar, who alone survived of the three generals. In a triumph that was decreed to Decimus Brutus, for being freed from the siege at Mutina by Caesar, the senate made no special mention of Caesar and his army. {Livy, l. 119.} {Velleius, Paterculus, l. 2. c. 62.} The ambassadors who were freed, were sent to the army and were ordered to speak to the soldiers when Octavian was out of the way. The army was not so ungrateful as the senate was. When Caesar bore this wrong quietly, the soldiers said they would not obey any commands unless their general was present. Without a doubt, they would have taken the legions from Octavian which he had except that they were afraid publicly to decree this. They knew very well the loyalty and love the soldiers had toward Caesar. {Velleius Paterculus, l. 2. c. 62.} {Dio, l. 46. p. 317, 318.}

5213. The Tarsenses, of their own accord, called Dolabella into Cilicia, as did those of Laodicea into Syria. (??) {Cassius Parmensis. ad Cicero, Letters to his Friends, l. 12. epist. 13.}

5214. When Dolabella was about to leave Asia, he sent five cohorts into Chersonesus. Brutus

easily captured these because he had five legions, very good cavalry and numerous auxiliaries. {Cicero, ad Brutum, epist. 2. (dated 13 or 11 days before (12 or 14 calends) May)} Dolabella left Asia by land with two legions and Lucius Figulus followed him with the navy. {Appian, l. 4. p. 624.}

5215. Four days before (5th calends) of May, the senate debated making war on them that were considered enemies of the state. Servilius, a tribune of the people, thought that Cassius should make war on Dolabella. Caesar agreed and decreed that M. Brutus also should pursue Dolabella, if he thought it profitable and for the good of the state. Brutus should do what he thought was best for the state. Nothing was decreed about Cassius neither as yet were there any letters come to Rome from him. {Cicero, ad Brutus, epist. 5.} Cassius showed the reasons for the delay in his letters to Cicero. {Cicero, Letters to his Friends, l. 12. epist. 12.}

5216. Dolabella went into Cilicia and Tarsus freely yielded to him. He defeated some forces of Cassius that were in Egae. {Dio, l. 47. p. 344.}

5217. Cassius was then in Palestine {Dio, l. 47. p. 344.} from where he wrote his second letter to Cicero, dated the 7th (nones) of May from the camp. {Cicero, Letters to his Friends, l. 12. epist. 12.} He described the state of his affairs like this:

``I have all the armies that were in Syria. I made some delay, while I paid the soldiers those things I promised them, but now I have nothing to hinder me."

5218. He then exhorted Cicero that he would defend the dignity of his soldiers and of the generals, Murcus and Crispus. He added:

``I have heard by letters that were written that Dolabella was come into Cilicia with all his forces. I will go into Cilicia. Whatever I shall do, I will do my best to give you speedy notice of it. I willingly wish that we may deserve health of the state and so we shall be happy."

5219. As soon as Cassius left Judea, Malichus plotted Antipater's death. He thought that by his death, Hyrcanus' government would be more secure. When Antipater found out about the plot, he went beyond Jordan and gathered an army from the inhabitants there and from the Arabians. Malichus was an astute politician and denied that he intended any treason and swore before Antipater and his sons that no such thing ever entered his mind. This was especially true since Phasaclus had a garrison in Jerusalem and Herod had the army at his command. So he was reconciled to Antipater. Murcus, the governor of Syria wanted to execute him but Antipater spared his life. Later Murcus found out that Malichus was going around to create a rebellion against Rome in Judea. {Josephus, Antiq. l. 14. c. 18.}

5220. When Cassius and Murcus had gathered an army, they made Herod governor of all Coelosyria. They gave him large forces of foot soldiers, cavalry, and naval ships. They promised him the kingdom of Judea after the war was ended that they had against Antony and the young Caesar. {Josephus, Antiq. l. 14. c. 19.}

5221. Cassius made many tyrants in Syria. Marion also the tyrant of the Tyrians was left by Cassius and he ruled in Syria. Marion put out the garrisons that were there and captured three

citadels in Galilee that were next to Syria. {Josephus, Wars, l. 1. c. 10., Antiq. l. 14. c. 21.}

5222. A certain Cytheraean wrote to Satrius, the lieutenant of C. Trebonius, that Dolabella was killed by Tullius and Dejotarus and that his army was routed. This Greek letter about this matter was sent by Brutus to Cicero, sixteen days before (17th calends) June. {Cicero, ad Brutus, epist. 6.} This turned out to be false.

5223. Dolabella left Asia and went through Cilicia into Syria. He was refused entry into Antioch by the garrison that defended the city. {Dio, l. 47. p. 433.} He tried many times to enter by force but was always repulsed with the loss of men. After he had lost about an hundred men, he left behind him many sick and he fled by night from Antioch toward Laodicea. That night almost all the soldiers that he had enrolled in Asia, left him. Some returned to Antioch and surrendered to those whom Callius had left there to control the city. Some went down the hill Amanus into Cilicia. Of these, thirty came into Pamphilia. They were told that Cassius, with all his forces, was only four day's journey away just at the time when Dolabella was arriving there. {P. Lentulus, ad Cicero, Letters to his Friends, l. 12. epist. 15.}

5224. Dolabella had intelligence about Cassius' forces, and he came to Laodicea, a city that was friendly to him. It was located on a peninsula and faced toward the continent. It was well fortified and had a good harbour facing the sea. It was very convenient for bringing in provisions and also very opportune for sailing out when and where they pleased. {Appian, l. 4. p. 624.} He did not take this city by assault because the citizens truly surrendered themselves to him for the love they had to the former Caesar. {Dio, l. 47. p. 344.}

5225. At Jerusalem, when Antipater feasted at Hyrcanus' house, Malichus bribed the king's butler and poisoned Antipater. He gathered a band of soldiers and seized the government of the city. Phasaelus and Herod were very angry and Malichus firmly denied all things. Herod planned to soon revenge his father's death and to raise an army for that purpose. However, Phasaclus thought it better to defeat Malichus by craft lest Herod should start a civil war. Phasaelus therefore accepted Malichus' defence and pretended to believe him that Malichus was not involved in his father's death. Malichus built a splendid monument for Antipater. {Josephus, Antiq., l. 14. c. 19.}

5226. Meanwhile, Herod went to Samaria and found it in a desperate situation. He restored order and subdued the dissentions that were among the inhabitants. Not long after this when the feast of Pentecost was approaching, he came into the city of Jerusalem with soldiers. Malichus was afraid and persuaded Hyrcanus not to allow him to enter. Hyrcanus did this under the pretence that among the holy people, it was not lawful to bring in a mixed multitude of profane men. Herod discounted this excuse and entered the city by night. This greatly terrified Malichus. Thereupon, according to his hypocrisy he publicly bewailed with tears the death of Antipater as his great friend. Therefore it was thought good by Herod's friends to take no notice of this hypocrisy but courteously again to entertain Malichus. Herod sent letters to Cassius notifying him of Antipater's death. Cassius knew all too well what kind of man Malichus was and wrote back to Herod that he might revenge his father's death. He secretly ordered the tribunes that were at Tyre, that they should help Herod in doing this. {Josephus, Antiq., l. 14. c. 19, & 20.}

5227. In Gaul, three days before (4th calends) June, M. Lepidus allied himself with M. Antony. {Plancus ad Cicero, Letters to his Friends, l. 10. epist. 23.}

5228. When D. Lentulus, the proquestor of Asia and propraetor extraordinary, saw that Brutus was slow getting into Asia and that Dolabella had left Asia, he thought it best to return as soon as he could from Macedonia to his office. Then he would be able to collect the tribute that was owing and gather up the money that he had left there and send it to Rome. In the meanwhile, as he was sailing about the islands, it was told him that the navy of Dolabella was in Cilicia, (or Lycia) and that the Rhodians had furnished him many ships and already were launched. Therefore he, with those ships that he had or which Patiscus, the ordinary Praetor of Asia had provided, returned to Rhodes. He relied on the decree of the senate by which Dolabella was counted as an enemy and to the league that was renewed with the Rhodians. The Rhodians would not strengthen the proquestor's with their ships. The soldiers were forbidden to come into the city or the port or Rhodes. They were prevented from getting any provisions or even fresh water. Even he had a difficult time getting into the city with his ship. When Lentulus was brought into their city and the elders, he could obtain nothing from them. He complained of this in public letters he sent to the senate and in the private ones he sent to Cicero. {Cicero, Letters to his Friends, l. 12. epist. 14, 15.}

5229. While Lentulus and Patiscus were detained at Rhodes, Sex. Marius, and C. Titius, the lieutenants of Dolabella found out about their coming and soon fled in a galley from the navy from Cilicia, (or Lycia.) They left their cargo ships which they had spent much time gathering. There were more than an hundred cargo ships and the smallest could carry 2000 tons. Dolabella had provided them for this purpose. If his hopes in Syria and Egypt were frustrated, then he might use these ships to transport all his soldiers and all his money and go directly into Italy. He would ally himself with the two Antonys that were relatives. Therefore Lentulus and Patiscus came there from Rhodes with the ships that they had. They captured all those cargo ships and restored them to their rightful owners. From there, they pursued the navy that fled as far as Sida, the remotest country of the province of Asia. They knew that some of Dolabella's fleet had fled there and that the rest had sailed into Syria and Cyprus, (or Egypt.) These were scattered. When Lentulus heard that Cassius had a very large fleet that was prepared in Syria, he returned to his office. {P. Lentulus, ut supra.}

5230. However, Patiscus and Cassius Parmensis assembled a fleet from the sea coast of the province of Asia and from all the islands they could get ships from. They soon had sailers although the cities were very uncooperative. They pursued the fleet of Dolabella which Lucilius commanded. They encouraged them in the hope that Lucilius would surrender and they sailed as fast as they could. Finally, Lucilius came to Corycus in Pamphilia and burned the harbour and stayed there. Therefore they left Corycus and thought it best to go to Cassius' camp. Another fleet that Tullius Cimber had assembled the previous year in Bithynia under the command of Turulius, the quaestor was following them and so they came to Cyprus. (??) {Cassius Parmensis ad Cicero, Letters to his Friends, l. 12. epist. 13.}

5231. Cicero received letters about the affairs of Dolabella and of his arrival into the city of Laodicea. There are extant two letters written to Cicero. {Cicero, Letters to his Friends, l. 12.} That is the fourteenth from P. Lentulus from Pamphylia on the 2nd (4th of nones) of June. This was not three days before June, (4th of calends) as appears from the following letter to the senate. It refers us to the one which was dated at Perga, and the thirteenth that was later sent from Cassius on the 13th (ides) of June from Cyprus. In the first letter, Cassius tells of the trouble that Dolabella was in after he entered Laodicea.

``I hope I shall quickly bring him to punishment, for neither has he any place to flee to, nor can

he resist so great an army as Cassius has."

5232. The other letter was from Cassius (if I be not mistaken) Parmensis, who was also one of the murderers of Julius Caesar. He wrote that taunting letter to Octavian, as mentioned by Suetonius (Suetonius, in Octavian, c. 4.} and was not from Cassius Longinus, who then held the office of proconsul of Syria of whom he also mentioned at the end of this letter. From him we have a more accurate description of Dolabella's camp:

``The Tarsenses are very bad allies and the citizens of Laodicea, much more mad. Of their own accord they sent for Dolabella. He had gotten a number of Greek soldiers from both cities and made a kind of an army. He has placed his camp before the city of Laodicea and has broken down part of the wall. He has joined his camp to the town. Our Cassius with ten legions, twenty companies of auxiliaries and 4000 cavalry has his camp at Palium within twenty miles. He thinks he may defeat him without once striking a stroke for wheat is now selling for three tetradrachmas in Dolabella's camp. Unless he has gotten some supplies by the ships of Laodicea, he must shortly perish from famine. He cannot supply himself because of the large navy which Cassius has under the command of Quintilius Rufus. Those ships that I, Turulius, and Patiscus have brought, will easily assist him."

5233. Dolabella had been at Laodicea some time in good estate. His navy had followed him quickly from Asia. (??) He went to the Aradians to receive from them money and shipping. He was surprised by a few soldiers and was in extreme danger. As he fled, he met the army of Cassius and was defeated. He retired to Laodicea. {Dio, l. 47. p. 344.}

5234. Cassius feared that Dolabella might escape from there and raised a rampart a quarter mile long across the isthmus. It was made with stones and materials brought from the villages that were outside the city and from the sepulchres. He sent messengers to request ships from Phoenicia, Lycia and Rhodes. They were slighted by all of them except the Sidonians. He engaged in a naval battle with Dolabella in which, after the loss of many ships on both sides, five together with all the sailors were taken by Dolabella. {Appian. l. 4. p. 624.}

5235. Again, Cassius sent messengers to those that had slighted his first commands and to Cleopatra, the queen of Egypt and to Serapion who commanded her forces in Cyprus. The tyrants and Aradians and Serapion, without the queen's advice, sent as many ships as they had. The queen excused herself and said that the Egyptians were troubled with famine and pestilence and so sent no ships at all. {Appian, l. 5. p. 675.} Also the Rhodians denied they would help in anything toward the civil wars. They said that even those ships that they had given to Dolabella, were only to transport him and they did not know if he used them for war or not. {Appian, l. 4. p. 625.}

5236. The Tarsenses tried to keep Tullius Cimber (who was also one of Caesar's murderers) from crossing the Taurus Mountains as he was hurrying to help Cassius. They through fear that Cimber had large forces with him, left the passes and made an agreement with him. Later when they knew the small size of his force, they refused him entrance into their city and did not supply him with provisions. Therefore Cimber thought it better to take his forces to Cassius than to assault Tarsus. He built a fort against them and returned into Syria. When the Tarsenses went there with soldiers they seized the citadel and attacked the city Adana. (It was close to them and they always had a controversy with it because they said they favoured Cassius' side.) When

Cassius knew of this, he sent L. Rufus against the Tarsenses. {Dio, l. 47. p. 345.}

5237. After Cassius had repaired his fleet as best as he could and after Statius Murcus arrived with the navy he had assembled, he had two more naval battles with Dolabella. In the first, there were equal losses on both sides. In the second battle, he was more successful. On land he had finished his rampart. He brought the battery rams to the walls. Dolabella was prevented from getting supplies by land or sea. Lacking supplies, he soon made an attack but was driven back into the town. {Dio, l. 47. p. 345.} {Appian, l. 4. p. 615.}

5238. Cassius was unable to bribe the night watch whom Marsus commanded. He bribed the day watch whom Quintius commanded so that while Marsus slept by day, Cassius got in by some of the smaller gates and the city was taken. Dolabella asked one of his guard to cut his throat and then escape. The guard cut Dolabella's throat then cut his own. {Appian, l. 4. p. 465., l. 5. p. 673.} We read in the first Suasory of M. Seneca that Dellias (or Q. Dellias, the historian):

``was about to go from Dolabella to Cassius to secure for his own safety if he should kill Dolabella."

5239. Thus Dolabella was forced to commit suicide by Cassius at Laodicea. {Livy. l. 121.} {Strabo. l. 16. p. 752.} {Velleius Paterculus, l. 2. c. 69.} {Dio, l. 47, p. 345.} {Orosius, l. 6. c. 18.} Marsus also committed suicide {Appian, l. 4. p. 625.} as did M. Octavian, the lieutenant of Dolabella. Cassius afforded them a proper burial although they cast out Trebonius unburied. Those that had followed the camp, although they were declared enemies at Rome, he both gave them quarter and immunity. He did not punish Laodicea any more than by imposing a sum of money on them. {Dio, l. 47. p. 345.} Although Appian says that he plundered both the temples and treasury and exacted very large tribute from the rest. Also that he executed every noble man and so brought that city to a most miserable state. {Appian, l. 4. p. 625. 626.}

5240. Cassius commanded the army of Dolabella to take the military oath of loyalty to him. {Appian, l. 4. p. 625.} Then he went to Tarsus. When he saw that the Tarsenses had already surrendered to Rufus, he fined them in all the private and public money and laid no other punishment on them. {Dio. l. 47. p. 345.} He imposed a most heavy tax on them of 1500 talents. Thereupon for lack of money when the soldiers violently tried to collect it, they were forced to sell all their public and sacred ornaments and broke down the sacred and the dedicated things. When this was not enough to pay the sum, the magistrates sold those that were born free, first virgins and boys. Later they sold women and old men which fetched very little. Finally they sold the young men, many of whom killed themselves. {Appian, l. 4. p. 625.}

5241. After the capture of Laodicea, the governors came from every place and brought crowns and presents to Cassius. Herod expected that Malichus should be here punished for the murder of his father Antipater. However, Malichus suspected this and thought to make the Phoenicians about Tyre to revolt. Since his son was kept in that city as an hostage, he thought to steal him away privately into Judea. While Cassius was preparing for war against Antony, he would stir the Jews to revolt from the Romans and to depose Hyrcanus, and get the kingdom for himself. Herod was a shrewd politician and when he knew of this treachery, he invited both Malichus and Hyrcanus with their companions to supper. At that time he sent out one of his servants under the pretence to provide for the banquet. However, he sent him to the tribunes that they might kill Malichus. The tribunes remembered the orders of Cassius and went out and found

him near the city on the shore. They ran him through and killed him. Hyrcanus was so astonished that he fainted. He had barely come to himself when he asked who killed Malichus. One of the tribunes said that it was done by the orders of Cassius. Then Hyrcanus replied:

``truly Cassius has preserved me and my country, by killing the one who was a traitor to both,"

5242. In is uncertain whether he spoke from fear or if he approved of the action. {Josephus, Wars, c. 9., Antiq. l. 14. c. 20.}

5243. The day before July, M. Lepidus was decreed an enemy of the state because he entertained Antony. Also the rest that had revolted from the state were declared as enemies. The law was to come into effect before the first of September. (??) Thus Cicero wrote to C. Cassius, the relative of Lepidus. {Cicero, Letters to his Friends, l. 12. epist. 10.} He added:

``we had gallantly overcome all had not Lepidus entertained Antony after he was pillaged, disarmed and fleeing. Therefore Antony was never so much hated by the city as Lepidus. He raised war from a state that was in troubles but Lepidus when it was in peace and quiet."

5244. In the same letter Cicero showed that he received letters from Cassius, dated from the camp, the 7th (nones) of March. Cassius stated he held Syria and that he prepared for his expedition into Cilicia against Dolabella. The news of the success of that expedition and of the defeat of Dolabella had not yet reached Rome. He had written to Caesar of his returning to favour as in like manner Brutus had done to the senate concerning the state of affairs. {Dio, l. 47. p. 343.} Brutus, in his letters sent to Caesar, persuaded him to resist Antony and to side with him. {Dio, l. 47. p. 340.} However, in his letters to Cicero, Brutus said something quite different for when Cicero had wrote to Caesar:

``that there was one thing desired and expected from him that he would let those citizens live in quiet whom good men and the people of Rome thought well of."

5245. In a rage, Brutus wrote back again to Cicero:

``What if he will not, shall we not be? It is better not to live, than to live by his means. I, by my loyalty do not think all the gods, to be so averse from the safety of the people of Rome, that Octavian must be intreated for the safety of one private citizen. I will not say for the deliverers of the whole world." {Cicero, ad Brutus, epist. 16.}

5246. When the senate was informed of the affairs of Cassius, it confirmed the government of Syria on him, (which he then held) and committed the war against Dolabella to him, (which they knew to have been already ended.) {Dio, l. 47. p. 343, 344.} So all governments beyond the sea were committed to the care of Brutus and Cassius. A decree was issued that all the provinces and armies from the Ionian Sea, to the east, who obeyed the Romans, should be obedient to these two. The senate approved of all the things that they had done and praised those armies that had surrendered to them. {Velleius Paterculus, l. c. 62.} {Appian, l. 3. p. 567, 568.}

5247. Octavian saw that the actions of the senate were obviously to the advantage of Pompey's side and to the detriment of Caesar's. He thought it a disgrace that Decimus Brutus instead of

himself, was chosen as general for the war against Antony. He concealed his discontent and he requested a triumph for the victory at Mutina. He was slighted by the senate as though he demanded greater things than were suitable for his age. He feared lest that if Antony should be utterly vanquished, he should be more slighted. He began to have some thoughts of siding with Antony according to the advice which Pansa gave him on his death bed. {Appian, l. 3. p. 568.} An agreement with Antony was made by M. Lepidus. {Livy, l. 119.} {Orosius, 6. c. 18.}

5248. Between these three therefore the alliance for controlling the government started. They started by sending letters among themselves and mentioned how they were treated. Antony warned Caesar, how formidable enemies, Pompey's side were to him and to what an height they had come. Brutus and Cassius were extolled by Cicero. Antony told Caesar that he would join his forces with Brutus and Cassius, who were commanders of 17 legions, if Caesar refused his alliance. He said moreover that Caesar ought more to revenge the death of his father than he the death of his friend. By the advice and entreaty of the armies, there was an alliance made between Antony and Caesar. The daughter-in-law of Antony was betrothed to Caesar. {Velleius Paterculus, l. 2. c. 65.} She was Claudia, the daughter of Fulvia, by a former husband, P. Clodius, and was scarcely of marriageable age. {Suetonius, in Octavian, c. 62.}

5249. When the agreement was made with M. Antony, M. Lepidus, then Octavian sent 400 soldiers to Rome to demand the consulship for him in the name of the army. When the senate began to vacillate, Cornelius, a centurion, the leader of the men that brought the message, thrust his soldier's coat behind him and showed the hilt of his sword. He boldly said before the senate:

``This shall do it, if you will not do it:"

5250. The senate was compelled by Octavian's soldiers. Octavian went toward Rome with them. {Suetonius, in Octavian, c. 26.} {Appian, l. 3. p. 582.} {Dio, l. 46. p. 319.}

5251. While he was on his journey, the praetors placed guards in various places of the city and seized Janiculum with a guard of soldiers they had already in the city and with two legions that had come from Africa. When Octavian entered the city, the praetors came down from Janiculum and surrendered themselves and their soldiers to him. The legions voluntarily gave their ensigns to him. {Appian, l. 3. p. 584, 585.} {Dio, l. 46. p. 320.} In the month of August, the legions that were brought from Janiculum, followed Octavian as it is in the decree of the senate. {Macrobius, Saturnal, l. 1. c. 12.}

5252. On the first day of the choosing of consuls, as Octavian was making an augury in the field of Mars, six vultures appeared to him. When he was selected as consul and spoke to the soldiers from the rostrum, six vultures (some say twelve) appeared again. This was what happened to Remulus in his auguries when he was about to build Rome. Based on this, he hoped that he would found the monarchy. {Julius Obsequens, de Prodigiis} {Suetonius, in Octavian, c. 95.} {Appian, l. 3. p 586.} {Dio, l. 46. p. 320.} After he was chosen as consul, those with him fled to Quintus Pedius, his colleague. He gave Octavian his portion from the inheritance of Julius Caesar. {Velleius Paterculus, l. 2. c. 95.} {Appian, l. 3. p. 586.} {Dio, l. 46. p. 320.}

5253. Livy said that he was made consul when he was only 19 years old. {Livy, l. 119.} However, Suetonius more correctly wrote that he became the consul in the 20th year of his age. {Suetonius, in Octavian, c. 16.} Eutropius {Eutropius, l. 7.} which also Plutarch confirms

{Plutarch, in Octavian} in this writing from Brutus:

``his army being planted about the city, he received the consulship, being scarcely come to a man's estate being but twenty years old, as he relates in his own commentaries."

5254. Velleius wrote: {Valleius Paterculus, l. 2. c. 65.}

``he was made consul, the day before he was twenty years old, nine days (10th calends) before October"

5255. However, Velleius was mistaken in the day he became consul. For there lacked an whole month and five days before Octavian turned 20. He was not born in the month of September but he first obtained the consulship in August from whence the month Sextilus was called August as it is shown from Suetonius {Suetonius, in Octavian, c. 31.} {Dio, l. 50. p. 552.} and from the decree of the senate as recorded by Macrobius. {Macrobius, Saturnal. l. 1. c. 12.}

5256. Dio noted that on the 19th day of the month of August, he was made consul the first time and that he died the same day. {Dio, l. 56. p. 590.} From this observation in Tacitus, {Tacitus, Annals, l. 1. c. 9.} arose:

``The same day was the beginning of his acceptance of the empire and the last of his life."

5257. His empire is not incorrectly started from this first consulship which he extorted from the senate against their will, as it is in Tacitus, {Tacitus, Annals, l. 1. c. 10.} and laid it down at his own pleasure. Octavian hypocritically thanked the senate and pretended that he accounted it a benefit that those things which he extorted by force as if they were offered to him of their own accord. The senators bragged that they had conferred these things on him of their own accord. Moreover, they gave to him whom they did not think worthy of the consulship, that after his consulship was over, whenever he commanded the army he would have precedence over the consuls. The consuls commanded the other armies to obey him whom they had threatened to punish because he had gathered forces by his own private authority. The senate assigned the legions of Brutus to Octavian to disgrace Brutus and for the repressing of whom the war against Antony was committed to him. In short the custody of the city was given to him and it was granted that he should have power even without any prescription from the law, to do whatever he wanted. {Dio, l. 46. p. 321.} He retained this power as long as he lived, for the next 56 years. There was good reason why Brutus warned Cicero about this: {Cicero, ad Brutus, epist. 4.}

``I am afraid, lest your Caesar will think himself to have risen so high by your decrees that he will scarcely come down again if he is once made a consul."

5258. Octavian was not content with the former adoption made by the last will of Julius Caesar and had it confirmed by a decree of the people (which Antony had prevented the previous year) in a full assembly of their wards. He then assumed by public authority the name of C. Julius Caesar Octavian. {Appian, l. 3. p. 586.} {Dio, l. 46. p. 321. 322.}

5259. Octavian soon passed another law that he absolved Dolabella, (whose death was not yet known in Rome), who was declared an enemy by the senate and sentenced to die for the death of

Caesar. {Appian, l. 3. p. 586.} Octavian did this so that it might be thought that he did nothing by force but by law. Quintus Paedius, his colleague in the consulship, made the law called Paedia which decreed that all those who were involved in the murder of Caesar, would be banished and their goods confiscated. {Livy, l. 120.} {Velleius Paterculus, l. 2. c. 69.} {Suetonius, in Nero, c. 3.} {Dio, l. 46. p. 322.} He appointed L. Cornificius to accuse M. Brutus and M. Agrippa to accuse C. Cassius. They were absent and were condemned without any hearing of their case. {Plutarch, in M. Brutus} Capito, the eunuch of Velleius Paterculus, one of the senatorial order, supported M. Agrippa against C. Cassius. {Velleius Paterculus, l. 2. c. 69.}

5260. Decimus Brutus, one of the murderers also of Caesar and was absent, was also condemned. By the orders of M. Antony, in the house of a certain guest of his who was a noble man called Camelius, Decimus was killed by Capenus, a Burgundian, a year and an half after the death of Caesar. {Livy, l. 120.} {Velleius Paterculus, l. 2. c. 64.} {Appian, l. 3. p. 588.} {Orosius, l. 6. c. 18.} Cicero said Decimus excelled in this kind of virtue: {Cicero, Letters to his Friends, l. 11. epist. 21.}

``he never was afraid nor ever disturbed''

5261. However, Seneca stated {Seneca, epist. 82.} that he showed a cowardly fear when facing death. To encourage him, Helvius Blasio, a man who always loved him because they always were fellow soldiers, killed himself. Decimus witnessed this and was strengthened so he could endure his own death. {Dio, l. 46. p. 325.} Camelius sent the head of the dead Brutus to Antony. When he saw it, he gave it to his friends to bury. {Appian, l. 3. p. 388.}

5262. Trebonius was the next to die for the murder of Caesar. He was the closest friend with the murders and he thought it best to keep those things that he had received from Caesar even though he thought Caesar must die who gave those things to him. While Caesar was alive, Trebonius was the master of the cavalry and commanded the farther Gaul. He was also elected consul by Caesar in the following year after the consulship of Hirtius and Pansa and was also made governor of nearer Gaul. {Velleius Paterculus, l. 2. p. 64.} {Appian, l. 3. p. 388.}

5263. Also at the same time, Minutius Basillus, one of the murderers of Caesar, was killed by his own servants because in his anger he had castrated some of them. {Appian, l. 3. p. 388.} {Orosius, l. 6. c. 18.}

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5264. When M. Brutus had appeased the army that was likely to rebel by the instigation of C. Antony at Apollonia along with C. Clodius, (??) Brutus went into the higher Macedonia with the largest and strongest part of his army and from there crossed into Asia. He wanted to take them as far away from Italy as possible so that he could better control the troops. In Asia, he received many auxiliaries including those from Dejotarus, a man that was now very old and who formerly had denied help to C. Cassius. {Dio. l. 47. p. 340, 341.}

5265. M. Antony and M. Lepidus left their lieutenants in Gaul and went to Caesar in Italy with the largest and best part of the army. {Dio, l. 46. p. 325.} When those three armies met at Bononia, an eagle sat on the tent of Caesar and drove off two crows that troubled her to the ground. All the army noted this and thought it portended that a time was coming when there

would be a difference arise between the colleagues and that Caesar would get the victory over them both. {Dio. l. 47. p. 328.} {Suetonius, in Octavian, c. 96.}

5266. These three had a three day private conference at the confluences around Bononia and Mutina in a certain little island that is made by the Lavinius River. They made peace among themselves and agreed that they should jointly govern the state's affairs for five years. {Livy, 120.} {Florus, l. 4. c. 6.} {Plutarch, in Cicero, Antony} {Appian, l. 4. p. 589, 590.} {Dio, l. 46. p. 325, 326.}

5267. Here by a common decree they decided these things. Caesar would turn over the consulship to Ventidius for the rest of the year. A new office of the triumviri would be established to avoid all civil disorder. Lepidus along with Antony and Caesar would hold that office for five years with consular power. The triumviri would immediately be annual magistrates for the city for five years. The provinces should be so divided that Antony should have all Gaul as well as Togara on this side the Alps and Comata on the other side excluding the province of Narbon. Lepidus should have the command of Narbon together with Spain. Africa, along with Sardinia and Sicily should be Caesar's share. Thus was the Roman Empire divided among the triumviri. They deferred the division of the provinces over which Brutus and Cassius commanded. Moreover it was agreed among them that they should put to death their enemies and that Lepidus should for the following year be chosen consul in the place of Decimus Brutus. He would have the guard of Rome and all Italy and that Antony and Caesar would carry on the war against Brutus and Cassius. {Appian, l. 4. p. 590.} {Dio, l. 46. p. 326.}

5268. On the third day, the triumviri entered Rome, each separately with his praetorian cohort and one legion. When Publius Titius, the tribune of the people, called an assembly of the wards, he passed a law for the establishing of the new office. The triumviri were given consular power for five years to restore order to the state. {Appian, l. 4. p. 592, 593.} {Dio, l. 47. p. 328.}

5269. When the triumviri arrived, Cicero left the city and was assured which also come to pass that he could no more escape Antony than Brutus and Cassius could escape Caesar. {Livy with Seneca in a speech, Suasoria. 7.)

5270. M. Aemilius Lepidus, M. Antony and Caesar Octavian, four days before December (5th calends) began the triumvirate. This was to continue to the days before the month of January which was to be six years (or of the sixth year following.) This appears from the Collation Marble. {in inscription Gruteri, p. 198.} At that time, M. Terentius Varro saw Rome rise up with three heads. From that time, Suetonius {Suetonius, Octavian, c. 8.} and Eutropius, {Eutropius, l. 7.} derive the beginning of the government of Caesar Octavian. This was almost 12 years (less three months) before the victory at Actium from which they begin his monarchy.

5271. On the 7th (7th ides) of December when Caesar Octavian substituted himself and Quintus Paedius for the consuls in the place of Pansa and Hirtius, Marcus Cicero was killed by some that were sent from M. Antony. The writer of the dialogue of the causes of corrupted eloquence confirms from the writings of Tiro, a freed man of Cicero's which is ascribed to C. Tacitus. This was the end of his life who was the first that in peace deserved the triumph and laurel of the tongue and was the father of eloquence and Latin learning. Julius Caesar had previously written about him that he had obtained a laurel far beyond all triumphs and by how much it is a greater matter to have extended the bounds of the Roman learning than of the empire. {Pliny, l. 7. c.

30.} These things are recorded about Cicero by these writers. {Velleius Paterculus, l. 2. c. 66} {Seneca, in Suasoris oration 7} {Plutarch, in Cicero, fin.}

5272. Cleopatra brought no forces to Cassius although he demanded auxiliaries from her by threats. {Appian, l. 5. p. 675.}

5273. While Brutus was in Asia, Gellius Publicola conspired against Cassius (??) and in Macedonia Gellius' brother, Marcus, sent some for this purpose to get Caius Antony. Therefore Caius Clodius who was left as Antony's guard, killed him when he could no longer keep him safe. He did this on either his own authority or by the orders of Brutus. It is reported that Brutus had a great concern for the safety of C. Antony. After he knew of Brutus' death, he took no more care of him. However, Antony did not punish Gellius although he was guilty of treason against him. He knew that Brutus always considered him among his closest friends and that Marcus Messala, his brother, was very nearly allied to Cassius. Therefore he let him alone. (??) {Dio, l. 49. p. 341.}

5274. As soon as Brutus knew of the acts of M. Antony and the death of Caius Antony, he feared lest there be some new rebellion arise in Macedonia. He hurried back into Europe. {Dio, l. 49. p. 341.}

5275. The triumviri at Rome decreed the construction of a temple to Isis and Serapis. {Dio, l. 49. p. 336.}

5276. When Octavian had resigned the consulship and his colleague Q. Paedius was dead, the triumviri created consul, P. Ventidius (Bassa) the praetor along with C. Curtinus. This may be shown from the inscription in Gruterus. {Gruterus, from the Collation marble, p. 297.} They gave the praetorship to one who was aedile and afterwards removed all the praetors from their office, five days before the office was to expire. They sent them into the provinces and appointed others in their places. {Dio, l. 49. p. 335.} This is what Paterculus referred to: {Velleius Paterculus, l. 2. c. 65.}

``This year saw Ventidius, both as consul and praetor in that city, through which he was led in a triumph to Picencium among the captives."

5277. He was led in triumph. This is described in more detail by {Valerius Maximus, l. 6. c. 9.} {A. Gellius, l. 15. c. 4.} {Pliny, l. 7. c. 43.} Maxiumus added that he got his living when he was a young man very humbly by providing mules and coaches for the magistrates that were to go into the provinces. Thereupon these verses were commonly written through all the streets:

You augurs and auruspices draw near, We have an uncouth wonder happened here; He that rubbed mules doth Salve Consul hear.

5278. At the end of the year, those who were recently elected consuls held a triumph. L. Munatius Plancus triumphed for Gaul 3 days before January (4th calends.) M. Emilius Lepidus held a triumph for Spain, the day before of January. This appears from the Marble Records of Triumphs. {Gruter, in inscript, p. 297.} {Velleius Paterculus, l. 2. c. 67.} {Appian, l. 4. p. 607.}

5279. In the fourth Julian year, a day was incorrectly added to February. Only three years had elapsed from the first February of the first Julian year until that time. This error continued until the 37th Julian year. They should have added a day at the end of every four years before the fifth year began. The priests added a day at the beginning of the fourth year and not after it was ended. So the year that was correctly ordered by Julius Caesar was disordered by their negligence. {Suetonius, in Octavian, c. 31.} {Macrobius, Saturnal., c. 14. fin.}

5280. After M. Brutus had settled all things in Macedonia, he went back again into Asia. {Dio, l. 47. p. 341.} he took a large army there and arranged a fleet in Bithynia and at Cyzicum. He went by land and settled all the cities and heard the complaints of the governors. {Plutarch, in Brutus} He set Apuleius, who had fled to him from the proscription of the triumviri, over to Bithynia. {Appian, l. 4. p. 616.}

5281. The letters which Brutus wrote in a laconic style to those who were in Asia, are still extant. Aldus preserved them in Greek and Ranutius Florentius translated and recorded them in Latin. Plutarch relates three in his work on Brutus. {Plutarch, in Brutus} The first one is to the Pergamenian is seen at the beginning of the collection that was already published. Another one was to the Rhodians and we shall recite it. The third and shortest of all is inscribed in the published Greek copies to the Bithynians and in the Latin copy of Ranutius to the Galatians and in Plutarch to the Samians. It says this:

``Your council is to no purpose, your obedience to commands are very slow. What do you think will be the end of these things?"

5282. Cassius intended to go into Egypt when he heard that Cleopatra had sided with Caesar and Antony with her large navy. He thought that by this, he might punish her and prevent her from doing this. She was bothered with a famine and had almost no foreign help because of the sudden departure of Allienus with four Roman legions. {Appian, l. 4. p. 625., l. 5. p. 675.}

5283. He hoped that he would have a suitable occasion for this venture when Brutus recalled him to Syria by messenger after messenger. {Appian, l. 4. p. 625., l. 5. p. 675.} {Plutarch, in Brutus} He gave up on his Egyptian plans and he sent again his lightly armed cavalry with bribes to the king of the Parthians. He sent his lieutenants with them to request more help. {Appian, l. 4. p. 625.}

5284. Cassius left his brother's son in Syria with one legion and sent his cavalry ahead of him to Cappadocia. They attacked Ariobarzanes by surprise and took away a great amount of money and other provisions. Cassius returned from Syria and took pity on the Tarsenses who were most miserably oppressed. He freed them from paying any tribute in the future. {Appian, l. 4. p. 626.} When his affairs were settled in Syria and Cilicia, he went to Asia to Brutus. {Dio, l. 47. p. 345. fin.}

5285. After Cassius left Syria, there was a sedition at Jerusalem. Faelix, who was left there (by Cassius) with soldiers, revenged Malichus' death and attacked Phasaelus and the people took up arms. Herod was there with Fabius, the governor of Damascus and he planned to help his brother but was prevented by illness. However, Phasaelus withstood Faelix's attack and first

forced him into the town and after agreeing on conditions, he allowed him to go out. Phasaelus was very angry with Hyrcanus who had received so many benefits from him and yet he favoured Faelix and allowed the brother of Malichus to seize some citadels. He held many and among the rest Masada was the strongest. {Josephus, Wars, l. 1. c. 10., Antiq. l. 14. c. 20.}

5286. Brutus and Cassius were very joyful and confident when they met at Smyrna and considered their forces that they had. When they left Italy, they were poor and without arms and like abject exiles. They did not have so much as one ship rigged, one soldier or one friendly town. In a short time, they met together with a fleet and were outfitted with cavalry and foot soldiers as well as money to pay them. They were ready to fight for the Roman empire. (Cassius desired to have the same honour as Brutus and to give him the like. Brutus commonly prevented him and came often to him because he was the older and his body the strongest.) (??) {Plutarch, in Brutus}

5287. Both of them planned the war against the triumviri. {Livy, l. 122.} Brutus wanted to go into Macedonia with their joint forces and to settle all in one large battle. The enemy had 40 legions, of which eight were transported over sea to Iconium. Cassius thought otherwise. On the contrary, Cassius thought the forces of the enemy were contemptible and that they would lack provisions for so large a force. The best way was to quell those who favoured the enemy as the Rhodians and Lycians, who were strongest at sea. Otherwise, while they were attacking the enemy, they would attack from behind. Cassius' opinion prevailed. {Appian, l. 4. p. 626.} When they heard that the triumviri were busy about settling the affairs at Rome, they supposed they should have work enough. Sextus Pompey controlled the way against them in Sicily, that was so near. {Dio, l. 47. p. 346.}

5288. Moreover, at Smyrna, Brutus desired that he might have part of the money of which Cassius had a large amount of. Brutus said that he had spent all that he had in preparing a fleet by which they might control the whole inland sea. However, Cassius' friends were against Cassius giving Brutus any. They said it was unjust that what they had saved by frugality and gotten by hard work should be spent in bribing soldiers. In spite of this, Cassius gave a third of everything to him. So both of them went to their own work. {Plutarch, in Brutus}

5289. They either went themselves or sent their lieutenants and drew to their side those who had opposed them. They got more men and money to fight the war. All those who lived in those parts and formerly were not so much as spoken to, presently came to side with them. Although Ariobarzanes and the Rhodians and Lycians did not oppose them, yet they refused Cassius' and Brutus' alliance. Brutus and Cassius suspected them of favouring the opposing side because they had received so many favours from the former Caesar. They feared lest in their absence, they should raise some stirs and incite the rest not to keep their promise. They determined first of all to attack them and hoped that by their superior forces they would easily convince them to side with them either willingly or through force. {Dio, l. 47. p. 346.}

5290. As soon as Herod was recovered, he went against the brother of Malichus and recaptured all the citadels that he had seized. Herod also recovered three citadels in Galilee that were seized by Marion, the tyrant of the Tyrians. He allowed all the garrison soldiers of the tyrants to leave on conditions. He sent some of them home well rewarded and by this he won the affection of the city and hatred of the tyrant. {Josephus, Wars, l. 1. c. 10., Antiq. l. 14. c. 20. 21.}

5291. The Tarsenses, who had resisted Cassius, were commended by the triumviri. They were given the hope that they would receive something for the losses they had sustained. Also Cleopatra obtained, in that she had sent help to Dolabella, that her son, Ptolemy, whom she said she had by Caesar and was therefore called Caesarion, should be called king of Egypt. {Dio, l. 47. p. 345.}

5292. Brutus demanded men and money from the Lycians because Naucrates, an orator domanaiou had compelled the cities to revolt. They placed themselves on some hills to keep Brutus from passing through. First he sent his cavalry against them when they were eating and the cavalry killed 600 of them. Later he took some citadels and smaller towns and then he let them all go free without ransom so that he might win the favour of the country. However, they were obstinate and discontented for the losses they had received and despised his clemency and good will. {Plutarch, in Brutus}

5293. Brutus defeated in a battle the common army of the whole country of the Lycians. He took over their camp also and entered it as they fled. Many cities surrendered to him. {Dio, l. 47, p. 347.}

5294. Then he besieged the most warlike of them and forced them to retire within the walls of Xanthum {Plutarch, in Brutus} They had levelled their walls to the intent that Brutus should have neither retreat nor materials. They well fortified their city and drove the enemy from the fortifications. They made a ditch fifty feet deep and as broad so that when they stood on the bank they could use their javelins and arrows as if they had been divided by an unfordable river while Brutus endeavoured to get over the ditch. Brutus covered his storm troopers with hurdles and divided his army into two to follow up the assault by night and by day. He brought his materials from a distance (as it is usually done when the business goes on well,) and still urged them on to hasten the work. They did whatever was to be done with great earnestness and labour. Therefore although at the first he thought, he could not overcome the strong resistance of the enemy for many months yet he finished his matter within a few days. He assaulted the besieged from a distance with engines and close to the gate with his cohorts. He continually rotated his men that were wearied or wounded with fresh men. Likewise the enemy held out manfully as long as the fortifications held but they lost heart and the town was battered with the engines. When Brutus knew what would happen, he ordered those who besieged the gate to retreat. The men of Xanthum thought this was done through negligence of the guard and sallied out by night with torches to burn the engines. However, the Roman cohorts hurried there as was prearranged and the enemy quickly fled back to the gate. Those who kept the gate had shut it lest the enemy should break in with them that fled. Hence there was a large slaughter of them that were shut out of the town. {Appian, l. 4. p. 633. 634.}

5295. A river ran past the city. As some tried to escape by swimming underwater but they were taken again by the nets which were let down into the river across the channel. The nets had bells which hung at the top of them which signalled when anyone was entangled. {Plutarch, in Brutus}

5296. The men of Xanthum sallied out again about noon and drove back the guards and burnt all the engines. Since the gate was open for them to return, 2000 Romans rushed in together with the townsmen and others entered in a disorderly fashion. The portcullis (heavy iron grate) fell upon them, either by the action of the men of Xanthum or by the ropes breaking by which it was let down. Therefore all the Romans that had broken in, were either beaten down or shut in. They

could not draw it up again without ropes. They were attacked from above by the men of Xanthum and they very barely got into the market place even though it was close by. The area around there was full of archers. Since the Romans had neither bows nor arrows, they fled into the temple of Sarpedon lest they be surrounded. In the meantime, the Romans that were outside, were very anxious for them that were trapped within. Brutus was running up and down and tried all things in all places to rescue them. They could not break open the portcullis and they had lost their ladders and wooden towers by the fire. However, some presently made ladders and other brought props to the walls and used them for ladders. Some fastened hooks to ropes and cast them up onto the walls. As often as any held, they climbed up by them. {Appian, l. 4. p. 634.}

5297. The Oenandeses, their neighbours and enemies, were at that time the allies of Brutus. They climbed up the steep rocks whom the Romans presently followed with great earnestness. Many fell down when they lost their footing. However, some got over the wall and opened a little gate. Before the gate was a fortification of sharp stakes set very thickly. By the help of these, the most daring got up. When their numbers increased, they went to break the gate open which had no bars to strengthen it. Others also tried to do the same on the other side since the Xanthians attacked those who had fled into the temple of Sarpedon. Those on both sides of the gate, broke it open. At sunset, with such furious noise they rushed in one company. They gave a loud shout as a sign to those that were trapped. {Appian, l. 4. p. 634, 635.}

5298. The Romans rushed into the city and set some houses on fire. The fire first terrified them who saw this being done. Those who were farther off thought that the city was taken. Therefore the neighbours, of their own accord, set their own houses on fire, but the most killed one another. {Dio, l. 4. p. 347.} They retired inside their own houses and they killed everyone who was dear to them. They willingly offered their throats to be cut. There was such a lamentable cry made at that time, that Brutus thought the soldiers were sacking the city which he had forbidden by public criers. When he was better informed, he pitied the generous disposition of these men who were born to liberty. He sent messengers and invited them to peace. They drove them back with their arrows. After they first killed all that belonged to them and laid them on funeral piles and set them on fire, then they cut their own throats. This how was Appian relates the story. {Appian, l. 4. p. 635.} However Plutarch relates it like this.

5299. Brutus was afraid least the city should be destroyed and ordered the soldiers to put out the fire and to help the city. However a great and incredible desperation suddenly seized the Lycians, which you may well compare to a desire of death. For both free men and slaves, both old and young, with women and children, assailed the enemy from the wall that came to quench the fire. The Xanthians themselves brought reeds and all combustible matter to set the city on fire. When they had done this, they used all the means they could to increase it. After all the city was ablaze, Brutus was grieved for this and went about the city to help it. He stretched out his hands to the Xanthians and intreated them to spare the city. No one obeyed him. Indeed they killed themselves by all manner of ways including men and women and even little children. With loud crys and howlings, they threw themselves into the fire and some headlong from the wall. Some offered their naked throats to the swords of their fathers and wanted them to kill them. After the city was thus consumed, there was one woman seen hanging by a rope who had her dead child hanging at her neck. She had a fiery torch with which she set her house on fire. The sight appeared so tragic that Brutus could not endure to behold it. When he was told of it, he started weeping and offered a reward to the soldiers, whoever had saved a Lycian. They reckoned but an hundred and fifty which would surrender alive. {Plutarch, in Brutus}

5300. Appian wrote that Brutus saved some slaves. Of the freeborn, scarcely 150 women were saved and those did not have husbands to kill them. He added that Brutus saved all the temples he possibly could. {Appian, l. 4. p. 635.}

5301. From there Brutus went to Patara, a city which might seem to be the port for the Xanthinas where their ships were anchored. He ordered them that they should surrender to him or expect a similar destruction as the Xanthians had. However, the citizens would not surrender. The slaves had recently obtained their liberty and the freemen that were poor had recently had all their debts cancelled and resisted surrendering to Brutus. Therefore, Brutus sent the Xanthians that he had taken captive to them because they were related to each other. He thought that when they saw their miserable condition the Patarenses would have a change of heart. They were just as steadfast as before although he had granted as a gift to everyone, his kindred. Brutus permitted them the rest of the day for consultation and withdrew himself. However the next morning, he brought his forces there again. {Appian, l. 4. p. 635.} {Dio, l. 47. p. 347.} He set up a cage in a safe place under the wall and he sold the leaders of the Xanthians. He brought them out one by one, if by chance this might move the Patarenses. When they would not yield for all this after he had sold a few of them, he let the rest go free. {Dio, l. 47. p. 347.}

5302. When Brutus had taken captive the women of Patara, he let them also go free without any ransom. They told their husbands and fathers who were of the leaders that Brutus was a most modest and just man and they persuaded them that they should surrender to him. {Plutarch, in Brutus} When he entered the town, he did not kill or banish anyone. He ordered all the public gold and silver to be brought to him. He also took everyone's own treasure and promised to punish those who would not cooperate and a reward to those that did. {Appian, l. 4. p. 636.}

5303. A slave betrayed his master who had hidden some gold and told a centurion who was sent to collect the money. When they were all brought out, the master was silent. However to save her son, his mother followed and cried that she had hid the money. The servant replied without being asked that she lied and the master hid the money. After Brutus had commended the young man's patience and the mother's piety, he dismissed both of them with the gold. He hung the servant who against all equity, had betrayed his master. {Appian, l. 4. p. 636.}

5304. At the same time, Lentulus was sent to Andtiaca, which was the port of the Myrenses. He broke the chain with which the mouth of the harbour was barred and went to the praetor of the Myrenses. When Brutus had dismissed the praetor, the Myrenses surrendered and paid the money imposed upon them. {Appian, l. 4. p. 636.} {Dio, l. 47. p. 347.} In the same manner, all the countries of the Lycians were subdued and sent ambassadors to Brutus. They promised they would send both men and money according to their ability. They found Brutus so bountiful and indulgent beyond all their expectations. For he sent home all the freeborn of the Xanthians and imposed upon the Lycians only 150 talents. He did violence to no one. {Plutarch, in Brutus} {Appian, l. 4. p. 636.} {Dio, l. 47. p. 347.}

5305. After Brutus had conquered the Lycians, {Velleius Paterculus, l. 2. c. 70.} he wrote some letters among which this one was said to be sent to the Rhodians:

``We have severely punished the Xanthians when they revolted from us. We punished everyone including their children and we destroyed the city with fire and sword. To the Patarenses who were faithful to us, we have released their tributes and granted them their freedom to live after

their own laws. We have given them 50 talents toward the rebuilding of those things that were demolished. You have the freedom for yourselves to see whether you will be accounted enemies as the Xanthians, or friends as the Patarenses."

5306. Plutarch recorded this letter more concisely:

``The Xanthians despised our bounty and have made their country the sepulchre of their desperation. The Patarenses who have submitted to me, have their liberty in governing their state. Therefore it is in your power either to choose the opinion of the Patarenses or the fortune of the Xanthians."

5307. The Rhodian noblemen feared to contend with the Romans but the common people held a high opinion of their abilities. They remembered the ancient victories that they had over other such men. {Appian, l. 4. p. 627.} They trusted so much to their skill in navigation that they first went to Cassius on the continent and showed to him the fetters that they had brought as if they would take many of their enemies alive. {Dio, l. 47. p. 346.}

5308. Cassius had to fight those who were skilful at sea. Therefore at Myndus, he exercised his fleet that he had rigged and furnished with soldiers. The Rhodians sent ambassadors to him who should intreat him that neither he would attack Rhodes who had always revenged the wrongs done to her neither break the league that was between the Romans and the Rhodians. It stated clearly that neither people should make war on the other. They sent also Archelaus, an ambassador, to him who had formerly been his teacher at Rhodes for the Greek language. He asked this more humbly from him. Cassius replied that the league was first broken by the Rhodians and that he would punish them for it if they did not immediately surrender. {Appian, l. 4. p. 626, 627. 630.}

5309. This answer terrified the wiser citizens but the people were more stirred with the speeches of Alexander and Mnaseas and recalled how much larger a fleet that Mithridates had invaded Rhodes with and before him Demetrius. Both were two most powerful kings. Thereupon they appointed Alexander as Prytanis, which is a magistrate among them of very great power and made Mnaseas, the admiral. {Appian, l. 4. p. 627. 628.}

5310. Alexander and Mnaseas, the commanders of the Rhodians sailed to Myndus with 33 good ships. They hoped by this boldness to make Cassius afraid. Since they defeated Mithridates near this town, they hoped they would defeat Cassius also. After they had showed their skill in sailing, they went to Cnidus the first day. The next day Cassius' soldiers loosed from shore and sailed out against them. {Appian, l. 4. p. 627, 630.}

5311. There was a fierce battle between them. The Rhodians with their nimble ships, sailed here and there, sometimes through the enemies ranks and sometimes around them. On the other side, the Romans trusted their large ships. As often as they laid hold on any ship that sailed too close with their iron hook, they prevailed as in a land battle. Cassius had the larger number of ships and the Rhodians could not play long with their enemies through their swiftness and usual tactics. Although they attacked them only from the front and then retreated, it did them little good. Their enemies still kept themselves close together. The attacks also of their armoured prows were ineffectual against the heavy ships of the Romans. On the other side, the Roman ships attacked those light ships with a direct attack until three Rhodian ships were taken with all

the soldiers in them. Two were damaged and sunk, while the rest were badly damaged and fled to Rhodes. {Appian, l. 4. p. 630.}

5312. The Roman fleet successfully fought with the Rhodians at Myndus. {Appian, l. 4. p. 630.} {Dio, l. 47. p. 346.} Cassius watched the sea battle from a mountain. After the battle he immediately repaired his fleet and he went to Loryma, a citadel of the Rhodians on the other side of the continent. From there he conveyed over his land forces in cargo ships under the command of Fanius and Lentulus. Cassius, with 80 long ships, went to strike terror into the Rhodians. He trusted that his sea and land forces would abate the hostility of the enemy. {Appian, l. 4. p. 631.}

5313. When they boldly met him again, Cassius defeated them with the help of Statius (Murcus). He overcame their skill by the size and number of his ships. When they lost two ships, the Rhodians were surrounded on every side. {Appian, l. 4. p. 631.} {Dio, l. 47. p. 346.}

5314. Immediately all the walls were filled with soldiers to repulse Fanius' attack from the land. Cassius with his navy by sea, was prepared for an assault on the walls. Cassius thought that such a thing would happen and brought with him towers that were folded up which were set up there. Thus Rhodes, twice beaten at sea, was now attacked both by sea and land. They were unprepared for a double sustained attack. It appeared, that in a short time the enemy would overpower them or they would be starved out by famine. When the wiser of the Rhodians knew this, they held a secret conference with Fanius and Lentulus. Since Cassius had suddenly come into the middle of the city with his best soldiers, it was believed that some of the smaller gates were opened to him by citizens that secretly favoured him lest the city should be miserably destroyed. {Appian, l. 4. p. 631.}

5315. Cassius replied to the Rhodians that called him king and lord that he was neither lord nor king but the killer and avenger of a lord and king. {Plutarch, in M. Brutus} He sat under a spear for his tribunal because he would seem as if he had taken the city by force of arms. He ordered his army to be quiet and by his public criers, he threatened death to plunderers. He cited before him 50 Rhodian citizens, whom he ordered to be executed. The other 25 who did not appear, he ordered to be banished. {Appian, l. 4. p. 631.}

5316. There he plundered the Rhodians of their ships and money. He took all the gold that belonged either to the temples or treasury. He even took away all things which were dedicated to the gods, except for the Chariot of the Sun. {Appian, l. 4. p. 631.} {Dio, l. 47. p. 246.} He was not content with all that but he took from the owners whatever gold or silver they had. He proclaimed a punishment by a crier, to anyone who hid it and offered a reward to them that told of it. They would get a tenth part of it and the slaves would get their liberty. At the first some concealed their money and hoped that his threats would go no further than words. When they saw that rewards were given to discoverers, they desired that the time might be extended which he granted. Some dug up what they had hid in the earth and others took their money from wells. Some again brought more than they hid before. {Appian, l. 4. p. 631, 632.} He had extorted from the private men 8000 talents and publicly fined the city 500 talents more. {Plutarch, in M. Brutus} He left the Rhodians with nothing but their lives. {Orosius, l. 6. c. 18}

5317. Therefore, Cassius by a fierce and most prosperous war defeated Rhodes which was very important to him. {Velleius Paterculus, l. 2. c. 70.} He rejoiced at his quick defeat of it and the

huge amount of money he had obtained. He left L. Varus at Rhodes with a garrison. {Appian, l. 4. p. 632.} After this he put to death Ariobarzanes whom he had captured {Dio, l. 47. p. 346. fin.} and ordered ten years of tribute from all the provinces of Asia which he collected in full. {Appian, l. 4. p. 632.}

5318. Then it was told Cassius that Cleopatra was sailing toward Caesar and Antony with an large navy and many forces. She had always before followed that side for the love she had to the former Caesar. She far more eagerly did so now for the fear she had of Cassius. To prepare for her invasion, Cassius sent into Peloponesus, Murcus with one legion and some archers in 60 covered ships, to guard the sea lanes about the cape of Tenarus. Cleopatra avoided Cassius and Murcus and set sail toward the Ionian Sea. However her fleet was wrecked by a large storm off the coast of Africa. The waves brought signs of her shipwreck even into the country of Laconia. Cleopatra became sick and so returned home. {Appian, l. 4. p. 632, 636., l. 5. p. 675.}

5319. Among Brutus' letters, there is one concerning the victories of him and Cassius that was sent to the Coans.

``Rhodes truly now obeys Cassius, a city rather bold than strong by her own strength. All Lycia is now at our command, partly conquered in war and partly for fear of suffering extremities. This choice was truly for their profit. They willingly chose that which they must have done in a little time later. Choose you therefore whether you had rather be forced to serve or rather be called our friends by receiving us."

5320. Brutus returned from Lycia into Ionium and he did many memorable deeds in honouring those who deserved well and in punishing others according to their acts. Among others, he tortured and killed Theodorus, the rhetorician who was wandering in Asia. He was instrumental (as he himself bragged) in the death of Pompey the Great. {Plutarch, in Brutus, Pompey}

5321. Brutus sent for Cassius to come to Sardis. When he was coming near there, Brutus went to meet him with his friends. All the soldiers were ready in their arms and greeted them both as generals. As often happens between two who have many troops and friends, that mutual suspicion and accusations arose between them. The first thing they did, they went alone into a private room and shut the doors to them and asked all men to leave. First they began to talk then to argue and accuse each other. Then friends were afraid what would be the outcome because Cassius and Brutus were all the more free and vehement in chiding one another and became very sharp in the arguments with each other. {Plutarch, in Brutus} All these suspicions, which each had thought against the other arose through false accusations and finally they wisely settled everything. {Dio, l. 47. p. 347.}

5322. M. Favonius was then there, (of whom Cicero makes mention of as a close friend to Brutus. {Cicero, ad Attic. l. 15. epist. 11.}) He followed in the footsteps of M. Cato, who was a philosopher. However, he was not as reasonable and was governed by some passionate and mad motion. He considered it to be a lowly office to be a consul of Rome. With his cynical kind of harsh language, he alleviated the tedium his importunity brought upon many. He then violently thrust away the porters who forbid him entrance and went into the room where Brutus and Cassius had their private conference. With a mimic voice, he pronounced those verses that Homer said Nestor used:

``But both obey me, for I your senior am."

5323. and those verses that follow this. This made Cassius laugh but Brutus kicked him out and called him:

``unlearned and adulterous dog"

5324. After this difference was ended, Cassius made a supper and Brutus invited his friends there. As they were going to sit down, Favonius came in very trim. Brutus protested that he came uninvited and asked him to leave. However, he pushed himself in and placed himself at the upper end of the table between them. There was at the feast both mirth and good discourse. {Dio, l. 47. p. 347.}

5325. The next day, Brutus condemned in public judgement and with a note of infamy, L. Pellius, who had been praetor. Brutus had employed him before and he was now accused of bribery by the Sardians. Cassius was not innocent in this matter either. A few days earlier, Cassius, had only chastised privately two who were found guilty of the same fault and absolving them publicly and still made use of them. Thereupon Cassius accused Brutus for being too strict and just when at such a time he should behave more civilly and with humanity. Brutus admonished him again that he should remember the ides of March, on which they had killed Caesar, who had not so much vexed all men as a patron of those who did. {Dio, l. 47. p. 347.}

5326. Labienus the younger, the son of Titus Labienus, (Caesar's lieutenant in Gaul) was sent by Cassius and Brutus to request aid from Orodes, the king of the Parthians. He stayed there a long time with them without any notice being taken of him. The king had no intention of helping them and dared not deny them. {Dio, l. 48. p. 371.} {Florus, l. 4. c. 9.} {Velleius Paterculus, l. 2. c. 78.}

5327. Brutus ordered the whole fleet of the Lycians to sail for Abydus, while he marched there with his land forces. They were to wait for Cassius' arrival from Ionium so that they might both go to Sestos together. {Appian, l. 4. p. 636.}

5328. When Cassius and Brutus were about to leave Asia for Europe and to transport their army to the opposite continent, Brutus had an horrible sight. In the dead of the night when the moon did not shine very bright and all the army was in silence, a black image of an huge and horrid body stood silently by Brutus. It was said to offer itself to Brutus, since his candle was almost out. Brutus boldly asked if he was a man or a god. The spirit replied, "O Brutus, I am thy evil genius, you shall see me again at Philippi." So as not to appear afraid, Brutus said, "Then I shall see you." {Florus, l. 4. c. 7.} {Appian, l. 4. p. 608.} {Plutarch, in Caesar, Brutus, fin.} Plutarch gave a more complete account in his work on Brutus. He added that the next morning Brutus told Cassius what he had seen and that Cassius expounded to him from the doctrine of the Epicureans what was to be thought about such sights.

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5329. Antigonus, the son of Aristobulus (the brother of Hyrcanus) invaded Judea, with the help of Ptolemy, the son of Mennaeus, Fabius the governor of Damascus, whom he had made his

friend through money, and Marion the tyrant of the Tyrians, who followed him because he hated Herod. Herod met Antigonus as he barely crossed the borders of the country and drove him from there after he defeated him in battle. Therefore Hyrcanus honoured Herod with crowns as soon as he returned to Jerusalem. He had already promised that Herod was considered one of the family of Hyrcanus for marrying Mariamme (in Syriac called ~yrs or Mary.) She was the daughter of Alexander, the son of Aristobulus, (the brother of Hyrcanus) and Alexandra, the daughter of Hyrcanus. {Josephus, Wars, l. 1. c. 10., Antiq. l. 14. c. 21., l. 15. c. 9. 11.}

5330. At the gulf Melanes, Cassius and Brutus numbered their army and found they had 80,000 foot soldiers. Brutus had 4000 of French and Lusitanian cavalry, 2000 cavalry from the Thracia, Illyria, Parthia and Thressalia. Cassius had 2000 cavalry from the Spanish and French and 4000 cavalry who were archers from Arabia, Media and Parthia. (Justin confirmed that the Parthians sent help there. {Justin, l. 42. c. 4.}) The kings who were allies and tetrarchs from Galatia brought 5000 cavalry in addition to foot soldiers. {Appian, l. 4. p. 640.}

5331. These met at Philippi in Macedonia with the army of the triumviri under M. Antony and Octavian Caesar. (The city was just as famous for Paul's letter to it as for this battle) {Velleius Paterculus, l. 2. c. 70.} Each side had the same number of legions. Brutus and Cassius had 20,000 cavalry and Antony and Caesar had 13,000. Cassius' side refused to fight the enemy for many days and hoped to starve them for lack of provisions. They had abundant supplies from Asia which were brought to them by sea. Whereas the enemy troops were in need of supplies since they were in an enemies' country. The merchants could get nothing from Egypt since there was a great famine there. Neither would Sextus Pompeius allow anything to be brought from Spain or Africa. Statius Murcus and Domitius Aenobarbus guarded the sea lanes to Italy. They knew that Macedonia and Thessalia, could not long sustain the enemy. Antony tried to hinder supplies from coming to the enemy behind them from Thasus. In ten day's time, he made a private passage in a narrow marsh and erected many citadels with trenches on the far side. Later Cassius ran a trench from his camp to the sea through all the marches and made Antony's works useless. {Appian, l. 4. p. 652. 653.}

5332. When the battle began (from which Caesar and Antony were said to have withdrawn themselves) the wing which Brutus commanded beat back the enemy and captured Caesar's camp. However, the wing in which Cassius was, was routed and his camp was taken by Antony's troops. {Florus, l. 4. c. 7.} {Velleius Paterculus, l. 2. c. 78.} {Plutarch, in Antony} Cassius lost 8000 of the servants that followed the camp whom Brutus called "Brigae." Masala Corrinus, who was then present in Brutus' camp, and a little later surrendered to Caesar, said he thought twice as many if not more were killed. {Plutarch, in M. Brutus} {Appian, l. 4. p. 655.}

5333. After Cassius had lost his camp, he could not return there but went up to an hill near Philippi to better view what was going on and what he should do. {Appian, l. 4. p. 655.} He thought that the whole army was routed and killed himself {Livy, l. 124.} with the same sword he had killed Caesar. {Plutarch, Caesar, fin.} Although in another place, Plutarch along with other historians stated that his head was cut off by his freed man, Pindarus. After the defeat of Crassus in Parthia, Cassius had appointed him for that task. {Plutarch, in Brutus, AntonY} {Velleius Paterculus, l. 2. c. 70.} {Appian, l. 4. p. 615.} {Dio, l. 48. p. 354.} From Maximus {Valerius Maximus, l. 6. c. 8.} we read:

``Pindarus was recently freed by Cassius. When Cassius was defeated in the battle at Philippi, Pindarus spared him the insults of his enemies by cutting off his head by his own command. He

hid his body so it could not be found. The gods, the revenger of so great a wickedness, had bound Cassius' right hand with such weakness which was used in the murder of the father of his county. He came trembling to Pindarus' knees, lest he should pay that punishment which he had deserved at the hand of the pious conqueror. Truly you, defied Julius, have exacted the revenge due to your heavenly wounds, by compelling that head which was wickedly against you to be made a suppliant to the help of a base man. Cassius was forced by the rage of his mind that he would not retain his life, nor dared end it by his own hand."

5334. Brutus gave the body of Cassius to his friends and had it privately buried at Thasus, lest the army, by the sight of his funeral, should be provoked to mourning and become dejected. {Plutarch, in Brutus} {Appian, l. 4. p. 655.} {Dio, l. 48. p. 354.} Cassius died the same day as he was born on. {Appian, l. 4. p. 655.} In the evening, his servant came to Antony, with Cassius' soldier's coat and his sword which he had recently taken from his body. When Antony saw these, he was greatly encouraged and set the army in battle array as soon as it was day. {Plutarch, in Brutus}

5335. On the same day that the army of Caesar was defeated in the battle at Philippi, the Marthian legion and other large forces, which were coming to Caesar by Domitius Culvinus from Italy, were defeated by Murcus and Aenobarbus in the Ionian sea. {Plutarch, in Brutus} {Appian, p. 656, 657.} Brutus did not know of this victory for 20 days. During that time, the soldiers of Caesar and Antony were mired in the marshes of Philippi. They were bothered by autumn showers that happened after the battle and froze. {Plutarch, in Brutus} In that time many Germans fled to Brutus. Likewise Amyntas, the general of Dejotarus and Rhascipolis the Thracian, left Brutus' side. When Brutus knew of this, he feared a larger revolt and he decided to gamble all on one battle. {Dio, l. 47. p. 355.}

5336. The night before the battle, it is reported that the ghost came again to Brutus in the same way as before. It spoke nothing and so vanished away. However, P. Volumnius made no mention of this. He was a man who studied wisdom and was in Brutus' camp and wrote about other prodigies that happened. {Plutarch, Caesar fin., Brutus} {Appian, l. 4. p. 668.}

5337. Antony was involved in the second battle as well as Caesar Octavian even though he was weak and sickly. Ovid wrote about the things that were done in this war of Philippi. {Ovid, Festi, l. 3.}

Caesar's first work or worthy action rather, Was, by just arms he did revenge his father.

5338. Ovid also wrote: {Ovid, Fasti, l. 5.}

This the youth vowed, when first to arms he ran, Being the leader of them he then began. His stretched out hand to the soldiers while he shook, He, them confederated, thus bespoke.

5339. Brutus was defeated in the battle and fled to an hill by night. The next day he desired Strabo Aegeates, an Epirote, with whom he was friendly because they studied rhetoric together, that he would help him kill himself. He put his left arm over his head and held the point of the sword in his right hand. He directed it to his left breast where the heart beats and forced it through himself. So he died after being run through with only one thrust. {Livy, l. 124.} {Velleius Paterculus, l. 2. c. 70.} {Plutarch, in M. Brutus} {Appian, l. 4. p. 665, 666.}

5340. Thus this war ended the careers of Brutus and Cassius who were the murderers of Julius Caesar their emperor, by whom they were spared in the Pharsalian fight and later committed suicide. {Appian, l. 4. p. 667, 668.} They killed themselves using the same swords they used to kill Julius Caesar. {Dio, l. 48. init.} The liberty which they so much desired to see restored, they lost by the murder of Caesar. {Florus, l. 4. c. 7.} Although, in less than two years, they had gathered more than 20 legions, about 20,000 cavalry and more than 200 long ships. They had made great preparations and had extorted huge sums of money from men, whether they wanted to give it or not. They were often victors in the wars that they waged with many cities and with opposing countries. They had the command of all from Macedonia to Euphrates. Whomever they made war with, they drew them to their side and made use of their help who were faithful to them like kings and governors, and even of the Parthians, although they were enemies. {Appian, l. 4. p. 666, 667.}

5341. Antony stood by the body of Brutus and modestly upbraided him for the death of his brother Caius whom Brutus killed in Macedonia. However, Antony often said that he rather imputed the death of his brother to Hortensius, (who was the proconsul of Macedonia) than to Brutus. He ordered Hortensius to be killed on Brutus' (??) grave. {Plutarch, in M. Brutus, M. Antony} He cast upon Brutus' body, his purple soldier's coat of great price and committed the care of his funeral to one of his free men. He later killed the man when he knew he had not burnt that coat with him and sent his ashes to his mother Servilia. {Plutarch, in M. Brutus, M. Antony} {Appian, l. 4. p. 668.} Octavian sent Brutus' head to Rome that it might be placed under Caesar's statue. {Suetonius, in Octavian, c. 13.} In the voyage from Byrrachium, a storm arose and it was cast into the sea. {Dio, l. 47. p. 356.}

5342. As many of the nobility who escaped to Thasus, sailed from there. Others surrendered themselves to the power and mercy of Messala, Corvinus and L. Bibulus. Others agreed for their security with the Antonians. Antony himself came into Thasus and they turned over to him whatever money, arms, provisions or other preparation that were left. {Appian, l. 4. p. 669.}

5343. L. Julius Mocilla, who had been praetor, along with his son and A. Torquates and others who suffered this defeat, went to Samothracia. Pomponius Atticus had placed Mocilla in charge of procuring all things from Epirus. (Cornelius Nepos, in Vita Attici.}

5344. After Brutus and Cassius had gone to the war, Cassius Parmensis was left in Asia with a fleet and an army, to raise money. After the death of Cassius, he hoped for better things from Brutus and chose 30 of the Rhodian ships. He planned to fill them with the sailors of the allies. He burnt the rest lest the city should rebel. After this, he sailed with his own and the Rhodian ships. However, Clodius was sent by Brutus, as soon as he saw the Rhodians were about to rebel. When Brutus was dead, Clodius withdrew the garrison of 3000 men and went with Parmenses. Torulus joined them with many other ships and the money which he had exacted from the Rhodians before their revolt. {Appian, l. 4. p. 671, 672.}

5345. Anyone who had some naval forces that were scattered throughout Asia, joined this fleet. They put on board as many legions of soldiers as they could possibly and enlisted for rowers, bondmen and slaves from the islanders of the ports they came to. Cicero the younger, and as many of the nobility who fled from Thasus, joined them also. In a short time, there was a large fleet with a large army of good commanders. {Appian, l. 4. p. 672.}

5346. They sailed in the Ionian Sea to Statius Murcus and Cn. Aenobarbus, who commanded large forces. They took Lepidus with them with another band of soldiers who kept Crete with a garrison of Brutus'. When they left some stayed with Aenobarbus, making a faction of their own. (They controlled the Ionian Sea and did much harm to their enemies.) The rest went with Murcus and joined forces with Sextus Pompeius. When he joined his large fleet and the remains of Brutus' army to him, he doubled Sextus' forces. {Appian, l. 4. p. 672.} {Velleius Paterculus, l. 2. c. 72, 77.} {Dio, l. 48. p. 361, 368.}

5347. Caesar and Antony dismissed the soldiers that had served out their time, except for 8000 whom they intreated to serve longer under them. They divided these between them and took one of an hundred of them for their bodyguard. Of eleven legions and 14,000 cavalry which were left of Brutus' army, Antony took six legions and 10,000 cavalry while Caesar took four legions and 4000 cavalry. {Appian, l. 4. p. 672. 673.} Moreover it was agreed that Caesar should give two legions of his own to go along with Antony and that he again should receive two others which were then left in Italy who were his soldiers under the command of Calenus. {Appian, l. 4. p. 673.} {Dio, l. 48. p. 358.}

5348. Caesar took this business upon himself so that he might repress Lepidus, the triumvir, if he should make any stir. He also wanted to carry on the war against Sextus Pompeius and divide the lands promised to the old soldiers who were retired. Octavian returned to Italy but on his way, he became sick so that those who were at Rome thought that he was dead. Antony stayed to go around the provinces beyond the sea, to subdue the enemies' pride and to get money for the soldiers as they had promised them. {Livy, l. 125.} {Velleius Paterculus, l. 2. c. 74.} {Plutarch, in Antony} {Appian, l. 5. p. 672, 673.} {Dio, l. 48, p. 357, 358.} Since they had promised every soldier 5000 drachmas, they must be careful to pay it. {Plutarch, in Antony} {Dio, l. 47. p. 352.}

5349. Therefore, Antony with a large army went into Greece and at the first behaved kindly to the Greeks and was happy to be considered a friend of the Greeks and especially of the Athenians, on whose city he bestowed many gifts. {Plutarch, in Antony}

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5350. L. Censorinus was in Greece and went into Asia. {Plutarch, in Antony} There he went about and sent others to exact money from the cities and to sell their territories. {Dio, l. 48. p. 371.} Also kings much courted his favour and the king's wives fought among themselves to offer him gifts and beauty and their service to him. Anaxenor, an harper, Xuthus, a musician, Metrodorus, a dancer, and all the Asian comics and actors went to Censorinus' court where everything was very luxurious. Finally, Antony was ready to go to the Parthian war and he sent Dellius into Egypt to Cleopatra. He was the historian, as Plutarch later called him and whom Seneca {Seneca, 1 Suasoria} said left Cassius and went to Antony. Dellius ordered her to appear before Antony in Cilicia to answer for herself because she was said to have given much help to Cassius. {Plutarch, in Antony}

5351. Apulein, who was proscribed by the triumviri, was restored to his country when he turned over Bithynia to Antony. He was made governor of Bithynia by Brutus. {Appian, l. 4. p. 616.}

5352. In Bithynia, Antony met with embassies from all countries. The rulers of the Jews were

there to accuse Phasaclus and Herod as though Hyrcanus reigned only as a puppet. In truth the two brothers had all the power. However, Antony highly honoured Herod who had come there to clear himself of these accusations. It so happened that his adversaries were not so much as admitted to speak to Antony. Herod had arranged this by bribing Antony. {Josephus, l. 14. c. 22.}

5353. When Antony came to Ephesus, the women went before him dressed in the clothes of the Baccharae and men in the clothes of satyrs and Pans. All the city resounded with rushing after ivy garlands with instruments of music, flutes and pipes. They called him:

``Bacchus the bountiful and debonair." {Plutarch, in Antony}

5354. He made a magnificent sacrifice to Diana, as to the protector of that place. He absolved the Cassiani when they petitioned him. They had fled into sanctuary there. He did not forgive Petronius, who was guilty of the conspiracy against Caesar and Quintus who had betrayed Dolabella to Cassius at Laodicea. {Appian, l. 6. p. 683.}

5355. The ambassadors of Hyrcanus the high priest and of the Jews came there also. These were Lysimachus, the son of Pausanias, Joseph, the son of Mennaeus and Alexander, the son of Theodorus. They gave him a crown of gold and they requested from him the same thing the embassy did at Rome. They wanted freed those Jews whom Cassius had taken prisoners, contrary to the laws of war. They wanted him to send letters to the provinces to affect this. They also wanted their country which Cassius had taken from them, to be restored. Antony thought their requests were fair and granted them. He wrote letters for this purpose, to Hyrcanus and also to the Tyrians, Sidonians, Antiochians, and Aradians. These letters are recorded in Josephus. {Josephus, Antiq. l. 14. c. 22.}

5356. The Greeks and other nationalities that lived in Asia Pergamena, were called to Ephesus. Antony told them what generous promises he had made to his 28 victorious legions some of which they had supplied. He had 150,000 men. When they had given to Cassius and Brutus, his enemies, ten years tribute in 2 years, he demanded that they should give him so much in one year. They complained that they were impoverished by their former enemies. At length they barely obtained the concession that they might pay nine years tribute in two years. {Appian, l. 5. p. 673. 674.}

5357. Antony took the estates of many noblemen and gave them to knaves and flatterers. Many begged the fortunes of some who were alive and they were given them. Some wanted and received the estates of those who had died. He gave the goods of a citizen of Magnesia to a cook who had prepared only one supper, (as it is reported) handsomely for him. Finally, when he had burdened the cities with another tribute, Hybreas who stirred up the affairs of Asia, was so bold to say:

``If you can exact a tribute of us twice in a year, you must be able also to make two summers and then to yield fruits to us twice."

5358. When Asia brought in 200,000 talents, Hybreas said:

``If you had not received them, demand them, but if you had not that which you had received, we are undone;"

5359. He sharply rebuked Antony with this saying who naively believed his own servants and was ignorant of many things that were done. {Plutarch, in Antony}

5360. In like manner, other tributes were imposed by the orders of Antony on kings, governors and free cities, each according to their abilities. {Appian, l. 5. p. 674.}

5361. As Antony was going about the provinces, Lucius, the brother of Cassius, and as many as had heard of his clemency at Ephesus, were afraid. They humbly came and presented themselves to him and Antony forgave them all except those who were guilty of Caesar's murder. These he would not forgive. {Appian, l. 5. p. 674.}

5362. He released the Lycians and Xanthians from tribute and urged them to rebuild their city. He gave to Rhodes, the places of Andros, Tenos, Naxos, and Myndus. However, not long after, he took them from them because he said Rhodes was ruling too harshly over them. He also gave the citizens of Laodicea and Tarsus, liberty and freedom from tributes. To the Athenians that came to him, Antony gave first Tenos and then Aegina, Icos, Cea, Sciathus and Patepathus. {Appian, l. 5. p. 675.}

5363. He journeyed though Phrygia, Mysia, Galatia, Cappadocia, Cilicia, Coelosyria, Palestina, Ituraea and other provinces of the Syrians. He imposed very heavy tributes on them all. He settled all differences of kings and cities after his own pleasure. In particular, in Cappadocia, the matter of Sisenna and Ariarathes, was settled in favour of Sisenna who received the kingdom as a favour to his beautiful mother. However, in Syria he removed tyrants from various towns. {Appian, l. 5. p. 675.} He committed the government of Cyprus, to Demetrius, the freed man of Julius Caesar. {Dio, l. 48. p. 381.}

5364. Antony promised the Tarsenses the command of the university and placed Boethus over the university. He was a poor poet and a bad citizen. However, Antony liked his poem which he wrote about his victory at Philippi. The Tarsenses mainly preferred him because he was able without notice to speak something concerning any subject. When the account of the expenses to be paid in the university were committed to his care, he was found to have stolen other things and also the oil. When he was being accused before Antony, he answered:

``As Homer sang the praises of Agamemnon, and Achilles, and also Ulysses, so have I thine, therefore it is not fit that I should be accused of these crimes before thee,"

5365. The accusers replied:

``Homer stole no oil from Agamemnon and Achilles, which because thou hast done, thou shalt be punished."

5366. Nevertheless Boethus, appeased his anger by some services and retained the government of the city until the death of Antony. {Strabo, l. 14. p. 674.}

5367. Cleopatra was brought to Cilicia to Antony by Dellius. She trusted in her beauty and deportment. {Plutarch. in Antony} {Josephus, Antiq. l. 14. c. 23.} {Appian, l. 5. p 673.} {Dio, l. 48. 371.} Her fabulous arrival is described by Plutarch more like a poet would than an historian. She came by a ship that was covered in gold, up the river Cydnus, which runs by the city Tarsus. It had purple sails all spread, and silver oars. They were accompanied by the music of flutes, pipes and harps. She rested in a beautiful dress under a canopy of cloth of gold like Venus is painted. Boys like cupids, stood here and there and fanned her. Her maidens in the clothes of Nereides and Graces, stood at the helms and others plied the oars. All the river banks were filled with most fragrant smells because of the abundance of perfumes. Men from both sides of the shore accompanied her from the river. Those who were in the city, came to see the sight so that Antony was left alone sitting in the forum on his tribunal. There was a general rumour that Venus was coming to feast with Bacchus for the preservation of Asia. Antony sent certain men to invite her to supper. However she thought it rather belonged to him to come to her. So that he might at her arrival, show his gentleness and courtesy, he obeyed her and came.

5368. Antony accused Cleopatra that she did not side with Caesar in the last war. She objected that she had sent the four legions to Dolabella and how her fleet was wrecked by storms. She said how often Cassius had threatened her and she was forced to sent aid to him. Antony was overcome and began to fall in love with her like a young man although he was then forty years old. A long time ago, he had wantonly cast his eyes on her when she was but a girl and he was a young man who followed Gavinius to Alexandria. At that time he was in charge of the cavalry. Immediately Antony's ancient diligence and ambition failed and all men did nothing but execute the commands of Cleopatra without respect either to human or divine law. {Appian, l. 5. p. 671, 675, 676.}

5369. By the request of Cleopatra, Antony sent murderers to Miletus to kill her sister Arsinoe, a priestess of Diana Leucophrine. {Appian, l. 5. p. 676.} However, Josephus says that she was at her prayers in the temple of Diana. {Josephus, Antiq. l. 15. c. 4.}

5370. Antony commanded the Tyrians to turn over to Cleopatra, Serapion, the governor of Cyprus, who had sent aid to Cassius and now came to beg his pardon, as well as the Aradians, another suppliant. When Ptolemy, the brother of Cleopatra, was defeated by Julius Caesar in a naval fight on the Nile River and was never seen more, he had bragged to the Aradians that he was Ptolemy. He commanded also Megabezus, the priest of Diana of the Ephesians, to be brought before him because he had entertained Arsinoe as a queen. By the entreaty of the Ephesians to Cleopatra, Antony let him go. {Appian, l. 5. p. 676.}

5371. In the meantime, Fulvia, the wife of Antony in Italy, who was a woman in body only and more like a man, raised a large rebellion against Caesar Octavian. {Velleius Paterculus, l. 2. c. 74.} This action dissolved their alliance and the state was involved in a full scale war between them. Caesar could not endure the insolence of his mother-in-law, (for he had rather seemed not to agree with her than with Antony.) He divorced her daughter Claudia whom he swore was still a virgin. {Dio, l. 48. p. 359, 360.} {Suetonius, in Octavian, c. 62.}

5372. Thereupon Caesar sent to Phoenicia to Antony, Cocceius and Cecinna as an embassy. When Cecinna's task was finished, he returned to Caesar. However, Cocceius stayed with Antony. {Appian, l. 5. p. 706.}

5373. There came an hundred of the most honourable among the Jews to Daphne, near Antioch in Syria to Antony who was now doting on the love of Cleopatra. They came to accuse Phasaelus and Herod and selected for this purpose the most eloquent of their whole number. Messala undertook to defend the young men's cause. Hyrcanus helped assist him, who had betrothed his daughter to Herod. After Antony heard both sides, he asked Hyrcanus, which side he thought to be the best to govern a state. When he had answered on the young men's behalf, Antony who loved them because he had been kindly entertained by their father, made them both tetrarchs. He left them the government of all Judea and wrote letters also to this purpose and put fifteen of their adversaries in prison. He would have put them to death, had not Herod interceded for them. {Josephus, Wars, l. 1. c. 10., Antiq. l. 14. c. 23.}

5374. A thousand men came from Jerusalem to Tyre to Antony, who were already bribed by the brethren, and ordered the magistrates of that place that they should kill the ambassadors. They said the men were instigators of seditions and that they should help the tetrarchs. However, Herod and Hyrcanus came to them at that time outside the city on the sea shore and advised them earnestly to withdraw. They admonished them what danger would ensue if they followed this plan but they ignored this advice. Thereupon certain Jews and the inhabitants of that city, rose up against them and killed and wounded some. However, Hyrcanus helped the wounded to recover and had the dead buried. The rest fled home. When the people did nothing but rail against Herod, Antony, in his displeasure, killed those that he had in prison. {Josephus, Wars, l. 1. c. 10., Antiq. l. 14. c. 23.}

5375. Cleopatra returned home and Antony sent cavalry to plunder Palmyra, a city located not far from the Euphrates River. This crime against them was done under the pretence that they might enrich the cavalry. They lived in the confines of the Romans and Parthians and were merchants who carried from Persia, Indian and Arabian wares to the Romans. When the Palmyreni had an inkling of what was up, they carried their goods to the other side of the river and placed archers to keep them off. They excelled in archery. When the cavalry found the city empty, they returned without any plunder or bloodshed. Thereupon shortly after this the Parthian war started. Many tyrants from Syria, whom Antony had expelled, fled to the Parthians and asked them to seize Syria. {Appian, l. 5. p. 676, 677.}

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5376. When Antony had imposed heavy tributes on the people and had thus offended the city of Palmyra, he did not stay to settle the troubles of the province. He divided his army into winter quarters and he went into Egypt to Cleopatra {Appian, l. 5. p. 677.} and left Plancas in Asia and Saxa in Syria. {Dio, l. 48. p. 371.} This was Decidius Saxa whom Cicero mentioned in his book {Cicero, Philippic 13} as one of M. Antonys' guard and Livy {Livy, l. 127.} stated he was his lieutenant in Syria.

5377. These actions caused seditions. The inhabitants of the island Aradus did not obey those who were sent to them to collect tribute and the islanders killed some of them. The Parthians previously were rebellious and now they made many more insurrections against the Romans. The Parthian forces were under the command of Labienus and Pacorus, the son of Orodes. {Dio, l. 48. p. 371}

5378. Eusebius wrote this about the Aradians: {Eusebius, Chronicles}

``Curtius Sulassus was burnt alive with four cohorts in the island Aradus because he too zealously exacted their tributes."

5379. Livy noted that Labienus {Livy, l. 127.} was of Pompey's faction. Plutarch wrote: {Plutarch, in Antony}

``When the forces of the Parthians were prepared to attack, Labienus was made their general for the expedition of the Parthians. When the king's general was about to attack Syria, Antony was drawn away to Alexandria by Cleopatra."

5380. From this the compiler of the Parthian account {Parthian Story of Appian, p. 155, 156.} is to be corrected. He foolishly insinuates that Labienus was brought by the king's captains to Alexandria. However, Dio explained both the origin and progress of this expedition like this:

5381. After the defeat of Philippi, Labienus thought that the conquerors would not pardon any of their opponents. He thought it better to live with barbarians than to die in his own country and therefore he stayed with the Parthians. As soon as he understood the carelessness and sloth of Antony and his love and journey into Egypt, he advised the Parthians to make war upon the Romans. The Roman armies were partially cut off, partially under strength and the rest disagreed among themselves. It looked like civil war would break out at any time. Therefore he persuaded the king, that while Caesar was detained in Italy because of Sextus Pompeius and Antony gave himself over to his love in Egypt, the king might subdue Syria and the countries around it. He promised him also that he would go as the general of this war so that he might provoke many countries to revolt from the Romans. They were offended with the Romans for the continual damages and tributes with which they afflicted them. {Dio, l. 48. p. 371, 372.}

5382. When he had persuaded the king to make war, he received many forces from him along with his son, Pacorus. Labienus invaded Phoenicia and attacked Apamea and was repulsed from the wall. He took the garrisons that were placed in that country by their voluntary surrender to him. These consisted of the soldiers of Cassius and Brutus whom Antony had chosen for his army and had left to keep Syria since they knew the country well. Therefore, Labienus easily persuaded them to join his side since they already knew him. Everyone did except Saxa who commanded them. He was the brother of Decidius Saxa, the lieutenant of Antony, and his quaestor. {Dio, l. 48. p. 371, 372.}

5383. Labienus defeated Saxa in a battle by the number and valour of his cavalry. He persuaded him as he fled by night from his camp. He had before shot notices into his camp to draw his soldiers to his side. Saxa greatly feared this and fled. Labienus overtook him and killed most of those who were with him. When Saxa had fled to Antioch, Labienus took Apamea which no longer resisted him because it was generally reported that Saxa was dead. He also took Antioch after Saxa deserted it. {Dio, l. 48. p. 371, 372.}

5384. M. Antony was splendidly entertained by Cleopatra and wintered in Egypt without his imperial ensigns. He did this either because he was in another person's government and royal city or because he would solemnize the festival days in his winter quarters. He set aside all business for his country and he wore the Greek four cornered robe and the white Attic shoes called Phaecusium which the Athenian and Alexandrian priests used. When he went out, he went only to the temples or places of exercise or to the meetings of philosophers. He always

kept company with the Greeks and courted Cleopatra, who was the main reason he came, as he himself said. {Appian, l. 5. p. 677.}

5385. Antony gave himself over to luxurious living with Cleopatra and the Egyptians. He whiled his time away even to his utter destruction. {Dio, l. 48. p. 373.} Plutarch describes at length the luxury of him and his son. He also stated those things concerning this business that Philotus, the Amphissian physician, told his grandfather Lamprias, who was then at that time at Alexandria following his studies.

5386. Cleopatra was with him night and day. She played dice with him, drank with him, hunted with him and saw him exercising himself in his arms. She accompanied him by night through the streets as he was eavesdropping at the gates and windows of the citizens and talked to those who were inside. She walked with him as he was clad in the clothes of a serving maid for he often wore such clothes himself. Thereupon he returned home often well jeered and often well beaten. {Plutarch, in Antony}

5387. Antony detained the ambassadors that were sent to him from the Italian colonies either because it was winter or because he wanted to conceal his counsels. {Appian, l. 5. p. 701} In the meantime, Caesar Octavian besieged the consul L. Antony, Antony's brother, at Perasium in Hetruria. {Appian, l. 5. p. 689.}

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5388. When Cn. Domitius Calvinus and Asinius Pollio being consuls, Perusia was taken by Octavian. {Dio, l. 48. p. 365.}

5389. Labienus followed Saxa as he fled into Cilicia and killed him there. {Dio, l. 48. p. 372.}

``Labienus went from Brutus' camp to the Parthians and led an army of them into Syria. He killed the lieutenant of Antony, who had very badly oppressed the transmarine provinces."

5390. This is according to Paterculus. {Velleius Paterculus, l. 2. c. 5.} Florus stated: {Florus, l. 4. c. 9.}

``Saxa (for thus it is to be read there; not Casca) the lieutenant, committed suicide so that he might not fall into his enemies' hands."

5391. After Saxa was dead, Pacorus subdued all Syria except Tyre. {Velleius Paterculus, l. 2. c. 5.} {Florus, l. 4. c. 9.} {Livy, l. 127.} Here the Romans who were left along with friendly Syrians, had taken it before. They could not be persuaded or forced to yield because the Parthians had no fleet with them. {Dio, l. 48. p. 365.}

5392. In the second year {Josephus, l. 14. c. 23.} that is from the coming of Antony into Syria when Pacorus the king's son and Barzipharnes, a ruler of the Parthians, had seized Lysia, Ptolemais, the son of Mennaeus, died. His successor in the kingdom of Lysia was his son Lysanias. (Dio said he was made king of the Ituraeans by Antony.) He became friends with Antigonus, the son of Aristobulus, a noble man, who could do much with him and reconciled

them.

5393. At the beginning of the spring, Antony went against the Parthians. He came as far as Phoenicia and came to Tyre. {Plutarch, in Antony} {Appian, l. 5. p. 701.} He sailed there as if he would bring help to the city. When he saw all the surrounding country was seized by the enemy, he left under the pretence of engaging in the war against Sextus Pompeius. On the contrary, he used the excuse of the Parthian war for the reason that he did not go sooner against Pompey. So it happened that he neither came to help his allies under pretence of Pompey neither helped Italy, under the pretence of the allies. {Dio, l. 48. p. 373.}

5394. As he was passing the continent and sailed by Cyprus and Rhodes to Asia, he heard of the news of the siege of Perusina. He accused his brother Lucius and his wife Fulvia but more especially Manius, who was his representative in Italy in his absence. He then sailed into Greece and met his mother Julia and his wife Fulvia who had fled from Italy. From there as he sailed into Italy, he took Sipus. {Dio, l. 48. p. 373.} {Appian, l. 5. p. 679, 701.}

5395. After Fulvia died at Sicyon, her husband Antony was persuaded by his mother Julia and L. Cocceius to make peace with Caesar. Antony recalled Sextus Pompeius (with whom he had already entered into a league,) into Sicily, as it were to provide for those things that they had agreed upon. He sent Domitius Aenobarbus into Bithynia to govern there. {Appian, l. 5. p. 707. 708.} He knew that Marcellus, the husband of Octavia, the most beloved sister of Caesar, although by another mother, had recently died. To more firmly confirm a peace, Octavia was betrothed to Antony. He did not hide his involvement with Cleopatra but he denied that she was his wife. {Appian, l. 5. p. 709.} {Livy, l. 127.} {Plutarch, in Antony}

5396. They divided the Roman Empire between them. They made Codropolis, a town of Illyricum, (which seemed to be located within the northern most part of the Adriatic Gulf) to be the boundary of each one's dominions. All the eastern countries, as well as the islands and provinces, both of Europe and Asia, even to the river Euphrates, were allocated to Antony. The western areas of Sardinia, Dalmatia, Spain, and Gaul were allocated to Caesar. The provinces of Africa had been given to Lepidus the triumviri from Caesar and Sextus Pompeius had seized Sicily. {Plutarch, in Antony} {Appian, l. 5. p. 709.} {Dio, l. 48. p. 374.}

5397. The war against Pompeius was assigned to Caesar unless something else happened and Antony took on the Parthian war to revenge the wrong done to Crassus. Domitius Aenobarbus (although he was one of the murderers of Julius Caesar) was taken into a league by Caesar on the same condition that he was formerly by Antony. It was added to the league that it might be lawful for both the generals to muster the same number of legions from Italy. On these articles, the last league was made between Caesar and Antony. (Appian. l. 5. p. 709.)

5398. Caesar and Antony entered Rome and made a speech about the joy of the peace that was made between them. {Gruter, inscript. p. 197.} The citizens entertained them as in a triumph and clothed them in a triumphal robe. They had them see the plays and seated them in ivory chairs. {Dio. l. 48. p. 375.} The marriage between Antony and Octavia was solemnised who was quite pregnant. The law forbid any woman to marry until ten months after the death of her husband but the time was reduced by a decree of the senate. {Velleius Paterculus, l. 2. c. 78.} {Plutarch, in Antony} {Appian, l. 5. p. 710.} {Dio, l. 48. p. 375. fin.} Antony put Manius to death because he had exasperated Fulvia by his often complaining about Cleopatra and because

he had been the cause of so many evils. {Appian, l. 5. p. 710.}

5399. Asinius Pollio, had a son born in his consulship, whom he called Salonius. He was named after the city of Salonae of Spalato in Dalmatia. Virgil wrote singing verses about the birth of Salonius Pollio from the Cumaean or Sibylline poems. He classified the ages of the world by metals and in the tenth and last age of the world, (in which Solar Apollo was to rule) he foretold that there all things would be restored and stated that this year the golden age (and with it the Virgin, Erigone or Aftraea, who had left the earth in the Iron Age) should return again. {Servius, in Virgil, Eclogue. 4.} In the description, the poet seems to have inserted those things which either he had heard spoken about by the Jews, whom Cicero {Cicero, pro Flaccus} said that there were many Jews who lived at Rome around the Aurelian stairs. Otherwise Virgil had read this in the books of the prophets which were available in the Greek language.

5400. Pacorus, the king of Parthia's son, captured Syria and went into Palestine and deposed Hyrcanus who was appointed by the Romans to govern that country. He put his brother, Aristobulus in his place. Thus Dio, {Dio, l. 48. p. 372, 373.} confuses Aristobulus, the father, with Antigonus the son, when as he later always calls this Antigonus, the king and not Aristobulus. {Dio, l. 48. p. 382. & l. 49. p. 405.} Josephus describes the matter in detail.

5401. Antigonus, the son of Aristobulus, said that he would give the Parthians 1000 talents and 500 women, if they would give the kingdom from Hyrcanus to him and kill Herod and all his relatives. Although he did not do this, the Parthians marched with their army towards Judea to claim the kingdom for Antigonus. Pacorus, the king's son went by sea and Barzapharnes by land. The Tyrians shut their gates against him but the Sidonians and those of Ptolemais opened their gates to him. He sent a squadron of cavalry under Pacorus, the king's butler, into Judea ahead of him to see what was to be done and he ordered that they should help Antigonus.

5402. The Jews who lived at Mount Carmel, allied themselves with Antigonus and were ready with him to invade the enemies' country. He began to get some hope that with their help he might subdue the country of Drynos. He encountered his enemies and chased them right up to Jerusalem.

5403. Antigonus' side was greatly increased and they attacked the king's house which Phasaelus and Herod defended. In the market place there was a fight between them and the enemies were overcome by the brethren and fled into the temple. They besieged them in the temple and they appointed 60 men to keep them and placed them in the adjoining houses. The people bore a grudge against the brethren and burnt them with fire. Herod was very angry and killed many of the people. Every hour, one laid wait for another, so that everyday some were murdered.

5404. When the day of Pentecost arrived, there were many thousands of men, as well armed as unarmed, gathered about the temple from all parts of the country. They seized the temple and the city, except the king's house. Herod kept the king's house with a few soldiers as his brother Phasaelus held out on the walls. Herod who was helped by his brother, attacked his enemies in the suburbs and forced many thousands to flee either into the city, the temple or the rampart which was near the city.

5405. In the meantime, Antigonus asked that Pacorus, the general of the Parthians might be admitted to conclude a peace between them. Pacorus was entertained by Phasaelus and Pacorus

persuaded him that he should go as ambassador to Barzapharnes. He laid an ambush for Phasaelus which he suspected and did not go. Herod did not approve of this matter because of the perfidiousness of the barbarians. He advised rather that he would kill Pacorus and those that came with him. Therefore, Hyrcanus and Phasaelus went on with their embassy and Pacorus left with Herod 200 horsemen and ten whom they call Elutheri and took with him the ambassadors.

5406. As soon as they were come into Galilee, the governors of those towns came out against them in arms. Barzapharnes welcomed them with a cheerful countenance and gave gifts to them but later made ambushes for them. Phasaelus was brought with his train to a place near the seaside, called Ecdippon. Ophellus, learned from Saramulla, the richest of all the Syrians, that there were ambushes set for Phasaelus and offered him a ship to escape. He was unwilling to leave Hyrcanus and his brother Herod in jeopardy and expostulated with Barzapharnes concerning the wrongs done to the ambassadors. He swore that these things were not true and soon went to Pacorus.

5407. He was no sooner gone then Hyrcanus and Phasaclus were thrown in prison after protesting the perjury of the Parthians. An eunuch was also sent to Herod with orders to surprise him if he could get him out of the city. When Herod knew from others what had happened to his brother, he took with him what forces he had with him and put the women on horses, that is, his mother Cybele, his sister Salome, his wife Mariamme, and the mother of his wife Alexandra, the daughter of Hyrcanus. With these his youngest brother Pheroras, their servants and the rest of the company, Herod fled by night into Idumaea unknown to his enemies.

5408. On the journey, his mother was almost killed when her coach overturned. Herod was so terrified, lest the enemy should overtake them while they stayed there that he thought to kill himself with his own sword. He was restrained by them that were about him and he went towards Masada, a most strongly fortified place, which was located in the country of Arabia, and Palestine. He took the shortest way possible. First the Parthians pursued him and then the Jews. When he was only 7.5 miles from Jerusalem he defeated both of them in a battle.

5409. After he came to Ressa, a village of Idumea, his brother Joseph came to him. He saw that they brought so large multitude with them plus mercenary soldiers that the citadel at Masada where they were planning to flee to, could not hold them. Herod dismissed most of them. He told 9000 to take care of themselves in Idumaea and gave them food. He selected the best men, and his nearest friends and he went into the citadel. He left the women with the rest of their companions there because there was plenty of grain, water and other provisions. He went to Petra, a city of Arabia.

5410. The next day after he fled from Jerusalem, the Parthians, plundered all the goods of the citizens of Jerusalem including the king's house. Only the treasure of Hyrcanus, which was 300 talents, was untouched and a large part of Herod's wealth that he providently had carried into Idumaea. The Parthians were not content with the plunder of the city but went out of the city and harassed the country also. They destroyed the rich city of Marissa.

5411. Antigonus, was brought back into his country, by the king of the Parthians and received Hyrcanus and Phasaelus who were then prisoners. He was very much grieved that the women had escaped whom he had intended to turn over to the Parthians. Also the money that he had promised to give them was gone. He was afraid lest Hyrcanus, whom the Parthians held

prisoner, should again by the favour of the people, be restored into his kingdom. He cut off his ears that so he might be rendered unfit for the priesthood. The law forbid anyone who lacked any member from being in the priesthood. Le 21:17-21

5412. Phasaclus knew that he was appointed to be executed. Since he could not easily commit suicide because his hands were chained, he beat out his own brains against a stone. Before he was dead, he heard by a woman that his brother Herod had escaped. He greatly rejoiced that there was left one to revenge his death. Although Parthians missed the women whom they wanted the most, they settled all things at Jerusalem with Antigonus. When they departed, they took Hyrcanus along with them as a prisoner into Parthia. {Josephus Wars, l. 1. c. 11., Antiq. l. 14. c. 24, 25.}

5413. At the same time Labienus took Cilicia and all the cities, except Stratonicea, located in the continent of Asia. (From fear of him, Plancus, the lieutenant of Antony in Asia, had fled to the island.) He took most without a fight but Melissa and Alabanda, he took by force. When those cities had entertained a garrison from Labienus, on a certain festival day, they killed the garrison and revolted. Therefore after Labienus had captured Alabanda, he executed the citizens. He destroyed Melissa after it was abandoned by its inhabitants. Although he besieged Stratonicea for a long time, yet could he not take the city. Finally, when he had gotten their money and robbed their temples, he called himself the Parthian emperor but for a different reason from the Romans. He gave himself that name after the name of the forces that he led against the Romans as if he had conquered them and not his fellow citizens. {Dio, l. 43. p. 373.}

5414. Hence the Parthians, conquered for themselves under pretence of auxiliaries for Labienus, their captain. They invaded from the Euphrates into Syria as far as Ionium and behaved more like thieves than enemies. {Florus, l. 4. c. 9.} {Plutarch, in Antony} {Appian, in Syriac, p. 120, in Parthic, p. 134, 156, Civil War, p. 709.} To stop this, Antony sent his lieutenant, M. Ventidius Bassus, into Asia. {Plutarch, in Antony} {Appian, p. 156, & 709.}

5415. Ventidius came quickly to Labienus before he knew anything of it. Labienus was terrified by his sudden arrival and he was without his forces. He had none with him except some soldiers gathered from Asia and he did not have any Parthians. Hence he dared not meet him but fled. Ventidius followed him as he fled with his light harnessed soldiers and caught up with him at the Taurus Mountains and would not let him go any farther. {Dio, l. 48. p. 380, 381.}

5416. In that place they stayed quietly for many days in their camps opposite each other. Labienus waited for the Parthians and Ventidius expected his legions. In those days both wanted to hide. Ventidius feared the Parthian cavalry and stayed up high for there he had made his camp. The Parthians trusted their numbers and despised those whom they had defeated in past times. Before they joined with Labienus, they went early in the morning toward the hill. The Romans boldly came out to them and the Parthians intended to go even to the top of the hill. When they came up, the Romans ran toward them and without much work forced them into a disorderly retreat. The Romans killed some of the Parthians but the most were killed by their own side in their retreat when they saw that some were fleeing when some had just arrived at the hill. {Dio, l. 48. p. 381.}

5417. Ventidius followed the Parthians that fled into Cilicia to their camp. They did not go toward Labienus. Ventidius saw that Labienus still stood there. When Labienus had set his men

in array, he saw that his men were astonished by the flight of the barbarians and he dared not fight. He intended to escape somewhere by night. When Ventidius found out about this from some fugitives from Labienus, he killed many of them as they left by setting ambushes. All the rest deserted Labienus and he fled. {Dio, l. 48. p. 381.}

5418. Labienus changed his attire and after he had hid in Cilicia for some time, he was sought out and taken by Demetrius who then governed Cyprus for Antony. {Dio, l. 48. p. 381.}

5419. When these things were done, Ventidius recovered and settled Cilicia. He sent ahead of him, Popedius Silo, with cavalry to the Amanus Mountain. It was located in the region of Cilicia and Syria. He went to take control of the passes. Silo was unable to capture a citadel that was there and also was in extreme danger from Pharnapates, the lieutenant of Pacorus, who held that pass. Silo had been utterly routed but Ventidius came by chance as they were fighting and so brought him help. He attacked the outnumbered Parthians suddenly and Pharnapates along with many others were killed. Ventidius recovered Syria without fighting after the Parthians had abandoned it. He only fought at Aradus. The Arabians feared the punishment for their bold attacks against Antony and did not surrender to Ventidius even though he attacked them for some time. {Dio, l. 48. p. 381, 382.}

5420. Herod did not know of his brother Phasaelus' death and went to Malchus, the king of the Arabians (Nabateans) who was obliged to him for many favours Herod had done for him. He was willing to spend 300 talents to redeem his brother as soon as he could from the enemy. For this reason, he took with him Phasaelus, his brother's son, a child of seven years old, to leave him as a pledge with the Arabians. However, he was met by some who were sent from Malchus to him. They told him he should leave Malchus' kingdom for so the Parthians had ordered. However, this was only a pretence he and his nobles agreed to so they could defraud Herod of the treasure which his father Antipater had committed to their custody. Herod was very discouraged and returned to a certain temple where he had left many of his followers. The next day when he came to Rhinocorura, he heard of his brother's death. {Josephus, l. 14. c. 25.}

5421. Malchus was sorry for his ingratitude and quickly sent after Herod. He could not overtake him for he was gone far on his way to Pelusium. The sailors who were to sail to Alexandria, denied him passage. Herod was honourably entertained by the magistrates of the place and brought to Cleopatra, the queen. She could not detain him because he was hurried to Rome although the sea was very stormy and the affairs in Italy at that time were in bad condition. It was not yet winter time, (as Salianus had observed Tormellus, 4014 AM, num. 26, 27.) I take that ceimwio ogto in Josephus concerning a storm at sea. Herod ignored the storms and sailed from Alexandria toward Pamphylia. He ran into a violent storm and had to throw most of his goods overboard and barely got to Rhodes. {Josephus, l. 14. c. 25.}

5422. He was met at Rhodes by two of his best friends, Sappinas and Ptolemais. They found that the city had suffered much in the war against Cassius. He could not be restrained in even his present poverty but wanted to do something for Rhodes even above his ability. He had a frigate to be built. Then Herod embarked with his friends and he arrived at Brundusium in Italy. From there he went to Rome and told Antony those things which had happened to him and his family. He mentioned the storms dia comdto and recounted all the dangers and that he had retired to Antony, his only refuge in whom all his hope lay. {Josephus, l. 14. c. 25.}

5423. The story stirred Antony and he recalled also his father's friendship. He was especially moved by the promise of money if he made Herod king and his hatred of Antigonus who was a man of a turbulent spirit and an enemy to the Romans. This made him more inclined to Herod. Caesar was also moved. Antipater had been a fellow soldier with his father in Egypt and for other courtesies which Antipater had showed his father. To satisfy Antony whom he knew was well disposed to Herod, Caesar was willing to promote his endeavours. Thereupon, the senate was called. Messala and Atratinus brought out Herod. After they had praised him, they recalled the services and good will that both his father and he had done for the Romans. They accused Antigonus for previous crimes and for his recent sedition against the Romans. He had received the kingdom from the Parthians. When Antony had declared to the senate, how helpful it would be to the Parthian war that was still raging if Herod should be made king. Antigonus was declared an enemy and the kingly title was given to Herod by their general consent. {Josephus, l. 14. c. 25.}

5424. After the senate was dismissed, Antony and Caesar went out and led Herod between them. They were accompanied by the consuls and other magistrates. They went up to the capitol to sacrifice there and to place the decree of the senate there. Antony feasted the new king on the first day of his reign. Hence Herod obtained the kingdom in the 185th Olympiad, (not 184th as it is in Josephus.) Domitius Calvinus 2nd and Asinius Pollio were consuls. Within seven days, Antony dismissed Herod from Italy who was honoured with this unexpected friendship. {Josephus, l. 14. c. 25.}

3965a AM, 4674 JP, 40 BC

5425. At the same time of Herod's absence, Antigonus attacked his family in Masada. They had plenty of provisions but lacked water. For this reason, Herod's brother, Joseph, planned with 200 of his friends to escape to the Arabians. He had heard that Malchus now repented of the ingratitude that he had showed to Herod. However, it rained that night and he changed his mind for the cisterns were filled with water. They made a gallant sally out and killed many of Antigonus' men, in the open field and in surprise attacks. {Josephus, l. 14. c. 25.}

5426. Ventidius easily recovered Palestine. Antigonus who was its king, was very afraid and Ventidius exacted huge sums of money from all men, especially from Antigonus, Antiochus (Commagenian) and Malchus the Nabatean. They had helped Pacorus. {Dio, l. 48. p. 382.} He came also into Palestine, under the pretence to help Joseph. His real purpose was to extort money from Antigonus. Therefore he camped near Jerusalem and drew from him a sufficient sum of money and to the intent that his fraudulent dealing should not be discovered, he left Silo there with some part of his forces. Antigonus was to obey Silo lest he should create some new troubles. He hoped the Parthians would come to his aid. (??) {Joseph. l. 14. c. 26.}

5427. There was in the company of Antony an Egyptian, an astrologer who told him that although his fortune was most splendid and great, it was obscured by the fortune of Caesar. Therefore he persuaded him to get as far away from that young man as he could, for your genius is afraid of his genius. When your genius is erect and high when alone, it becomes more remiss when Caesar draws near. {Plutarch, in Antony}

5428. After these things, Antony went to go to the Parthian war. He had all his acts, those past and future, confirmed by the senate. Again, he dismissed many of his commanders and settled

all things as he wished. He made some kings by his own authority who would only pay a certain tribute. He made Herod, king both of the Idumeans and Samaritans, Darius (the son of Pharnaces and nephew of Mithridates) of Pontus, Amyntus of the Pisidians, Polemon of part of Cilicia and other kings in other countries. {Appian, l. 5. p. 715.} He committed the care of his family to Caesar and he left Italy and took Octavia with him into Greece. He had one son by her. {Plutarch, in Antony} He stayed there many days. {Dio, l. 48. p. 380.}

5429. Normally, Antony would winter his army around him. However, to get them accustomed to plunder and exercise, he sent them against the Parthieni, a country of Illyria which in previous times greatly troubled Brutus. He sent others against the Dardanians who also lived in Illyria and were in the habit of invading Macedonia. He ordered others to stay with him in Epirus that he might have them all around him. He planned to make Athens his winter quarters. He sent also Furnius into Africa, that he might lead the four legions of Sextius against the Parthians for he had not as yet heard that Lepidus had taken them from Sextius. When these things were done, he wintered at Athens with Octavia as he had done before at Alexandria with Cleopatra. {Appian, l. 5. p. 715, 716.}

5430. As he wintered at Athens, he heard early reports about Ventidius' good success. He learned that the Parthians were defeated and Ventidius had killed Labienus and Pharnapates or Phraates the chief general of king Herod or Orodes. For these victories, he made a feast for the Greeks and held games for the people of Athens. He was the main person in the games. Therefore he left at home his imperial ensigns and went abroad with the rods that judges in such exercises used. He was clothed with coats and shoes called Phaecasia. He joined the young gamesters. When they had contended as long as he thought good, he ended the games. {Plutarch, in Antony}

5431. Antony was praised at Rome and processions were decreed in his name. Ventidius received no reward as decreed by the senate, because he was not a general but carried on the war under the authority of another. {Dio, l. 48. p. 382.}

5432. Castor received the countries of Attalus and Dejotarus after they had died. {Dio, l. 48. p. 277.}

5433. When Herod returned from Italy to Ptolemais, he gathered a number of mercenaries and those of his own country and hurried through Galilee against Antigonus. He was helped by Silo and Ventidius, to whom Dellius (for so his name is to be read, {Josephus, Antiq. l. 15., c. 2.} not Gellius) was sent from Antony with orders that they should help him get his kingdom. Ventidius was by chance detained for settling the uprisings in various cities that the Parthians had caused. Silo was in Judea but bribed with money from Antigonus. However, Herod's forces increased daily and all of Galilee with few exceptions stood by Herod. {Josephus, Antiq., l. 14. c. 27.}

5434. As Herod was marching to Masada to help his family, Joppa would not let him pass. He must first take the city from the possession of the enemy because he would not leave behind him any fortification on his march to Jerusalem. Silo had taken Jerusalem and dislodged Antigonus' army. When the Jews pursued him, Herod met them with a small band of men and saved Silo who fought very cowardly. {Josephus, Antiq., l. 14. c. 27.}

5435. After Joppa was taken, he hurried to Masada to deliver his family from the siege. His

army was greatly increased and many of the country people joined with him. After he had freed his friends from Masada, he approached Jerusalem in spite of Antigonus who had made ambushes for him in all convenient places. The soldiers also of Silo followed him and many of the Jews were terrified by his power. When he had camped on the west side of the city, those that held the walls on that side shot at him with their arrows. Various men came out in troops and attacked their quarters. Herod commanded an herald to proclaim around the walls that he came for the public good and for the preservation of the city and that he would pardon all former wrongs. On the other side, Antigonus talked to Silo and the Romans. He told them that it was unjust to give the kingdom to Herod who was a private man and an Idumaean, that is, an half Jew. By custom, it ought to be given to the priests. When as Antigonus' men, valiantly shot from the towers and had driven the enemy from the walls, he bribed secretly some Silo's soldiers whom he knew. They were to demand more provisions and money to buy them with. Also they were to request to be withdrawn into more commodious winter quarters. Thereupon the army was troubled and was preparing to leave. Herod intreated the captains and soldiers of Silo's army that they would not leave him now. He was sent both by Caesar and Antony and all the rest of the senate. Soon he sent his soldiers into the country and removed any pretence for Silo to leave. They returned with an abundant supply of provisions that was more than anyone could hope for. He ordered his friends who lived around Samaria that they should bring to Jericho, grain, wine, oil, cattle and other necessaries so that for the future, there might be enough for the soldiers. {Josephus, Antiq., l. 14. c. 27.}

5436. When Antigonus knew this, he sent into the country troops to intercept those bringing supplies. However, Herod captured them with his ten cohorts, five were Romans and five were Jews. Herod intermixed some foreign soldiers and a few cavalry with them and went to Jericho. He found the city empty of the inhabitants. 500 had fled with their families to the tops of the hills. Herod captured these and let them go again. The Romans entered the city and plundered it. They found the houses full of all precious things. Herod left a garrison and returned and dismissed the Roman army to winter in the countries that had recently surrendered to him. These were Idumaea, Galilee and Samaria. Antigonus also obtained by bribing Silo that part of the Roman army should be lodged in Lydda to please Antony. Thus the Romans lived in plenty and free from bearing arms. {Josephus, Antiq., l. 14. c. 27.}

3965b AM, 4675 JP, 39 BC

5437. Herod was not idle. He sent his brother Joseph into Idumaea with 1000 foot soldiers and 400 cavalry. Herod went into Samaria, and there settled his mother and the rest of his family whom he had taken from Masada. He then marched into Galilee and surprised some places that were held by Antigonus' garrisons. When he came to Sephorus in snowy weather, Antigonus' men fled from there and Herod took great amounts of provisions. From there he sent a cavalry troop and three companies of foot soldiers against some thieves who lived in caves near the village of Arbella. He wanted to keep them in check. On the 40th day Herod came there with the whole army whom the enemy boldly met. They made his left wing begin to waver, until he arrived with the main body and helped them. He forced his enemy that was winning, to flee and his own men who were fleeing to stand. He was not content with this and he followed the chase as far as the Jordan River. By this he subdued all Galilee except those that inhabited the caves. He gave every soldier 150 drachmas and more to the captains. Then he dismissed them into their winter quarters. {Josephus, Antiq., l. 14. c. 27.}

5438. In the meantime, Silo came to him with his captains who had wintered with Antigonus,

for he would not supply them any longer than one month. Antigonus had sent to the inhabitants around there and ordered them, to destroy all supplies in the country and to flee to the mountains. He did this so that the Romans might perish through famine. However, Herod committed the care of the provisions to his brother, Pheroras and ordered him to rebuild Alexandrium. In a short time Pheroras had furnished the soldiers with abundance of all necessaries and rebuilt Alexandrium again which was previously destroyed. About this time Antony stayed at Athens. {Josephus, Antiq., l. 14. c. 27.}

5439. When P. Ventidius heard that Pacorus was gathering an army and coming into Syria, he was afraid. The cities were not guarded and the armies still dispersed in their winter quarters. Therefore to stop Pacorus and buy time to get his own forces together, he went to Chaunaeus, a certain governor with whom he was well acquainted and he knew was friendly to the Parthians. Nevertheless he highly honoured him as if he had been his faithful friend and asked his advice in some affairs. He pretended to let him think he was in on his most secret plans. Hence he pretended as though he were afraid lest the Parthians not follow their usual crossing over the Euphrates River at Zeugma and use some lower part of the river. That area was a plain and better for the Parthian cavalry and the other place was hilly and favoured him. Then he persuaded Chaunaeus and by him deceived Pacorus. The Parthians took the longer march through the plain (through which Ventidius pretended he did not want them to go.) This gave Ventidius time to collect his forces. This is how Dio related the story. {Dio, l. 56. p. 403, 404.} Frontinus stated it happened this way. {Frontinus, Stratagem. l. 10. c. 1.} Ventidius, in the Parthian war against King Pacorus, knew that Pharneus who was a Cyrrhestian and pretended to be one of his allies, told the Parthians whatever was done in his camp. He used the perfidiousness of the barbarian to his own advantage. For those things that he most desired, he pretended as though he were afraid they should happen. Those he was most afraid of, he made as though he desired. He was really afraid lest the Parthians would cross the Euphrates River before that his legions could come to him which he had in Cappadocia on the other side of Taurus. He very carefully deceived the traitor that by his normal spying, he would persuade the Parthians that they should cross over with their army at Zeugma. Here the journey is shorter and the channel not so deep. If they came that way, he affirmed that he could make much use of the hills to evade the archers but he was very afraid if they should come by the plain.

5440. Antony spent the winter at Athens with great luxury and enjoying the pleasure of Octavia, as if he had been a different man. He returned to the old Roman virtues. Now the lictors were around the gates and the captains and his guards with him. He arranged all things to make men afraid of him. Ambassadors now had an audience who had waited a long time. Justice was administered, the ships were launched and all things were done quickly. {Appian, l. 5. p. 716.} Finally, he took a crown from the sacred olive tree and was ready to go to war. To satisfy a certain oracle, he carried with him a vessel filled from the Mountain Clapsydra. {Plutarch, in Antony}

5441. In Syria, Ventidius sent for Silo to go against the Parthians. He ordered him first to help Herod and then to bring Herod along with the rest of the auxiliaries of those provinces. However, Herod, had sent Silo to him and marched with his soldiers against the thieves that lived in the caves. Josephus gives more details about this. {Josephus, Wars, l. 1. c. 12, Antiq. l. 14. c. 27.}

5442. Herod made Ptolemais governor of the country but his government was disturbed when it was invaded by those who previously bothered that country. Ptolemais was killed. After this the

invaders retired to the marshes and unaccessible places and robbed and invaded all that country. When Herod returned, he made them pay dearly for their thievery. Some of the rebellious persons were killed and others fled into fortified places. Herod conquered them and he punished them. He razed their strong holds and got rid of the leaders of these revolts. He fined the cities 100 talents. {Josephus, Wars, l. 1. c. 12, Antiq. l. 14. c. 27.}

5443. Pacorus arrived in Syria with numerous Parthian forces that went by the shorter route at Zeugma while he brought his army around by the plain. While the barbarians made a bridge between the wider banks, it was more unwieldy. It took 40 days to come with their army and the engines. Ventidius used this time to gather his forces which he received only three days before the Parthians came. Ventidius had allowed them to cross the river for he did not attack them in their crossing. He made them think that the Romans were effeminate and cowards. Ventidius pretended fear and did not attack them but suffered the insults of the Parthians for a long time. At last he sent some of the legions against them when they were in security and not watchful. On the first attack the Parthians were discomfited and routed. When Pacorus saw his men fleeing, he thought that all the legions had attacked them. Therefore he attacked Ventidius' camp, with his main body, as though it had been left without anyone to defend it. It was located on an hill and when the Parthian cavalry attacked it, they were easily pushed down the precipice by a sudden sally that the Romans made. However, Ventidius did not lead out the rest of the legions from the camp again, until they were come within half a mile of him. Then he made so sudden assault when they were near him. Their arrows were no use against him because he was still too far away. By this plan, he quickly set upon the barbarians who were over confident. His slingers helped him very much and exceedingly afflicted the barbarians with their violent strokes from a distance. However the Parthians, of whom many were armed at all points, fought stoutly. Pacorus himself valiantly fought and was killed. A few courageously strove in vain for his body. Ventidius killed all the Parthian cavalry all along between the Orontes and Euphrates Rivers. He killed over 20,000 which was the most the Parthians had lost in any war. Those that tried to get home over the bridge were prevented by their enemies and were killed. Others fled into Commagena, to King Antiochus. Thus Ventidius again drove the Parthians within Media and Mesopotamia, but would not pursue them any farther for fear of the envy of Antony. {Livy, l. 128.} {Florus, l. 4. c. 9.} {Strabo, l. 16. p. 751.} {Velleius Paterculus, l. 2. c. 78.} {Josephus, Antiq. l. 14. c. 27.} {Gellius, l. 15. c. 4. ex Suetonius} {Justin, l. 42. c. 4.} {Plutarch, in Antony} {Julius Frontonius, Stratagem, l. 1. c. 1, l. 2. c. 2} {Dio, l. 49. p. 404} {Eutropius, l. 7.} {Sextus Rufus, in Breviario.} {Orosius, l. 6. c. 18.}

5444. The most famous victory was obtained in Syria Cyrrestica. {Plutarch, in Antony} {Dio, l. 49. p. 404} {Strabo, l. 16. p. 751.} Pacorus was killed on the same day of the year when fourteen years earlier, his father, Orodes, had killed Crassus by his captain Surena. {Dio. l. 49. p. 404.} {Eutropius, l. 7.} {Sextus Rufus, in Breviario.} {Orosius, l. 6. c. 18.} This happened in the month of June. {Ovid, Fasti, l. 6.}

5445. Ventidius made an expedition against those who had revolted and subdued them. {Plutarch, in Antony} The Syrians loved Pacorus very much for his justice and clemency and never had any king like him. {Dio, l. 49. p. 404.} Therefore, when Syria was uncertain about the outcome of the war, Ventidius carried about Pacorus' head to all the cities that had revolted. He easily restored order without any fighting. {Dio, l. 49. p. 404.} {Florus, l. 4. c. 9.}

5446. Orodes had previously heard that Syria was wasted and Asia seized by the Parthians and he gloried that Pacorus had conquered the Romans. When he suddenly heard of his son's death

and the destruction of his army, he went mad for very grief. For many days, he spoke to no one nor ate anything. He was speechless so that he seemed to be stricken dumb. After many days, when grief had restored his voice, he did nothing but call to Pacorus to speak and stand beside him. Then again he would with many tears bewail the loss of him. (Justin. l. 42. c. 4.)

5447. At Rome, the senate decreed for this victory against the Parthians, processions and a triumph. As of yet, Ventidius had never triumphed because he was not a general and according to the laws, because it was his province. These things were decreed for Antony because he seemed abundantly to have recompensed the defeat of Crassus by the destruction of Pacorus. {Dio, l. 49. p. 404, 405.}

5448. Ventidius led his army against Antiochus, the Commagenian, under the pretence that he had not given him his servants. He really wanted all of Antiochus' treasure. {Dio, l. 49. p. 404.}

5449. Ventidius attacked Antiochus and besieged him in Samosata. He promised to give Ventidius 1000 talents and that he would obey Antony. Ventidius ordered him to send ambassadors to Antony (for he was far from there) to demand peace from him. Only Antony could grant peace and Ventidius did not want to appear to have acted alone in this. {Plutarch, in Antony}

5450. Antony ordered Ventidius to send Machaeras to help Herod with two legions and 1000 cavalry. {Josephus, Antiq., l. 14. c. 27.} Antony was happy but envious of both the victories Ventidius had over Labienus and Pacorus. Ventidius had good success all by himself. Although there were processions and a triumph decreed to him for both the victories that Ventidius had gotten, yet Antony removed him from his charge, (the government of Syria) and neither then nor later used his help any more. Thus wrote Dio. However, Plutarch wrote that Ventidius was honoured by Antony and that he was sent by Antony to the triumph.

5451. Machaeras at the instigation of Antigonus with the approval of Herod, acted like he had been bribed and went to Antigonus to look into his actions. Antigonus suspected him and did not allow him in but drove him from there with slings. Machaeras knew that Herod had given him good counsel and he was wrong for not following it. Therefore, he went to Emmaus and on his march, he killed all the Jews that he found whether they were friend or foe. He was angry at those things that had happened. Herod was grieved by his actions and went to Samaria and planned to go to Antony to say that he needed different men than those who did him more harm than his enemies. Herod would subdue Antigonus by himself. Machaeras caught up to him and begged him to stay or if he was determined to go on, at least that he would give him his brother Joseph so that they together could make war against Antigonus. After much intreaty, Herod was reconciled to Machaeras. He left Joseph, his brother, with the army and ordered him that in his absence he was to fight with Antigonus but take no unnecessary risks. Herod hurried to Antony, whom he found assaulting Samosata, a city near Euphrates, and brought with him auxiliaries of foot soldiers and cavalry. {Josephus, Antiq. l. 14. c. 27.}

5452. After Herod came to Antioch, he found many there who wanted to help Antony but dared not go because the barbarians were lying in wait along the way. Herod offered to escort them and so he came to Samosata to Antony. He had defeated the barbarians once or twice. Antony entertained Herod very honourably and was much praised for his valour. {Josephus, Antiq. l. 14. c. 27.}

5453. The siege of Samosata lasted for a long time and the besieged behaved valiantly for they despaired of peace. {Plutarch, in Antony} Antony suspected that his soldiers were alienated from him because he had used Ventidius very poorly as Dio wrote. He privately mentioned some hope of peace so that he might depart with honour. When he could only receive two hostages who were not noble men and they would not give him any money, he granted peace to Antiochus and was content with the 300 talents. Antiochus yielded to him that he might put to death Alexander who had formerly fled from him to the Romans. {Dio, l. 49. p. 405.} {Plutarch, in Antony} {Orosius, l. 6. c. 18.}

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5454. This war was thus concluded. Antony made C. Sosius, the governor of Syria and Cilicia with an army. {Dio, l. 48. p. 405.} {Josephus, l. 14. p. 27.} He had often very good success in fighting in Syria. {Plutarch, in Antony}

5455. After the affairs in Syria were somewhat settled, Plutarch wrote that Antony returned to Athens. Josephus said that he went into Egypt. Dio said he intended to go to Italy. It seems that he may first have returned to Athens and from there to have passed into Italy after being called there by Caesar and then returned to Athens to have sailed to Egypt to spend the winter with Cleopatra. He was sent for by Caesar from Athens that they might consult together about the war against Sextus Pompeius. He came with a few men as far as Brundusium where he did not find Caesar on the appointed day. He was frightened by a certain prodigy and he went back again to Greece under the pretence of the urgency of the Parthian war. Caesar was not pleased that he did not wait for him. {Appian, l. 5. p. 717. 718.} {Dio, l. 48. p. 385.} Joseph forgot his brother Herod's orders and while he was away he went toward Jericho with his own and five Roman cohorts given him by Machaecas. He wanted to harvest the enemies' grain which was now ripe. He camped in the mountains. The Roman cohorts were mostly raw soldiers and unskilled in the art of military matters because most of them were taken from Syria. He was surrounded by the enemies in the midst of those places and lost six cohorts. He fought valiantly but was killed. Antigonus who had the dead bodies, was so enraged that he whipped the dead body of Joseph even though Pheroras, his brother, offered 50 talents to redeem it. After this Galilaeans revolted from their governors and drowned those that were of Herod's side in the lake. In Idumea, also there were many seditions when Machaecas fortified Gitta. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.}

5456. Caius Sosius was ordered by Antony to help Herod against Antigonus and sent with him two cohorts to Judea. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.} He subdued the Aradians who had endured a siege but now were worn out with famine and sickness. {Dio, l. 49. p. 405.}

5457. Herod found out at Daphne in the suburbs of Antioch about his brother's death and the military defeat. Herod expected this because of some dreams that he had. Therefore he hurried and he came to the Libanus Mountain. He took with him 800 men from that place and led one cohort of the Romans with him and came to Ptolemais. From there by night, he went with the army and crossed Galilee. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.}

5458. He met his enemies and defeated them and forced them into the castle from which they came from the day before. When Herod attacked at day break, he was forced to stop because of bad weather. He led his men into the adjoining villages. When another cohort arrived from

Antony, those who held the fort were dismayed and forsook it at night. Herod hurried to Jericho, with an intent to revenge his brother's death. When he arrived, he made a feast for the noblemen. After the feast was over and the guests dismissed, he retired to his lodging. The room where they ate was now empty and collapsed and no one was hurt. By this event, all thought Herod to be beloved of God who had so miraculously preserved him. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.}

5459. The next day 6000 of the enemies came down from the tops of the mountains to fight with him. They terrified the Romans with their arrows and stones. They chased Herod's soldiers so that the king himself received a wound in his side. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.}

5460. Antigonus sent a captain whose name was Pappus into Samaria who desired to show off the size of his forces and fought against Machaecas. Herod had taken five towns and killed 2000 of the garrison soldiers. Then he set the towns on fire and he went against Pappus, who was camped at a village called Isanae. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.}

5461. Many came to Herod from Jericho and Judea. When he saw the enemy was so bold as to come to battle with him, he fought and defeated them. He was so inflamed with a desire to revenge his brother's death, he slew those who fled and followed them even into the village. The houses were filled with soldiers and some fled to the tops of the houses for safety. These were overcome and the houses thrown down. He found all other places filled with soldiers who were miserably crushed to death. The rest fled in companies and were very afraid. Immediately Herod went to Jerusalem and had not the bitterness of the winter hindered him he would have ended the war. Now Antigonus began to think of fleeing and to forsake the city. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.}

5462. In the evening when Herod had dismissed his friends to refresh themselves, he was still sweating in his armour and went into a chamber accompanied with only one servant to wash himself. Inside some of his enemies who were armed, were hiding from fear. While he was naked and washed himself, one with a drawn sword hurried to escape through the doors and then another and likewise a third, all of them were armed. They were so astonished that they were glad to save themselves and did no harm to Herod. The next day, he cut off Papus' head and sent it to his brother, Pherorus in revenge for his brother's death whom he had killed. It was Pappus who with his own hand, had killed Joseph. {Josephus, Wars, l. 1. c. 13, Antiq., l. 14. c. 27.}

5463. At Rome, four days before (5th calends) of December, P. Ventidius for his victory at Taurus Mountains and over the Parthians, as we read in marble calendars of the triumphs. {Gruter, inscript. p. 297.} Ventidius Bassus was a man of lowly parentage and rose by the favour of Antony to such height of honour that he was made governor of the eastern provinces. He triumphed for his conquest over Labienus Pacorus and the Parthians, who himself was twice (if we may believe Massurius in Pliny) led in triumph with other captives. {Velleius Paterculus, l. 2. c. 65.} {Valerius Maximus, l. 6. c. 9.} {Pliny, l. 7. c. 43.} {Gellius, l. 15. c. 4. ex Suetonius} {Plutarch, in Antony} {Dio, l. 49. p. 405} {Eutropius, l. 7.} See note for the end of the year 4671 JP. Spain was now controlled by Caesar Octavian after being subdued by Domitius Calvinus, the proconsul. The Spaniards began their computation of time from the first of January of this year as may be understood from others and also from Eulogius, the archbishop of Toledo, in his Memorial of the Saints.

5464. In the beginning of the spring, Antony arrived with 300 ships at Tarentum from Syria according to Dio, or from Athens according to Appian. He came to help Caesar against Sextus Pompeius. Caesar refused his help and Antony took this badly. However, he stayed in the same place since he had unwillingly spent so much on this navy and he needed Italian legions for the Parthian war. He thought to exchange his fleet for them. Although by the agreement, both of them had power to raise soldiers in Italy. However, this would be very difficult for him, since Italy by lot was allocated to Caesar. Therefore he sent Octavia (who accompanied him from Greece and who also was then with child and by whom Antony had had a second daughter) to her brother Caesar. He hoped she would make peace between them. She helped settle matters so that Antony should deliver to Caesar at Tarentum presently, 150 ships, (for which Plutarch wrote 100 war ships.) For these, Caesar promised that he would send to Antony from Italy duo tagmata (as it is in Plutarch) or 20,000 soldiers (as Appian has it.) Moreover besides the covenants, Octavia obtained for her brother of her husband, 20 small ships, as Plutarch stated or ten galleys of three tiers of oars (??) as Appian stated. Caesar again gave to Octavia, 1000 men for Antony's guard and let Antony chose them. {Plutarch, in Antony} {Appian, l. 5. p. 725, 726.} {Dio, l. 48. p. 390.} To strengthen the alliance, Caesar betrothed his daughter (Julia) to Antyllus the son of Antony and Antony betrothed the daughter he had by Octavia, to Domitius (Aenobarous) although he was guilty of the murder of Julius Caesar and had been proscribed. These things were only done for show and they had no intention of following through but did this for expediency's sake. {Dio, l. 48. p. 390.}

5465. After the five years time of the triumvirate had expired, they extended their power for another five years and did not ask for the people's consent. {Dio, l. 48. p. 390.} {Appian, l. 5. p. 726, 727.} Antony sent back Octavia to Italy out of fear of any danger in the Parthian war. He commended to Caesar, the children that he had both by her and Fulvia and he went into Syria. {Plutarch, in Antony} {Appian, l. 5. p. 727.} {Dio, l. 48. p. 390, 391.}

5466. Cleopatra built a new library in the same place where the old one at Alexandria was burnt in Julius Caesar's time. the library was called the daughter of the former one as Epiphanius affirms in his book of measures and weights. From the 7th year of Ptolemais Philadelphus, in which we have shown at the year 4437 JP when the previous library was built, Epiphanius incorrectly calculated 249 years to this time which should end in the year 4686 JP which was one year after Cleopatra's death. The main cause of his error is this. Epiphanius attributed 32 years to the reign of Cleopatra, instead of 22. If we deduct ten years from both, we make the time between the founding of the two libraries, 239 years. To this time belongs what Plutarch {Plutarch, in Antony} wrote that it was objected to Antony by Calvinius:

``that he had given to Cleopatra the libraries that were at Pergamos in which were 20,000 entire books or single volumes."

5467. Strabo spoke of katoikiatou pergamou, possessions, not of libraries that were then extant in his time {Strabo, l. 13. p. 624.} (as Lipsius thought in the fourth chapter of his Syntagme of libraries.)

5468. Herod in the beginning of the third year after he had been declared king at Rome, came with an army to Jerusalem and camped near the city. He soon moved nearer the place where he planned to first to assault the walls. He placed his tents before the temple and intended to assail them where Pompey had done in the past. Therefore he surrounded the place with three bulwarks and he erected his batteries with the help of many workmen. He brought materials

from all places around there. He placed suitable men to oversee the works while he went to Samaria to solemnize his marriage with Mariamme, the daughter of Alexander the son of Aristobulus, who was formerly betrothed to him. {Josephus, Antiq. l. 14. c. 27. fin.}

5469. After the marriage, Sosius came through Phoenicia after he had sent his army through the continent. He came there himself with many cavalry and foot soldiers. Herod also came from Samaria with a considerable army of 30,000 men. He had eleven legions of foot soldiers and 6000 cavalry in addition to the Syrian auxiliaries, (who were not included in the total.) He made their camp at the north wall of the city. Two generals were over the army, Herod and Sosius, who was sent by Antony to help Herod. Herod started this war to oust Antigonus who was an enemy of the people of Rome and so that he might be king in his place according to the decree of the senate. {Josephus, Antiq., l. 14. c. 28, Wars, l. 1. c. 13.}

5470. The Jews were gathered from the whole country and here besieged within the walls. They made valiant resistance and boasted much of the temple of the Lord and wished well to the people. They said that God would not forsake his people in their danger. They destroyed all the provisions which were outside the city, both for man and horse. They secretly stole supplies and made provisions very scarce for the besiegers. However, Herod provided well for this. He placed ambushes in suitable places and he prevented their thievery. He sent his soldiers to fetch provisions from afar so that in a short time the army was well furnished with all supplies. {Josephus, Antiq., l. 14. c. 28, Wars, l. 1. c. 13.}

5471. The large number of the workmen easily finished the three bulwarks. It was now summer and the work went on and he was not hindered by bad weather. He often battered the walls with his engines and attacked all parts of it. The besieged fought valiantly and used all their cunning to evade their enemies' endeavours. They often sallied out and set fire to their works. Some of the works were finished and some were still in construction. They fought valiantly hand to hand with the Romans and were just as brave but not as well trained as the Romans were. {Josephus, Antiq., l. 14. c. 28, Wars, l. 1. c. 13.}

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5472. The sabbatical year was now approaching and brought a famine to the Jews that were besieged. In spite of this, they built a new wall to replace the parts which were battered down by the engines. They countermined the enemies' mines so that sometimes they fought hand to hand underground and using despair rather than courage they held out to the last. {Josephus, Antiq., l. 14. c. 28.} Pollio, the Pharisee and Samias, his disciple, advised them to let Herod into the city. They said that because of their sins, it was inevitable that Herod would be their king. {Josephus, Antiq., l. 14. c. 17., l. 15. c. 1.}

5473. They held out in the siege for five months for there was so large an army besieging them. {Josephus, Wars, l. 1. c. 13.} Finally, 20 of Herod's best soldiers got on the wall and were followed by the centurions of Sosius. {Josephus, Antiq., l. 14. c. 28.}

5474. The first wall was taken on the 40th day and the second one on the 50th. Some galleries around the temple were burnt which Herod blamed Antigonus for so the people would hate him. The outer part of the temple was taken and then the lower city. The Jews fled into the inner part of the temple and the upper city. They feared that they should be hindered from offering the

daily sacrifices to God and sent ambassadors to ask permission that those beasts only might be brought in. Herod granted this and hoped by this that they would not be obstinate and submit themselves. {Josephus, Antiq., l. 14. c. 28.}

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5475. When Herod saw this was not going to happen and that the besieged obstinately fought to protect the government of Antigonus, Herod made a general assault and took the city {Josephus, Antiq., l. 14. c. 28.} on the first of January of the 4677 JP on the second day of the month Chisleu. According to the records of the eastern people of the civil year, this was the third in which the 28th day when the Jews kept a solemn fast, in memory of the holy roll that was burnt by Jehoiakim. See note on 3941a AM <<4045>>.

5476. The first of January, because of the incorrect intercalating done at that time at Rome was really the last day of December. This concluded the first five years of the triumviri and also the consulship of Claudius and Nortanus to which this calamity of the Jews is referred by Dio. {Dio, l. 49. p. 405.} The next day, M. Vespsanius Agrippa and L. Cuminius Gallus entered their consulships at Rome. Josephus stated: {Josephus, Antiq., l. 14. c. ult.}

``This calamity of Jerusalem happened in the consulship of M. Agrippa and Canidius Gallus in the 185th Olympiad, (that is in the third year) the third month on a solemn fast day. It was as if the calamity that happened to the Jews twenty seven years earlier was about again to repeat itself at the same time, (for the city was taken by Herod on the same day.)"

5477. But yet this interval of time exceeds the true account by one year unless you interpret metaeth kz, in the year after the twenty seventh, as in Mr 8:31. It is said that Christ shall rise again, meta ptirieth Chonok after three days which is more clearly explained Mt 16:21 thpeith imira on the third day. In /APC 2Ma 14:1 moqrieth chirth after the time of three years. The interpreters explain it to be the third year. In the Catalogue of the Station, of Julius Africanus, 211th Olympiad the games of Olympus are said to be celebrated by Nero not at a lawful time, but mita xth dno, that is, in the second year of that Olympiad. {in Graec. Eusebian. Scaligeri. p. 221.} Even in Josephus himself that {Josephus, Wars, l. 1. c. 11.) stated dentef outj

5478. After the city was captured, it was filled with murdered bodies. The Romans were incensed that they had to continue the siege for so long and the Herodian Jews tried to eliminate the opposing faction. There were continual slaughters through the porches and houses. The reverence of the temple did not save the suppliants. They spared neither age nor sex, not even children. Although Herod begged and intreated them to stop, no one obeyed him but continued as if they had been mad and they showed their cruelty without respect of age. {Josephus, Antiq., l. 14. c. ult.}

5479. Antigonus came down from the town and fell at Sosius' feet. He did not show any pity because of his change of his fortune but insulted him and called him, Madam Antigona. He put him in prison and set keepers over him. {Josephus, Antiq., l. 14. c. ult.}

5480. When a number of mercenaries rushed into the temple and even its inner sanctuary, Herod restrained them by entreaty, some by threats and some by force of arms. He thought his victory worse than if he had been defeated if any of those things which were not lawful to be seen were

beheld by the profane people. He forbid any plundering in the city as much he was able to. Likewise he entreated Sosius and asked if the Romans would make him king of a wilderness since the city was so depopulated with repines and murders. He replied that the soldiers desired the plunder of the city because of the long siege they endured. Herod answered that he would reward every man from his own treasury and by this means he freed the city from any further trouble. He kept his promise and he generously gave gifts to the soldiers and in proportion to the commanders and royally to Sosius. So Sosius, offered a crown of gold to God and left Jerusalem. He took Antigonus with him prisoner to Antony. {Josephus, Antiq., l. 14. c. ult.}

5481. Herod made a distinction between the people of the city. He promoted those on his side and daily killed those on the opposing side. {Josephus, Wars, l. 1. c. 13, Antiq., l. 15. c. 1.) Among those whom he killed, were all those judges of the great sanhedrim who had accused him of some capital crime before he was king. He spared Pollio, the Pharisee, and his disciple. Samias and he highly honoured them. {Josephus, Wars, l. 1. c. 14, Antiq., l. 15. c. 17, l. 15. c. 1.}

5482. He gathered together all the royal ornaments and by collections and by taking away from rich men, he got a large amount of gold and silver which he gave to Antony and his soldiers. He put to death 45 of Antigonus' chief noble men and set a watch at the doors that none of them might be carried out under pretence of being dead. All the gold or silver that was found, was all brought to Herod so that there was no end of these miseries. The covetousness of the needy conqueror consumed all their goods. Since it was a sabbatical year, the fields were not tilled for it was unlawful to sow them. {Josephus, Antiq., l. 15. c. 1.}

5483. These miserable times were witnessed by Zacharias the priest, with his wife Elizabeth. Of the remains of David's family, Heli and Joseph saw these things. It was also witnessed by Anna the prophetess, of the tribe of Asher and Simon the Just who received an answer from the Holy Spirit that he should not see death until he had seen the Lord's Christ. Lu 2:26

5484. Antony took Antigonus and planned to keep him prisoner with him until his triumph. He saw that Herod was afraid, lest when Antigonus was brought to Rome by Antony, he would contend with him before the senate for his right to the kingdom. Antony heard that the country was ready to revolt from hatred to Herod and they favoured Antigonus. Antony received large sums of money from Herod, he cut off Antigonus' head at Antioch. He gave him the vain hope of life right up to the end. After this was done, Herod was totally free from fear. The government of the Hasmonaeans was now ended. {Josephus, Antiq., l. 14. c. ult., l. 20. c. 8., Wars, l. 1. c. 13.}

5485. Two years and seven months elapsed from the beginning of the priesthood and government of Antigonus, to the taking of Jerusalem. From this also the third year of his reign of both Antigonus and Herod, Antigonus was killed by Antony. This is written in the 52nd chapter of the Jewish History which is written in Arabic and set forth in the Paris Bible of many languages. However, Josephus attributes to Antigonus, three years and three months. {Josephus, Antiq., l. 20. c. 8.) If this included the time up until his death, it would extend to August of this year. According to our account, from the beginning of the raise of Judas Maccabaeus until now, elapsed 126 years and two or three months. Josephus, agreed {Josephus, Antiq., l. 14 c. ult.} and wrote that the government of the Hasmonaeans ended and Antigonus was killed, mepi thrus was 125 years. This is calculated from the beginning of Judas Maccabaeus to the beginning of the third year of the reign of Herod when the siege of Jerusalem began.

5486. Other foreign writers have written concerning the taking of Jerusalem and the death of Antigonus. Livy {Livy, l. 128.} referred to this time in the epitome of which:

``The Jews are said to be subdued by the lieutenants of Antony."

5487. So said the old books, where in the language it is written:

``The ambassadors of the Jews were killed by Antony."

5488. We have this record of the death of Antigonus preserved by Josephus {Josephus, Antiq., l. 15. c. 1.} from the books of Strabo, the Cappadocian:

``Antony brought Antigonus, the Jew, to Antioch and had him beheaded. He was supposed to be the first among the Romans that put a king to death after this manner because he thought that the Jews could not tolerate Herod for their king if Antigonus was alive. No matter how Herod oppressed them, they would not recognise him as king because they held Antigonus in such high esteem. Therefore, it was thought fit to blot out his memory by some ignominious death and lessen the public hatred against Herod."

5489. Plutarch wrote: {Plutarch, in Antony}

``He bestowed tetrarchies of great countries on many private men and took away kingdoms from many such as from Antigonus the Jew, whom he brought forth and beheaded. No king was ever killed in this way before."

5490. Dio also mentioned this history {Dio, l. 59. p. 405.} when writing about Sosius:

``He conquered Antigonus who had killed a garrison of the Romans which was with him. Sosius was defeated in battle at Jerusalem and forced to flee. The Jews, (a country of unplacable anger, if it be once stirred) did many wrongs to the Romans but suffered much more themselves. They were taken first by them who fought for the temple of their God and then rested on a Saturday. They observed on that day a festival with so much religion that those that were formerly taken with the temple, as soon as that day was come, they begged permission of Sosius to go and sacrifice in the temple as was their custom. Over these people, Antony made Herod king. Antony killed Antigonus after he had scourged him and tied him to a post, (which was never done to any king before by the Romans.)"

5491. That is, to be beheaded at a post. Concerning this see First Excercitation of Causabon on Baronius, c. 7. This event happened when:

``Claudius and Norbanus were consuls."

5492. as Dio implied. It is true concerning Antigonus' defeat and of the taking of Jerusalem but not concerning the death of Antigonus. He died when M. Agrippa and Caninius or Canidius Gallus were consuls the next year.

5493. Nothing of note was done by the Romans this year in Syria for Antony spent the whole year in going into and returning from Italy. Sosius, for fear of the envy and anger of Antony passed that time and did no gallant actions lest he offend Antony. He hoped to curry Antony's favour by doing nothing. {Dio, l. 49., p. 405, 406.} When Antony returned from Italy, he replaced him with Plancus as governor of Syria. He appointed C. Furnius, as his lieutenant in Asia. {Appian, l. 5. p. 749, 753.} {Dio, l. 48. p. 371, 372. l. 49. p. 402, 403.}

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5494. After Orodes, the king of the Parthians, had long mourned for his son, he had more problems. He had to select a successor from his 30 sons to replace Pacorus. Many of his concubines who bare him many sons, pestered the old man to make their son the new king. Finally, he selected the oldest, who was the worst of them all and made him king. {Justin, l. 42. c. 4.} {Dio, l. 49. p. 406.} This was Phraates the 3rd called by Plutarch {Plutarch, in Antony} Phraortes. Although he is called Phraates by the compiler of Appian's Parthian stories, which he transcribed word for word from Plutarch and by Plutarch himself in the end of his book. {Plutarch, in Crassus} Likewise Horace {Horace, Ode. 2. l. 2.} speaks of this time:

``Phraates restored to Cyrus' throne."

5495. He received the kingdom by treachery and killed his brothers, who were born of the daughter of Antiochus. He did this because they excelled him in all virtue and in blood by the mother's side. He also killed Orodes because he was angry by this. {Dio, l. 49. p. 404.} He poisoned him as he lay sick with the dropsy. Orodes was beginning to recover and Phraates stopped the slow poisoning and took a shorter route by strangling him. {Plutarch, in Crassus, fin.}

5496. After Phraates had killed his father, he killed all his brothers. When he saw that the nobility hated him for his wicked acts, he ordered that his son, who was now full grown, to be killed so that there would be no one else to make king. {Justin, l. 42., c. 5.}

5497. After this Phraates went about to kill the nobility and did many wicked things. Many of the chief men fled from him. They went where they could and some, like Moneses, who was a powerful noble man, fled to Antony. {Plutarch, in Antony} {Dio, l. 49. p. 406.} This happened when Agrippa and Gallus were consuls. {Dio, l. 49. p. 406.}

5498. The rest of the winter, when Gellius and Nerva were consuls, P. Canidius Crassus was left as lieutenant by Antony. Around the region of Armenia, he led his army against the Iberians. He defeated their King Pharnabazus in battle and compelled him to join forces with him. He went into Albania with him and he likewise allied that country to him along with their king, Zoberes. {Dio, l. 49. p. 406.} He went as far as Caucasus Mountains with the conquered Armenians and the kings of the Iberians and Albanians. He made Antony's name famous among the barbarous countries. {Plutarch, in Antony} {Strabo, l. 11. p. 501.}

5499. Antony was puffed up with these successes and trusted very much on Moneses and committed the carrying on of the Parthian war to him. Antony promised him the kingdom of the Parthians and granted him the revenues of their cities that were subject to the Romans. He would

receive this as long as the war lasted. {Dio, l. 49. p. 406.} Antony compared the fortune of Moneses with Themistocles and equally his own riches and magnificence to the kings of Persia. He gave him three cities, Larissa, Arethusa and Hierapolis, called formerly Bambyca. {Plutarch, in Antony}

5500. Phraates, the king of the Parthians, courteously entertained the captive king Hyrcanus because of his noble descent. He took him from prison and allowed him to live in Babylon where many Jews lived. These Jews honoured him as the king and high priest. Also all those Jews who were in old time deported beyond the Euphrates River by the Assyrians (or Babylonians) of whom there were many millions, honoured Hyrcanus. After he knew that Herod was made king, he began to hope for a favour from Herod whom he had saved when Herod was on trial for his life. Therefore he began to consult with the Jews, who from duty came to visit him concerning his journey. In spite of all their wise admonitions, he could not be persuaded from his desire of returning to his own country. The tetrarchy of Herod was added to his former country. Herod wanted to get his hands on Hyrcanus and wrote to him that he would beg of Phraates and the Jews of that land for this. Herod said that the Jews should not envy the joint power that he should enjoy with his son-in-law. Now the time was come, when Herod might repay him that had preserved him in the past. Herod also sent Saramala, his ambassador, to Phraates himself with large presents to soften him up so that Phraates would not prevent Herod from showing kindness to Hyrcanus. Herod had received Hyrcanus, who was sent by the Parthians, and honourably outfitted by the Jews for his expenses of his journey. Herod entertained him with all honour and gave him the upper seat in all assemblies and the most honourable place at all feasts. He called him father, and thus he lulled him on lest he should suspect any treachery. {Josephus, Antiq. l. 15. c. 2, 3.}

5501. Herod took care that none of the nobility should be created high priest. He sent to Babylon for a priest of lowly parentage, whom he was well acquainted with. He was of the family of the priests but descended from those Jews who were carried beyond the Euphrates River. This man's name was Ananelus (or Hananeel) and Herod gave him the high priesthood. {Josephus, Antiq. l. 15. c. 2, 3.}

5502. Mark Antony refused all honest and wholesome counsel and sent Fonteius Capito to Cleopatra to bring her into Syria. {Plutarch, in Antony} She no sooner arrived when she thought how she might get it into her possession. {Josephus, Antiq., l. 15. c. 4.} She accused the Syrian noble men to Antony and persuaded him to put them to death so that she might more easily take over their estates. {Josephus, Wars, l. 1. c. 13.}

5503. She accused Pausanias, the son of Ptolomaeus (Mennaeus) the king of Chalcis and Ituraea as favouring the Parthians and had Antony execute him. {Josephus, Antiq., l. 14. c. 4.} {Dio, l. 49. p. 411.} (In Dio, Parthian should be read for Pacorus) This was fifteen years after the death of his father Auletes. This is derived from Porphyrius, {Scaliger, Greek Eusebian., p. 226.} where the name of Lysimachus is incorrectly written for Lysanias.

5504. Antony made Amyntas, the secretary of Dejotarus, the prince of Galatia and added to it part of Lycaonia and Pamphylia. {Dio, l. 49. p. 411.} {Strabo, l. 12. p. 567.}

5505. Antony also made Archelaus, king of Cappadocia, who was not descended from royalty. He deposed Ariarathes who descended from those Archelai who had waged war against the

Romans and his mother was the harlot Glaphyra. {Dio, l. 49. p. 411.} From that lascivious epigram of Caesar Octavian, {Martian, l. 11. epigra. 21.} it appears that Antony was involved with Glaphyra.

5506. Alexandra, the daughter of Hyrcanus, the wife of Alexander the son of Aristobulus and mother-in-law of Herod, took it poorly that her son Aristobulus, the brother of Mariamme was condemned because during his lifetime one from another place, usurped the high priesthood. She wrote to Cleopatra through a certain musician and asked her to request the priesthood from Antony for her son. Cleopatra failed to do this. Dellius, a friend of Antony, who travelled into Judea on some occasions, persuaded Alexandra to send the pictures of her son Aristobulus and daughter Mariamme to Antony. He said that once Antony saw them, he would not deny them anything. These were sent. Dellius also added that they seemed to be of divine rather than of the human race. {Josephus, Antiq. l. 15. c. 2.} Dellius was the historian who Plutarch mentioned and whose wanton letters to Cleopatra were common as attested to by Seneca who has related this in his first Swason Oration. Dio also implies the same and whom Antony used dishonestly. {Dio, l. 49. p. 15.}

5507. Antony did not think it proper to send for a lady who was married to Herod and wanted to avoid making Cleopatra jealous. He wrote to Alexandra that she should send her son to him under some honest pretence but he added she should not do it if this would be burdensome to her. When Herod found out about this, he did not think it safe that Aristobulus, a young man of sixteen years in the flower of his age, should be sent to Antony. He was the most powerful of all the Romans and also very much given to lust. Therefore he wrote back, that if the youth left the kingdom, the whole country would be up in arms. The Jews wanted to revolt and have a new king. Antony was satisfied with Herod's reply. {Josephus, Antiq. l. 15. c. 2.}

5508. In the Sicilian war, Caesar Octavian and M. Lepidus defeated Sextus Pompeius. M. Lepidus became proud about the ability of his 20 legions and attributed the whole victory to himself. He was so bold as to oppose Caesar and to claim Sicily for himself. However, his army abandoned him and he was put out of the triumvirate. He was glad to beg for his life and goods from Caesar by whom he banished to Circeli. {Livy, l. 129.} {Velleius Paterculus, l. 2. c. 79, 80.} {Suetonius, in Octavian,. c. 16, & 54.} {Appian, l. 5.} {Dio, l. 49.} {Orosius, l. 6. c. 18.}

5509. Sextus Pompeius who had a fleet of 350 ships, now fled into Asia with only six or seven. {Florus, l. 4. c. 8.} Although Appian stated {Appian, l. 5. p. 741.} and Orosius, {Orosius, l. 6. c. 18.} wrote that he had seventeen ships. He intended to flee to Antony because he had saved his mother from a similar danger. {Appian, l. 5. p.741.}

5510. He put his daughter, his friends, his money and all his best things into the ships that were left which were fastest. Pompeius sailed by night and no one pursued him because he left secretly and Caesar was continually engaged with troubles from Lepidus. {Dio, l. 49. p. 398.} In spite of this, after Pompeius had left Messana, he feared being followed and suspected the treachery of his companions. When he had told them that he would set sail for the main sea, he put out the light that the admiral's ships usually carry and sailed by the coast of Italy. {Dio, l. 49. p. 402.} When he arrived at the cape of Lacinium, he robbed the temple of Juno of all its offerings. {Appian, l. 5. p. 747.}

5511. From there he sailed to Corcyra and into Cephalenia. He received others who were cast in

there by a storm. After he had called them together, he took off his soldier's attire and told them that it would happen that if they all stayed together, they would not be able to be of sufficient help to each other nor could they remain hidden. If they dispersed, they might more easily flee. Therefore he advised everyone to shift for himself. Most followed his advise and went their various ways. He along with some who stayed with him, went to Lesbos and {Dio, l. 49. p. 402.} stayed at Mitylene. His father had left him here before the Pharsalian battle and after the defeat he picked him up again. {Appian, l. 5. p. 747.}

5512. The Parthians were troubled because of the defection of Moneses to Antony and Phraates was quite worried. He sent messengers to Moneses to ask for peace and persuaded him with large promises to return again. When this was known, Antony was angry. However, he did not kill Moneses whom as yet he had in his power. He thought if he did that none of the barbarians would ever trust him. He used politics against the enemy. He dismissed Moneses as if by his means he would make peace with the Parthians. He sent ambassadors with him to Phraates who were to make peace if the king would restore the ensigns and captives that were alive which the Parthians had taken in the defeat of Crassus. He thought he would catch the king unprepared for war by giving him reasons of hope of peace. {Plutarch, in Antony} {Dio, l. 49. p. 406.}

5513. In the meantime, Antony prepared for war. He came to the Euphrates River which he supposed was unguarded. When he found a strong garrison there, he changed his plan and intended soon to go into Armenia to make war with Artavasdes, king of the Greater Armenia, against the king of the Medes who was the other enemy of the Romans. {Dio, l. 49. p. 407.}

5514. Artavasdes, the king of the Armenians, is called by Josephus, Artabazes the son of Tigranes. {Josephus, Wars, l. 1. c. 13. Antiq. l. 15. c. 5.} Orosius calls him, Artabanes {Orosius, l. 16. c. 19.} whom when Antony had taken him to be his counsellor, guide and chief for the management of the war, he then betrayed Antony and later created problems for the Romans. {Strabo, l. 11. p. 524. & l. 16. p. 748.}

5515. Antony sent Cleopatra back into Egypt and he went through Arabia into Armenia. He had ordered that his own forces and the auxiliaries of the kings to meet him there. Among these were many friends and allies including Artavasdes or Artabazes, the king of Armenia with 6000 cavalry and 7000 foot solders. When the soldiers were mustered, the Romans and the allies of Italy had 60,000 foot soldiers and the ordinary cavalry of the Spaniards and Gauls 10,000. The auxiliaries from other countries numbered 30,000 cavalry and the light-harnessed soldiers. This is according to Plutarch. However, Velleius Paterculus said Antony had 13 legions. {Velleius, l. 2. c. 82.} Florus stated 16 {Florus, l. 4, c. 10.} Justin {Justin, l. 42. c. 5.} and Livy {Livy, l. 130} 18 legions and 16,000 cavalry.

5516. The guide of his army made the journey from Zeugma to the Euphrates River almost to Atrapatena (which the Araxes River divides from Armenia.) This was 1000 miles and almost twice as far as the correct way. The guide led them over mountains and byways. {Strabo, l. 11. p. 524.} Antony should have refreshed his army in the winter quarters of Armenia who were weary from the 1000 mile trek. Since spring was coming he should have invaded Media before the Parthians left their winter quarters. He could not tolerate any delay because he wanted to be back with Cleopatra. He thought more of returning quickly than of gaining a victory. {Plutarch, in Antony}

5517. Therefore when he knew that the king of Media was gone far from his country to bring help to the Parthians, he quickly marched with the best part of his cavalry and foot soldiers. He left part of his army and baggage with Oppius Stapianus. He ordered them to follow him and hoped that on the first attack, he should conquer Media. {Dio, l. 49. p. 407.}

5518. Among the things left behind, were the battering engines which were carried in 300 carts. Among these was a ram 80 feet long. If any of the machines were damaged, they could not be repaired because of the scarcity of materials in those countries. The trees were too short and not strong enough. {Plutarch, in Antony}

5519. After Antony had crossed the Araxes River, he had problems and hardships on all sides. {Orosius, l. 6. c. 19.} As soon as he came into Artapatena, he harassed that country, then he besieged the large city of Phraata. In it lived the wife of the king of the Medes with her children. When Antony realised his error in leaving his engines behind, he was forced to raise a mount near the city. This took a long time and was much work. {Orosius, l. 6. c. 19.} This was the royal city of the Medes and was called by Dio, Praaspa and by Strabo, Vera, (unless I am mistaken in his {Strabo, l. 11. p. 523.}) from Adelphius, (if it is not Dellius the historian) who was with Antony in this expedition. He wrote about this and commanded part of the army. He said this city was 300 miles from the Araxes River.

5520. The Parthians and Medes knew that Antony wasted his time in attacking that city because it was so well fortified with walls and men. They suddenly attacked Statianus as he was tired from his journey and killed both him and all that were with him. Plutarch reckons they killed murious or 10,000 men. Velleius Paterculus said two legions were killed and they took all the baggage and engines of war. Polemo, the king of Pontus and an ally of the war was captured and let go when he paid a ransom. This was an easy victory for the barbarians to do because the king of Armenia was not at the battle who might have helped the Romans. He did not come but left Antony for his own kingdom. {Dio, l. 49. p. 407.} { Velleius Paterculus, l. 2. c. 82.} {Plutarch, in Antony}

5521. Although Antony hurried to help Statianus when he heard the first news, he came too late for he found nothing but dead men. He was terrified with this defeat. However, none of the barbarians opposed him and he thought that they left from fear of him and was encouraged. Soon after this, they fought and Antony routed them. His slingers, whom he had large numbers of, put them to flight. The slingers' arrows went farther than the enemies' arrows so the heavily armed cavalry were not safe from them. However, not many barbarians were killed because of the swiftness of their cavalry troops. {Dio, l. 49. p. 407.}

5522. Antony resumed the assault of Praaspa. He did little damage to the enemy and the garrison inside the city, strongly repelled their attacks. The enemy that was outside the city hindered them with hand to hand combat. {Dio, l. 49. p. 407.} The Parthians who came to help the besieged, threatened the Romans most contemptuously. Antony was unwilling that his soldiers should loose any of their animosity. He took with him ten legions and three praetorian cohorts, and all his cavalry. They went foraging and hoped by this means that the enemy would attack him and so he could fight them. {Plutarch, in Antony}

5523. When he had gone a day's journey, he saw the Parthians, wheeling about him to hinder his return. He ordered the signal for battle to be sounded. However, he packed up his tents as

though he prepared not to fight but for his march. Thus he marched by the barbarians who were drawn up in an half moon. He ordered his cavalry that as soon as they were come together that the legions should attack the enemy and they should begin the charge. The Parthians were perplexed at the well ordered army of the Romans. They saw the soldiers passing by, keeping their ranks and shaking their arrows at them but not speaking a word. After the signal and a great shout was made, the cavalry began the attack. They resisted a little. Although immediately the Romans were so close to them, they were unable to use their arrows. Soon, the legions joined the battle with great shouting and the clattering of the armour. The Parthian cavalry were frightened and the Parthians fled before they came to hand to hand combat. Antony hoped that now he should overcome them or at least finish the greatest part of the war. He followed the chase very hard. After his foot soldiers had pursued them about six miles and his cavalry three times that distance, he counted the number of the slain and the prisoners. They found they had taken 30 and killed only 80. This greatly discouraged them for they thought it was very hard if being conquerors they should kill so few and if conquered they should lose so many as they had done when the baggage was taken. The next day as they were returning to their camp, they met at first a few of their enemies. More came and finally all of them, as if they had not been formerly routed but were all fresh men. They reviled them and broke in upon them on every side so that they were barely able to return to their camp again. {Plutarch, in Antony}

5524. In Antony's absence, the Medes who were at Praaspa, attacked the mount and terrified the defenders of it. Antony was so enraged that he decimated them who had forsaken the place and gave the rest of them barley instead of wheat. {Plutarch, in Antony}

5525. In the beginning, the foragers who were sent out by Antony brought enough provisions for the Romans. Later they had consumed all the near by supplies so that the soldiers themselves were forced to go foraging. It happened that if only a few were sent that they brought back nothing and often the foragers were killed. If many left then Praaspa was short of besiegers and the sallies of the barbarians killed many of the Romans and many engines were destroyed. From this it happened that Antony's men who were besieging the city, ran as short of supplies as those inside the city. The townsmen looked for good times for sallies as well as the enemy on the outside. By their sudden incursions and quick retreats, they seriously troubled those who remained in the camp as often as they divided their forces. The foragers who went to the villages were never molested but they attacked them unexpectedly as they were scattered on their return to the camp. {Dio, l. 49. p. 408.}

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5526. Sextus Pompeius heard that Antony was in Media and made war with the Medes and Parthians. He intended to commit himself to his protection when he returned. In the mean time, he wintered in Lesbos and the people of Lesbos most willingly entertained him for the good memory they had of his father. {Dio, l. 49. p. 402.} {Appian. l. 5. p. 747.}

5527. As Antony prolonged the siege of Praaspa, the war was very troublesome to both sides. Antony could not get any supplies without having his men killed or wounded. Phraates knew that the Parthians would endure anything except winter in the camp in a strange country. Therefore he was afraid that if the Romans continued the war, his men would leave him since the weather grew very cold after the autumnal equinox. {Plutarch, in Antony} He was also afraid that if the siege were continued Antony either by himself or else with outside help, would seriously weaken the city. Therefore, he secretly bribed some men that should promote the idea

of a peace between them in the hope that it would be easily granted. {Dio, l. 49. p. 408.}

5528. Therefore, the Parthian commanded his men that when they met with the foragers, to treat them more courteously and to talk to them about peace. By this, Antony was persuaded to send a friend to request the restitution of his ensigns and prisoners lest he should seem to be content only to depart with safety. They replied that he should forget about those things. If he desired peace and security, he should leave suddenly. (Plutarch.) Phraates was sitting on his golden throne and twanging a bow string. After that he had in many words railed against the Romans, he promised Antony's ambassadors peace on this condition if he should immediately withdraw his army. {Dio, l. 49. p. 408.}

5529. Antony received this reply. Although he was very eloquent in both civil and military speeches, yet at that time from shame and sorrow, he did not speak to his soldiers. He had Domitius Aenobarbus speak for him to the soldiers and to encourage them. Within a few days after they had packed the baggage, he departed (Plutarch.) and left his works that he had raised for the assault of Praaspa intact as if he had been in a friend's country. The Medes burnt everything and cast down the mount. {Dio, l. 49. p. 408.}

5530. They were to return by the same plain country where there were no forests. A certain Mardian who knew the customs of the Parthians and had fought well for the Romans at the battle where the engines were taken, persuaded Antony that he should march with his army by the mountains on the right hand. He should not hazard the plain and open fields. The Romans were heavily armed and good targets for the number of Parthian cavalry who were all archers. The Parthians used this occasion by good words to draw him from the siege so that he would show Antony a shorter way with more plentiful supplies for his soldiers. Antony told these things to his council and confessed that he trusted little in the peace with the Parthians. However he commended the shorter way, especially since the journey would be through a plentiful country. He asked for some assurance of the Mardian who surrendered himself to be bound until he had brought the army into Armenia. After he was bound, he led them without problems for two days. {Plutarch, in Antony}

5531. On the third day, Antony thought little of the Parthians and marched securely in confidence of the peace. The Mardian saw the dam of the river was recently broken and that all the way they were to go was flooded. He knew that this was done by the Parthians to force the Roman army to halt. He warned Antony of this and told him to prepare for the arrival of the enemy. Antony ordered his battle and set distances between the ranks. With this, those that used arrows and slings might make an attack on the enemies when the Parthians opened their ranks to surround and disorder the army. When the light horsemen attacked them, they were beaten back after the giving and receiving of many wounds. They came on again until the calvary from Gaul who were held in reserve, gave them a fierce charge and routed them so that they attempted nothing more that day. {Plutarch, in Antony}

5532. Antony learned from this what was to be done. He made his army march in a square body and had a strong guard of archers and slingers in the rear and in the flanks. He ordered his calvary that if the enemy attacked them, they should drive them back. If they fled, they should not follow the chase too far. For four days, the Parthans received as many casualties as they made. They began to ease off and thought of returning since it was winter. {Plutarch, in Antony}

5533. On the fifth day, Flavius Gallus, one of the captains, a valiant and industrious man, asked Antony that he would give him permission to take some lightly armed men from the rear and some cavalry from the front. He planned to do some gallant act. By his rash attempt, he broke in on the enemy with much risk. The Romans sent him help in small companies. They were too weak and were cut off by the enemy until Antony came with the whole strength of the army and rescued the rest from obvious danger. {Plutarch, in Antony}

5534. Florus stated {Florus, l. 4. c. 10.} that there were two legions lost to the Parthian arrows. Plutarch stated at least 3000 were killed and that there were 5000 wounded men brought back into the tents. Gallus was shot in four places and later died from his wounds. Antony was very much troubled to see this and went and comforted them that were wounded. They cheerfully took him by the right hand and desired him that he would take care of himself and trouble himself no more for them. They called him their emperor and told him that if he were well then they were all safe and in health. {Plutarch, in Antony}

5535. This victory made the Parthians so proud who were before weary and in despair, that they lodged all night near the Roman camp. They hoped that they would soon be able to plunder all their money and ransack their tents. {Plutarch, in Antony} On that night, a certain Roman whose life was spared in Crassus' defeat, came in Parthian clothes to the Roman trenches and greeted them in Latin. After they trusted him, he informed them what danger was at hand and that the king would come with all his forces. He advised them that they should not march that way they intended but that they should go back again and take the way by the woods and the mountains. He told them that they might meet with the enemy that way also. {Florus, l. 4. c. 10.} {Velleius Paterculus, l. 2. c. 82.}

5536. As soon as it was day, many enemies came together with at least 4000 cavalry. The king also sent there his bodyguard because they were so confident of victory. The king was never at any previous fight. Then Antony lifted up his hands to heaven and made his prayers to the gods that if there were any god offended with his former good fortune that he would lay all the adversity on his own head but give health and victory to the rest of the army. {Plutarch, in Antony}

5537. The next day the army marched on in a more secure guard. The Parthians attacked them and were very much deceived in their expectations. They thought that they came to pillage and plunder and not to fight. They lost heart when they were greeted by the Roman arrows. {Plutarch, in Antony}

5538. As they were going down a certain hill, the Parthians laid in ambush for them and overwhelmed them with their arrows as thick as hail. Then the soldiers who carried large shields, took in the lightly harnessed men under their shields. They kneeled down on their left knee and held their shields over their heads and made a roof over them, (a testudo.) By this, they defended themselves and their friends from the enemies' arrows which fell on the convex shields and slid off the slippery surfaces. {Florus, l. 4. c. 10.} {Frontino, Stratagem, l. 2. c. 3.} {Dio, l. 49. p. 409.}

5539. The Parthians had never seen such a thing before and thought that they had all fallen down by reason of their wounds or that they would soon all fall. Therefore they cast away their bows and leaped off their horses and took their spears and came to kill them with their naked

swords. Then the Romans rose up again and at the signal, widened their army and made a shout. They attacked their enemies in the front and with their darts they slew the foremost of them and made them all flee. This thing struck such amazement in the barbarians that one among them said:

``Go Romans and farewell, fame with good reason calls you the conquerors of nations, who can outstand the Parthian's shot." {Florus, l. 4. c. 10.} {Plutarch, in Antony} {Dio, l. 49. p. 409}

5540. There were continual skirmishes between them which slowed the Roman march down greatly. {Plutarch, in Antony} When they marched by break of day, they were always bothered with the Parthian arrows. Thereupon, Antony deferred his march until the fifth hour and so made his own soldiers more confident. The Persians left them and they marched without any trouble for that day. {Frontinus, Stratagem, l. 2. c. ult.}

5541. The army then began to be troubled with food shortages because they were hindered from foraging by their often skirmishes. They also lacked grinding mills which were mainly left behind. The beasts were either dead or else used to carry the sick and wounded men. It was reported that little more than a quart of wheat was sold for fifty drachmas and barley loaves for their weight in silver. Then they were forced to eat roots and herbs. By chance they found one that when eaten, made them mad. Those that ate it only dug up stones and removed them and thought they were doing some great business. At last they vomited up a great deal of choler and died because they lacked wine, which was the only remedy. {Plutarch, in Antony}

5542. The famine raged in the camp and they began to flee to the enemy. However, the Parthians slew these runaways in the sight of the rest. All had planned to defect but the cruelty of the Parthians stopped the revolt. {Dio, l. 5. p. 409.}

5543. Antony saw so many of his own soldiers dying and the Parthians continually attacking them. It is reported he often cried out w mieioi wondering at those 10,000 men who under the conduct of Xenophon marched a far longer march from Babylon and often fought with their enemies and yet came home safely. {Plutarch, in Antony}

5544. The Parthians could neither break the spirit of the Romans nor their ranks but were often defeated themselves and repulsed. They began again to talk peaceably with those who went to fetch water and forage. They showed them their unbent bows and told them that they were departing and that they would follow them no more. However, they might have some Medes follow them a day or two but that they would not do them any great harm and only secure some of the remoter villages. They won them over with this talk and they gently took their leave of them. The Romans were very joyful and when Antony desired rather to march by the plain than the mountains because it was said that way lacked water. {Plutarch, in Antony}

5545. While he was in this mind, Mithridates came to him from the enemy camp. He was a cousin of Moneses to whom Antony had given the three cities. Antony asked that some might be sent to him who understood the Syriac or Parthian language. When Alexander, from Antioch and a good friend of Antigonus came, he was told by Mithridates that the Parthians with all their forces lay in ambush in those mountains which he saw. They were waiting to attack them as they passed by the plains. He advised them to travel through the mountains which had no other inconvenience than lack of water for one day. Antony took his advice and the Mardian guided

them by night through the mountains. He ordered his soldiers to carry water with them which many did in their helmets and leather bags. {Plutarch, in Antony}

5546. The Parthians found out about this and contrary to their custom, pursued them by night. At sunrise, they overtook the rear guard of the Romans who were tired with the hard march and watching. That night, they had gone 30 miles and did not think the enemy would attack them so soon. This made them more dejected and their thirst also was increased by their fighting. They were forced to march while fighting. {Plutarch, in Antony}

5547. In the interim, the advance guard found a cool, clear river but it was salty. The water from it just increased the thirst of those who drank it. Although the Mardian forewarned them of this, yet they thrust away those who would have kept them from drinking of it and drank freely from it. Antony also was very urgent with them and begged them to stop. Only a short way off there was one that they might drink from and that the rest of the way was so rough and uneven that the enemy could not possibly follow them. He sounded a retreat also so that at least the soldiers might refresh themselves in the shade. {Plutarch, in Antony} {Florus, l. 4. c. 10.}

5548. As soon as the tents were pitched, the Parthians according to their custom departed and Mithridates returned. Alexander came to him. He told Alexander that after they had refreshed themselves for a while they should all arise and hurry over the river. The Parthians would not pursue them beyond that point. For this, Antony gave him a large store of gold plate. He took as much as he could hide in his clothes and departed. {Plutarch, in Antony}

5549. They were not bothered on the next day's journey. The following night they became their own worst enemies. Those who had any gold or silver were killed and robbed. The pack animals (sumpters) which carried the treasure were plundered. Finally, all the household belongings of Antony, like his plate and precious tables, they broke and divided among themselves. Therefore because of this tumult and uproar in the army, they thought that the enemy had attacked the sumpters to rob them. Antony called a free man and ordered him to kill him and to cut off his head so that neither he may not be taken alive by the enemy nor known when he was dead. {Plutarch, in Antony} {Florus, l. 4. c. 10.} {Sextus Rufus, in Breviario.}

5550. As his friends were weeping about him, the Mardian encouraged Antony for he knew there was a river nearby. Others told Antony that this tumult arose from their own covetousness and doing wrong one to the other. Therefore Antony gave the signal to make camp in order to quell these tumults and disturbances in the army. It began to grow light and the army fell into good order again. When as the rearguard was hit by enemy arrows, the light cavalry were signalled to fight. The men who carried the large shields came together as they did before and defended them from the Parthian arrows. The Parthians did not dare come too close. As they marched a little distance the river was seen by the advance guard. Antony interposed his cavalry between the enemy and the army. He made all the sick men to cross over first. The men that fought were now braver and strengthened. As soon as the Parthians saw the river, they unbent their bows and bid them in god's name and highly commended their valour. So they crossed leisurely over the river and were glad they did not trust the promises of the Parthians. {Plutarch, in Antony}

5551. After Caesar Octavian had settled his affairs in Sicily, on November 13th (ides) he entered Rome from Sicily and made a speech. This is shown in the marble triumphal records. {Gruter,

Inscript., p. 297.} {Suetonis, in Octavian, c. 22.} {Dio, l. 49. p. 400.} {Orosius, l. 6. c. 18.} He had a gold statue erected for him in the rostrum which showed his image with this inscription:

``For peace restored after continual wars both by sea and land." {Appian, l. 5. p. 746.}

5552. He was 28 years old, after which manner those words of Appian are to be taken. gu Caioar itan is tste dktai kn eikqsi.

5553. He received also the tribunal power for ever by a decree of the senate who invited him by this honour to lay down the triumvirate. Concerning this, he wrote privately to Antony by Bibulus. {Appian, l. 5. p. 747.} {Orosius, l. 6. c. 18.}

5554. Antony's men came to the Araxes River on the sixth day after the battle. It divides Media (Atropatena) from Armenia. The crossing was very difficult because of the depth and swiftness of the river. There was a report that the enemy lay in ambush to attack them in their crossing. After they were safely crossed over and entered Armenia, it was as if they had recently landed from sea. They kissed the earth and embraced one another with tears of joy. When they marched through a fruitful country, they so gorged themselves with food after so long a famine that many began to be sick with dropsies and fluxes. {Plutarch, in Antony}

5555. Antony numbered his army and found that he had lost 20,000 foot soldiers and 4000 cavalry. Half of these died of diseases and not from fighting against the enemy. {Plutarch, in Antony} In the whole army, at least a quarter of the men were dead or missing. The grooms and slaves lost about a third of there staff. Hardly anything remained of the baggage. However, Antony called this flight his victory because he was still alive. {Velleius Paterculus, l. 2. c. 82.}

5556. In 21 days, he had fled 300 miles. {Livy, l. 130.} The march continued for 27 days all together from Phraata (or Phraaspa). In that time the Parthians were repelled in battle 18 times. The 16,000 cavalry, who were armed after the Parthian custom and were used to fighting with the Parthians did not help the Romans. Artavasdes had brought them from Armenia. The Parthians could not so often rally after their battle since they were so often beaten by the Romans if the Romans had the Arminian cavalry to pursue the Parthians. Therefore all men egged on Antony to punish the Armenians. He did not do this neither did he upbraid him with his treachery but used him with the same honour and courtesy that he had always done. He did this because he knew the army was weak and lacked provisions. {Plutarch, in Antony}

5557. Now that Antony was no longer more troubled with enemies, he hurried to Cleopatra and was unwilling to winter in Armenia. He took a quick journey in cold winter weather and continual snows. He hurried his soldiers on and he lost 8000 men by extremities of the weather. {Livy, l. 130.} {Plutarch, in Antony} As they crossed over the mountains of Armenia which were covered with snow, the many wounds they had received, greatly bothered them. Therefore many died or became unfit for service. Antony could not endure to hear of these things and forbid that anyone should speak to him about it. Although Antony was angry with the king of Armenia and wished for revenge because the king had deserted him, he tried to endear the king to him so that he might get provisions from him. Finally, the soldiers could not endure this journey in winter any longer. Antony persuaded the king by flatteries and promises that if he would let his army winter in his country, he planned the next spring to have his army attack the Parthians again. {Dio, l. 49. p. 410.}

5558. Finally, Antony came to Syria with barely a third of the original sixteen legions. He returned to Antioch. {Orosius, l. 6. c. 19.} Here he foolishly began to brag as if he had gotten the victory because he had gotten away. {Florus, l. 4. c. 10.}

5559. He came down to the sea side with a few of his company and stayed in a citadel between Berytus and Sidon, called Leucocome. He awaited Cleopatra's arrival for whose absence he pined away. To pass the time, he started feasting and drinking excessively. During this time, he would arise and run to see if she were coming until at last she finally came. {Plutarch, in Antony}

5560. Cleopatra brought for the soldiers a great amount of money and apparel. Some reported that Antony took the apparel which she had brought and gave it to the soldiers. He gave the money to the soldiers that she had given him. {Plutarch, in Antony} Concerning this matter Dio wrote this. The money which was brought to him by Cleopatra he gave to the soldiers. He divided to every soldier of the legions, 35 drachmas (or denarii) and to others proportionably. When that money ran out, he made up the rest from his own treasure and gave satisfaction for what he had received from Cleopatra. He also received much money from his friends and exacted much from his allies. When he had done this, he went into Egypt. {Dio, l. 49. p. 410.}

5561. Herod was continually pestered with the nagging of his wife Mariamme. She wanted him to restore the high priesthood to her brother Aristobulus according to his due. Therefore he called a council of his friends, he bitterly complained against his mother-in-law Alexandra, as if she had secretly done treason against his kingdom and had endeavoured, by Cleopatra's means, to make her son the new king. However, lest he should seem to be disrespectful to her and the rest of the family, he said that he would now restore the priesthood to her son. Ananelus had before this been preferred because Aristobulus was so young. Alexandra was almost beside herself for joy and grieved that she was suspected of treason. She wept and cleared herself of these accusations. She thanked Herod many times for her son's honour and promised that after this she would be most obedient to the king. Thus Herod gave the priesthood to Aristobulus in the lifetime of Ananelus. He was only seventeen years old. {Josephus, l. 15. c. 2, 3.}

5562. Sextus Pompeius learned of Antony's ill fortune in Media. Caius Furnius, who at that time was governor of Asia, was not friendly toward Sextus, so he did not stay in Lesbos. He started to hope that he should either succeed Antony (if he died) in all his power or at least should receive some part of it. He was especially encouraged since from Sicily and from other places, many came to him. Some came from the reputation his father had and others came because they did not know where else to live. So that he took the trappings of the general and prepared to capture Asia. He always remembered the recent example of Labienus who had quickly overrun it. {Appian, l. 5. p. 747.} {Dio, l. 49. p. 402.}

5563. When Antony came into the country of his friends, he knew what Pompeius had done. He promised that if he would lay down his arms he would pardon him and make him his friend. Pompeius promised he would and so wrote him back. He condemned Antony for the disastrous defeat he had received and that he was so soon gone into Egypt. Pompeius carried on his plans. {Dio, l. 49. p. 402.} Not wishing to burn his bridges, he sent messengers to Antony and offered to be his friend and ally. The real purpose was to spy on Antony. In the meantime, he sent

ambassadors to the governors of Thracia and Pontus. He thought that if he failed to take Asia, he could flee through Pontus into Armenia. He sent ambassadors also to the Parthians and hoped that they would willingly use him for their captain in the war that was not yet ended against Antony. Pompeius was a Roman and also the son of Pompey the Great. He also provided for ships and exercised the mariners. He let on that he was afraid of Caesar and that this preparation was for the service of Antony. {Appian, l. 5. p. 747}

5564. As soon as Antony heard what Pompeius was up to, he kept on his journey but sent Marcus Tiotius, who formerly had revolted from Sextus Pompeius to him, as general against him. He had received a fleet and army from Syria. He was to use all his power to resist Pompeius if he made any war. If Pompeius would submit himself, he should receive him with all honour. {Appian, l. 5. p. 747} {Dio, l. 49. p. 402.}

5565. Pompeius' ambassadors who were sent to the Parthians, were captured by Antony's captains and brought to Alexandria. When Antony had learned all these things from these ambassadors, he called the other ambassadors who were sent to him and brought them face to face. They excused Pompeius as being a young man in a desperate situation and feared he should not be accepted by Antony and was forced to try the good will even of counties that were the greatest enemies of the Romans. If he had known Antony's mind, there had been no need of all the solicitations and craft. This he believed, since he was not a malicious man but well meaning and generous. {Appian, l. 5. p. 749.}

5566. When Octavia was at Rome, she intended to sail to Antony, and Caesar agreed. The reason was not as most have written from any respect to Antony but that he might have an honest pretence for war against him if he slighted or harmed her. {Plutarch, in Antony} She went to Athens and wintered there. {Appian, l. 5. p. 750.}

5567. At this time war broke out between the king of the Medes (Artarasdes) against Phraates, the king of the Parthians and Artabazes or Artaraseds king of the Armenians. Artarasdes was angry with the Armenians because by their means, the Romans were brought in upon him and with the Parthians because he neither received any great amount of the spoils of the Romans nor any honour at all. Artarasdes was afraid also that he would take away his kingdom from him. He sent Polemo, the king of Pontus, as an ambassador to Antony and desired his friendship and alliance. He wanted Antony to come to him and promised him the help of all his forces. Antony was pleased for the only thing which seemed to prevent the overthrowing of the Parthians, was his lack of cavalry and archers. He thought now he should have and do more good in the receiving them than the king did to him in giving them. Thereupon, Antony had great expectation and he departed again to go through Armenia. He called the king of the Medes to the river Araxes and then started the war with Parthia. {Plutarch, in Antony} {Dio, l. 49. p. 411.}

5568. Antony wrote to Octavia who was now at Athens and told her to stay there and informed her of an expedition that he was about to take. She took this badly and thought this was just an excuse. However, she wrote to him to know what he would have her do with those things sent that she brought for him. She had brought much apparel for the soldiers, many cavalry, much money and presents for his captains and friends. In addition she had 2000 choice men all armed like the praetorian cohorts. Niger, a friend of Antony, was sent by Octavia to tell Antony this. He added the deserved commendations for Octavia. Antony accepted both her own and others gifts and also the soldiers that she had begged from her brother for this purpose. {Plutarch, in

Antony} {Dio, l. 49. p. 411.}

5569. Cleopatra, feared lest Octavia should draw Antony from her and seemed to languish for the love of him. She made her body so weak by her feminine tricks as though she could not live if she were deprived of him. Antony was overcome and abandoned his journey to the king of the Medes although he received news that the Parthians were in civil wars. He returned again into Alexandria. {Plutarch, in Antony} From that time on, he give himself over to the love and wishes of Cleopatra. {Dio, l. 49. p. 411.}

5570. Antony summoned Artavasdes, king of Armenia into Egypt as a friend. He hoped to get him into his power so that he might more easily kill him. Since the king did not come, he suspected some deceit. He then found other means to deceive him. He did not publicly show his anger against him lest he should provoke him to war. {Dio, l. 49. p. 411.}

5571. C. Furnius, the governor of Asia, (whom we read in Plutarch's Antony, and Jerome's Chronicle, to be a man of great authority and to be the most eloquent among the Romans,) entertained Pompeius who came to him presently. Furnius was not strong enough to drive him out neither did he know want Antony wanted to do. When he saw Pompeius' soldiers exercising, he also mustered them that were of his province and sent for Aenobarbus who commanded the army and was next him. He called quickly for Amyntas to help him. When they came immediately, Pompeius complained that he was counted for an enemy at the time when he was expecting an answer from Antony by the ambassadors whom he had sent to him. However, Pompeius planned to take Aenobarbus by the treachery of Curius, a close friend of his. He hoped that it would be a great matter if anything happened. The treason was discovered and Curius was put to death after he was condemned in the council chambers of the Romans. Pompeius also killed Theodorus, a freed man of his who only knew of this business, as if he had been the one to tell his secret. {Appian, l. 5. p. 749.}

5572. Pompeius gave up hope that Furnius would receive him and seized Lampsacus by treachery. Many Italians lived here and were brought as a colony by C. Caesar. He paid the Italians large wages to entice them to serve under him. He now had 200 cavalry and three legions. He attacked Cyzicum by sea and land and he was repulsed in both fronts. There was a very large band of soldiers to guard the walls who were brought there for Antony. Pompeius returned to the harbour of the Achaeans and planned to provide grain for his troops. {Appian, l. 5. p. 749.}

5573. Furnius would not fight and always stayed near his camp with many cavalry. He would not allow Pompeius to get any grain nor seize any cities. Pompeius attacked his camp in front and sent some around who attacked from the rear. Therefore when Furnius went out against him, he had his camp at his back. Pompeius slew many as they fled by the fields of Scamander. The field was very wet because of much rain that fell. Those who escaped, retreated into a safe place but were unable to prepare for a new war. Pompeius received men from Mysia, Propontis and other places. These were poor men who were exhausted with taxes and served under Pompeius for money. He was now famous for the victory he had at the harbour of the Achaeans. {Appian, l. 5. p. 750.}

5574. Since Pompeius lacked cavalry and therefore could not go very far to forage. He heard that a squadron of Italian cavalry were sent to Antony from Octavia who wintered in Athens.

Therefore he presently sent to bribe them with gold. Antony's governor of Macedonia apprehended them and divided the money among the soldiers. {Appian, l. 5. p. 750.}

5575. Pompeius captured Nicaea and Nicomedia. He gathered money together in abundance because of his great and unexpected successes. {Appian, l. 5. p. 750.}

5576. When Furnius was camped near him, as soon as it was spring, there came to him a fleet of 70 ships from Sicily. This was the remainder of the fleet which Antony had lent Caesar against Pompeius. When the Sicilian war was ended, Caesar dismissed them. Titius also came from Syria with 120 ships and a large army. They all arrived at Proconesus. {Appian, l. 5. p. 750.}

5577. Pompeius was very afraid because he was not fully prepared. He selected those places which were most convenient for his flight. He was apprehended in Nicomedia and he asked for peace through his ambassadors and hoped the favours he had done previously for Titius would make him agreeable. Titius absolutely denied to grant any peace unless he surrendered to him all his ships and forces. {Dio, l. 49. p. 402, 403.}

5578. Therefore Pompeius, gave up any hope of safety by sea. He put all his provisions of any weight into his ships and set them on fire. He armed his sailors who would be of more use to him on land with the others. {Dio, l. 49. p. 403.} {Appian, l. 5. p. 750.}

5579. Herod feared lest his mother-in-law Alexandra would seek opportunities to create new problems and ordered to have her kept within the palace and to do nothing by her own authority. She was kept so strictly that nothing was concealed from him of all that she did, even to the expenses of her food. She took this captivity very badly and sent letters to Cleopatra and complained of her harsh treatment. She wanted her help. Therefore Cleopatra said that she with her son should flee into Egypt to her. She provided two coffins for her and her son that are used when men die. She ordered those servants that knew the plot that they should carry them out by night, and go to a ship which was ready provided to carry them into Egypt. Aesopus, a servant, told this to Sabbation, a friend of Alexander's because he thought he had known all this before. As Sabbation who was considered an enemy of Herod's since he was suspected to be in on the plot in the poisoning of Antipater, took this opportunity of being reconciled to the king's favour by telling this matter. Herod played along in this until it was being done and surprised her in flight and brought her back. However, he pardoned her and did not dare to punish her. He feared that Cleopatra would not be so contented but would seek any occasion of hatred against him. Therefore under the pretence of a magnanimous spirit, he made show as if he pardoned her out of mere clemency. {Josephus, Antiq. l. 15. c. 3.}

5580. Cassius Parmensis, Nasidius, Saturninus, Antistius and other honourable friends of Sextus Pompeius and his dear friend Fannius and his father-in-law Libo could not persuade Pompeius to abandon the war against one who was more powerful than himself especially when Titius came whom Antony had sent. They began to despair and decided to defect to Antony. {Appian, l. 5. p. 750, 751.}

5581. After Pompeius was forsaken by his friends, he departed into the midland country of Bithynia and intending to go (as was reported) into Armenia. He stole away secretly by night from the camp. Furnius, Titius and Amyntas pursued him and marching excessively fast. They overtook him about evening and they both camped around an hill but without either a ditch or

trench. It was late at night and they were weary. In this condition, Pompeius sent by night 3000 targateers who attacked them either in their beds or running out from their lodgings who all fled naked most cowardly. If Pompeius had attacked them with all his forces or pursued them as they fled, he might have had an absolute victory. He did not do this and gained nothing by all this. He went on where he was going into the midland country. {Appian, l. 5. p. 751.}

5582. His enemies joined together and kept him from foraging so that he was very short of food. He was forced to demand a parlay with Furnius, who in previous times was a friend of Pompey the Great. He was a man of honour and gravity above the rest. Therefore he stood on the bank of a river that ran between them and he told him that he would commit himself to his protection on the condition that he might be brought to Antony. Furnius answered that this business did not belong to him, but to Titius. Pompeius suspected Titius' faithfulness and offered again to yield himself and entreated that he might be accepted. When this could not be obtained, he desired that he might be received by Amyntas. He told him that Amyntas would do nothing that might be a wrong to him that was to execute the commands of Antony. So the parlay broke off. {Appian, l. 5. p. 751, 752.}

5583. Furnius' soldiers thought that for very want of food, he would on the next day yield himself to Titius. He according to the custom in camps, made many fires in the night and by trumpeters distinguished the watches of the night. He secretly withdrew himself with his army without any baggage not so much as telling them where they were going. He thought to return to the sea and to burn Titius' fleet. He might have been able to do this had not Scaurus ran from him and told of his departure and the way he went, although he did not know what he intended to do. Then Amyntas pursued him with 1500 cavalry and Sextius had none. As soon as he overtook him, Pompeius' soldiers went over to him, some privately and some publicly. Pompeius was now almost desolate and was afraid of his own soldiers and surrendered himself without any conditions when he had previously refused the conditions of Titius. {Appian, l. 5. p. 752.}

5584. Dio wrote that he was surprised, surrounded and taken by Titius and Furnius at Miletum, which is a town of Phrygia. {Dio, l. 49. p. 403.} Appian said that his army was compelled by Titius to take a solemn oath to Antony. {Appian, l. 5. p. 753.}

5585. When Antony knew what happened, he immediately sent letters and ordered Pompeius to be executed. A little later, he repented and ordered that he be spared. However, the carrier of the last letters came before the one that brought the first. Titius then received the letters concerning his death later. He supposed they were indeed written last or knowing the truth would not believe it. He followed the orders of the letters as they were delivered and not what Antony intended. {Dio, l. 49. p. 403.}

5586. There are some who report that it was not Antony who ordered the death of Pompeius, but Plancus. He was the governor of Syria and was accustomed to signing for Antony in letters of importance. He also used Antony's seal either with the knowledge of Antony. (Yet he himself would not write, either because of the fame of Pompeius or because Cleopatra favoured him for the memory of his father, the Great Pompey.) If Antony did not know then Plancus may have done it himself because he was afraid that Pompeius might be some cause of difference between Caesar and Antony, or lest Cleopatra should favour Pompeius and not him. {Appian, l. 5. p. 753.}

5587. Sextus Pompeius was executed at Miletum {Appian, l. 5. p. 753.} {Strabo, l. 3. p. 141.} when L. Cornificius and another Sextus Pompeius were consuls. {Dio, l. 49. p. 403.} Livy has this note about him: {Livy, l. 132}

``When Sextus Pompeius had surrendered to Antony while still making war against him in Asia. He was overcome by his lieutenants."

5588. We read in Orosius: {Orosius, l. 6. c. 19.}

``Pompeius fled after being often defeated on sea and land. He was taken and a little later put to death."

5589. Velleius Paterculus wrote that Antony: {Velleius Paterculus, l. 2. c. 87.}

``When he had promised that he would preserve the dignity of Sextus Pompeius then he killed him."

5590. He wrote in more detail: {Velleius Paterculus, l. 2. c. 97.}

``Pompeius fled into Asia and was killed by the order of Antony whose help he implored. Pompeius was undecided whether to be a general or a petitioner and now would retain his dignity and beg for his life. Antony had his throat cut by Titius. By this act, Antony was unpopular for a long time. When he exhibited plays in Pompeius' theatre, he was driven out from it with the curses of the people from the shows that he put on."

5591. Caesar Octavian held plays on horseback because of the death of Sextus Pompeius. He set up a chariot for the honour of Antony before the rostrum and statues in the temple of Concorde. He gave Antony permission to banquet there with his wife and children as it was formerly decreed to himself. For as yet he pretended to be his friend and comforted Antony concerning the Parthian expedition. Antony told him what envy there was risen against him by reason of the Sicilian victory and the honours decreed to him for it. (??) {Dio, l. 49. p. 403.}

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5592. In the feast of tabernacles, the new high priest, Aristobulus who had just turned seventeen years old, offered the sacrifice according to the law. He was clothed in the priestly attire and came to the altar and performed the ceremony with all decency. He was quite handsome and taller than usual for one that old. He bore in his countenance the honour of his lineage and won the affection of all the multitude. Everyone recalled the worthy and memorable actions of his grandfather Aristobulus. They were overcome with affection for him and were so overjoyed that they could not contain themselves. They publicly prayed for him and wished him all joy and that more freely than was fit under such a king, proclaimed publicly the memory and thanks they owed to that family for all their benefits. {Josephus, Antiq. l. 15. c. 3.}

5593. As soon as the feast was ended, he was entertained at a banquet by his mother Alexandra. King Herod courteously enticing the young man into a convenient place and pretended to jest with him after the manner of young men. Because that place was too hot and they were quickly

weary, they left their games and went to the fish pools that were near the court to take in the fresh air at noon. At first they saw some of their friends and servants as they were swimming. At length the young man also, by the persuasion of Herod, went in among them. Then those to whom this charge was given, dunked him as he was swimming, as it were in sport and jest. They held him under water and did not stop until he drowned. This was the end of Aristobulus in the eighteenth year of his age and the first of his high priesthood which immediately reverted to Ananelus. {Josephus, Antiq. l. 15. c. 3.}

5594. Now when this accident was reported to the women, they were all in an uproar and did nothing but weep and howl over the dead body of the young man. Sorrow seized the whole city, as soon as the rumour was spread abroad and every house bewailed the calamity as if it had been their own. Herod endeavoured by all means to make people believe, that this accident happened without his knowledge. He pretended to be sorrowful but also tears and grief very like to true grief. So that he might comfort the women more, he buried the body with a most magnificent funeral. He was extremely liberal in adorning his monument and in perfumes and other precious things. {Josephus, Antiq. l. 15. c. 3.}

5595. His mother Alexandra, although she was often ready to commit suicide since she knew all what happened yet she repressed her passion. She behaved as if she was not suspicious as if she had thought that her son had not been killed on purpose until some occasion of revenge might offer itself. {Josephus, Antiq. l. 15. c. 3.}

3970b AM, 4680 JP, 34 BC

5596. Antony sought some way how he might the more easily be revenged of Artavasdes, the king of Armenia. He sent Q. Dellius to him and he asked and added many promises also that there might be a marriage between his daughter and Antony's son Alexander (whom he had by Cleopatra.) Finally, he suddenly came in the beginning of the spring to Nicopolis, a city in the lesser Armenia that was built by Pompey. From there he sent for him to come, as though he would make use of both his advise and help in the Parthian war. Artavasdes suspected treachery and did not come. {Dio, l. 49. p. 475.}

5597. Alexandria was incensed by her grief to a desire of revenge, and told Cleopatra by letters of the treachery of Herod and also of the lamentable death of her son. Cleopatra who for a long time was desirous to help her and then pitying the woman's misfortune, took particular care of this business herself. She never stopped nagging Antony to revenge the young man's death and told him it was an unpardonable act that he that by his help had enjoyed a kingdom that rightfully belonged to another and behaved with such insolent rage against the lawful family of the kings. Antony was persuaded by these words. After he came into Laodicea in Syria, he sent for Herod to come before him, to answer to the crime against him about the death of Aristobulus. {Josephus, Antiq., l. 15. c. 4.}

5598. Herod committed the care of the kingdom to his Uncle Joseph and ordered him secretly that if Antony should do any harm to him then Joseph should execute his wife Mariamme. He told Joseph that he loved her so much, that he should esteem it a wrong done to himself, if any one should enjoy her beauty even after his death. {Josephus, Antiq., l. 15. c. 4.}

5599. Herod went to Antony and so appeased him with his presents which he had brought from

Jerusalem for this purpose and so appeased his anger by with many conferences that after this Cleopatra's charges carried less weight with him. Antony denied that it was fitting that a king should give an account of his actions otherwise he would cease to be a king. For having once given him the honour of being a king he should have the free power to do as he wished. He also said that Cleopatra should not meddle too much with other men's governments. {Josephus, Antiq., l. 15. c. 4.}

5600. When Joseph governed the kingdom that was committed to him, he talked at various times with Mariamme. Sometimes it was about business and partly to honour her. He often mentioned how much Herod loved her which made the other ladies laugh, especially Alexandra. He was so trying to vindicate the king's love to them that he told them the secret command the king had given him. He thought that this was the best argument of his love because he could neither endure to live without her nor in death be parted from her. The ladies did not interpret it as an indubitable sign of Herod's love but abhorred his tyrannical mind, who though he were dead would yet seek their life. {Josephus, Antiq., l. 15. c. 4.}

5601. In the interim, a rumour spread in the city that the king was put to death by Antony. This disturbed all the court especially the ladies. Alexandra also persuaded Joseph that he should take them with him and he should flee to the ensigns of the Roman legions. They were around the city, Joseph should seek the protection of the tribune, Julius so that if at first there should be any troubles about the court, they would be safe and in the favour of the Romans. Moreover it was hoped that Mariamme could obtain anything, if she should ever see Antony and might also recover the kingdom and whatever belonged to the royal family. {Josephus, Antiq. l. 15. c. 4}

5602. As they were holding this meeting, Herod's letters arrived that quashed the rumour. He wrote of what honours Antony had shown for him in public assemblies and by inviting him to feasts. He said that Antony did this even during the accusations of Cleopatra, who was desirous of that country and fought by all means to destroy him that she might usurp that kingdom. However, since Antony had showed himself just, no great danger was expected and he should shortly return after he had his kingdom and alliance confirmed by Antony. There was no hope left now for the covetousness of Cleopatra, since Antony had granted her Coelosyria, instead of what she had demanded. It was given on the condition that she would never again demand Judah or mention this matter to him. {Josephus, Antiq. l. 15. c. 4}

5603. As soon as these letters were received, the reason for fleeing to the Romans vanished but their resolution to do so was not hidden. As soon as Herod had brought Antony some part of the way against the Parthians, (for so he pretended) he returned into Judea. Immediately his sister, Salome and his mother Salome, told him what Alexandra intended to do with her friends. Salome was not content with this but accused her husband Joseph, as if he had been too familiar with Mariamme. She did this from an old grudge, because the queen was a woman of a high spirit and among other women's chatter, she had upbraided her for her lowly birth. {Josephus, Antiq. l. 15. c. 4}

5604. Mariamme had testified to Herod by oath to her chastity and Herod had told her again how much he loved her. She denied that it was wrong for a lover to order that if he should die that also his wife should be put to death. Herod thought this secret could never be known unless she had committed adultery with Joseph. He wanted to kill her for this but he was overcome with love and he barely restrained himself from doing this. However, he ordered Joseph to be put to death and did not so much as allow him to come into his presence. He also put Alexandra

into prison since she was the cause of all these evils. {Josephus, Antiq. l. 15. c. 4.}

5605. In the meanwhile the affairs of Syria were unsettled. Cleopatra never failed to bias Antony against all men and persuaded him to take everyone's government from him and to give it to her. She wanted Judea and Arabia to be given to her and taken from the two kings, Herod and Malchus. She plotted their destruction. However, Antony thought it was unjust to put two such great kings to death as a favour to an importunate woman. In spite of this he no more counted them as his friends and took part of their country from them and gave it to Cleopatra. Moreover, he gave her all the cities which lie between the Eleutherus River and Egypt except for Tyre and Sidon. He knew these were always free cities although by her earnest intreaties she tried to get them also. {Josephus, Wars, l. 1. c. 13. l. 7. c. 28. Antiq. l. 15. c. 4.}

5606. Thus Cleopatra, by the bounty of Antony, enjoyed a large part of Cilicia, the country of Judea where the balsam grows, Arabia, Nabatea which was Malchus' country, (that is all that bordered the sea) Ituraea, Phoenicia, Coelosyria, Cyprus and some part of Crete. Antony greatly offended the people of Rome with his large gifts. They were upset by the immorality of Cleopatra from whom he had twins previously, Alexandra and Cleopatra, (whom he named one the Sun, and the other the Moon) and also Ptolemy, whom she named Philadelphus. {*Plutarch, Antony, c. 36. 9:219 c. 54. 9:263} {*Dio, l. 50. 5:425} {Livy, l. 132.} Cleopatra is said to have understood many languages so that she did not need an interpreter but could speak either Ethiopian, Troglodita, Hebrew, Arabian, Syrian, Mede and Parthian. Her predecessors, the kings of Egypt, scarcely understood the Egyptian languages and some also of them had forgotten the Macedonian language. {*Plutarch, Antony, c. 27. 9:197}

5607. Cleopatra accompanied Antony, who was going with his army into Armenia, as far as the Euphrates River. She returned and on the way she visited Apamea and Damascus. Then she came into Judea. {Josephus, Antiq. l. 15. c. 5.}

5608. The third summer after Lepidus was put out of office by Caesar Octavian in Silicia, Antony undertook his expedition into Armenia {*Velleius Paterculus, l. 2. c. 82. 1:223} after the death of Sextus Pompeius. {*Appian, l. 5. 4:617} He again sent Q. Dellius to the king of Armenia to confer with him while he quickly went to Artaxata, {*Dio, l. 49. b. 5:421}

5609. Cleopatra was entertained by Herod in Judea and he assured her of that part of Arabia that was granted to her by Antony and the revenues of Jericho also were hers. This country bears balsam which was the most precious of all ointments and only grows there. Also there is a large supply of dates. {Josephus, Antiq. l. 15. c. 5.} The balsam is grown only in the land of Judea and is only in two gardens both of which belonged to the king. One was 20 acres large and the other was smaller. {*Pliny, l. 12. c. 54. 4:79}

5610. By this, Herod became good friends with Cleopatra. She tried to allure him by her wiles either through the intemperance of her lust or else seeking an occasion too by this for her treachery. She only pretended love and Herod refused her. He had a meeting with his friends about killing her but was restrained from this attempt by them. He appeased Cleopatra by generous presents and all manner of attentive service. He accompanied her as far as Pelusium. {Josephus, Wars, l. 1. c. 13. Antiq. l. 15. c. 5.} He was afraid of her and also of the Jewish people. He made that castle as a refuge for himself and stored as many arms there as would be needed for 10,000 men. {Josephus, Wars, l. 7. c. 28.}

5611. In Armenia, Antony induced King Artavasdes to come to him. He had his friends persuade him as well he frightened him with the size of his forces. The king was deceived by his many promises since Antony always behaved like his friend in his letters and deeds. He come into his camp upon his assurance and was apprehended. {*Dio, l. 49. 5:421} {Livy, l. 131.} {*Strabo. l. 11. 5:339} {*Velleius Paterculus, l. 2. c. 82. 1:255} {*Plutarch, Antony, c. 50. 9:255} {Orosius, l. 6. c. 19.}

5612. As soon as Antony had taken him, he carried him about the citadels where his treasure was stored. He did not put him in fetters and hoped to get the treasure without any fighting. He pretended that he took him captive only to get his money from the Armenians for their freedom and his kingdom. This was all in vain since those who kept the treasure, would not obey him. {*Dio, l. 49. 5:421}

5613. Those Armenians who bore arms, made his oldest son Artaxias the king instead of Artavasdes or Artabazes who was taken prisoner. {*Dio, l. 49. 5:421} {Josephus, Antiq., l. 15. c. 5.} Antony bound Artavasdes with silver chains as if it were a lowly thing for a king to be tied with iron fetters. {*Dio, l. 49. 5:423} By his silver chains he compelled him to confess where the royal treasure was. When he captured the town where he told him the treasure was stored, he took from there a large amount of gold and silver. {Orosius, l. 6. c. 11.}

5614. After these things, Antony subdued all Armenia either by force or voluntary surrender. {*Dio, l. 49. 5:423} {Josephus, Antiq., l. 15. c. 5.} When Artaxias engaged him in a battle, he was defeated and fled to the Parthians. {*Dio, l. 49. 5:423} Antony led Artavasdes bound with his sons, who were princes, into Egypt as a present to Cleopatra along with whatever was valuable in that kingdom. {Josephus, Wars, l. 1. c. 13. Antiq., l. 15. c. 5.}

5615. At Rome on the 13th (ides) of September, C. Sosius the proconsul triumphed for Judea. This appears in the marble triumphal records. {Gruter, Inscript. p. 297.}

3971a AM, 4680 JP, 34 BC

5616. Antony obtained for a stricter tie of friendship, the daughter of Artarasdes, the king of Media for a marriage with his son. He left his army in Armenia and he returned into Egypt with his enormous plunder. When he entered Alexandria in a chariot, he led before him among other captives, Artavasdes or Artabazes, the king of Armenia with his wife and children. {*Dio. l. 49. 5:423} The Romans were discontented by this as if the best possessions of their country, should be shared with the Egyptians as a favour to Cleopatra. {*Plutarch, Antony, c. 54. 9:261}

5617. Antony presented Artavasdes, with his family in chains of gold, before Cleopatra, in an assembly of the people. She was on silver plated platform and sat in a chair of gold. The barbarians neither reverenced her, nor fell on their knees, (although they were often ordered to do so by threats and promises.) They only called her by her own name and for this they were thought to be high spirited and suffered all the more. {*Dio, l. 49. 5:425}

5618. Antony feasted the Alexandrians and assembled the people into the show place where the young men exercise themselves. On the high silver platform, he placed two golden chairs, one for himself and another for Cleopatra and smaller chairs for his children. He then made a speech

to the people and decreed that Cleopatra should be called Queen of Kings and her son and partner in the kingdom, namely, Ptolemy Caesarion, King of Kings. He gave them Egypt and Cyprus in a different division which he had previously made. He told them also that Cleopatra was the wife of Caesar the dictator and that Caesarion was his lawful son. He pretended that he spoke this in love for Caesar so that he might make Octavian hated. Octavian was not Caesar's son but only an adopted son. Antony allocated lands to the children whom he had by Cleopatra. He gave Lybia Cyreniaca to their daughter, Cleopatra. He gave Armenia to her brother, Alexander and promised also Media and Parthia and all those countries that lie beyond the Euphrates River even to India after he had conquered them. He also gave to Ptolemy (surnamed Philadelphus) Phoenicia, Syria, Cilicia, and all the country on this side of the Euphrates River to the Hellespont. {*Plutarch, Antony, c. 54. 9:263} {*Dio, l. 49. 5:425}

5619. Antony also brought out his other sons, Alexander in the clothes of the Medes and wearing the Persian clothes and a turban. Ptolemy came in slippers and cloak with a crown about it. These were the clothes of Alexander the Great's successors and the other of the Medes and Armenians. And as soon as the lads had greeted their parents, the Macedonians were to guard the one and the Armenians the other. Whenever Cleopatra appeared in public, she wore the clothes of the goddess Isis and so spoke to all her subjects in the name of the new Isis. {*Plutarch, Antony, c. 54. 9:263} She also ordered that she should be called Isis and the Selene and Antony, the new Osiris and Father Bacchus (Liber) since he was crowned with ivy and wore buskins. He was carried at Alexandria in a chariot like Father Liber. {*Velleius Paterculus, l. 2. c. 82. 1:225} {*Dio, l. 50. 5:445} &&& Antony, Mark - Called new Osiris and the Father Bacchus

3971b AM, 4681 JP, 33 BC

5620. Antony went as far as the Araxis River as if he intended to make war on the Parthians. He thought he had accomplished enough by making an alliance with Artarasdes, the king of the Medes. Antony and the Mede promised each other mutual assistance, the one against the Parthians and the other against Caesar. To seal the pact, they exchanged some soldiers. Antony also gave the Mede, part of Armenia that he had recently seized and received from him his daughter Iotape who was very young, to be in time a wife for his son Alexander (born of Cleopatra,) to whom he had given the kingdom of Armenia, which also Livy also confirmed. {Livy, l. 131.} The Mede also gave him the ensigns that were taken from Statianus. {*Dio. l. 49. 5:431,433} {*Plutarch, in Antony, c. 52. 9:255,257}

5621. After peace was made with the Medes, Antony gave to Polemon the Lesser Armenia. He also gave the consulship to L. Cluavius (or Cluvius) who was with him and he took him with him. {*Dio, l. 49. 5:432,433}

5622. Caesar Octavian in the senate and before the people, frequently accused Antony and incensed the people against him. Antony also sent recriminations against him. {*Plutarch, Antony, c. 55. 9:263} Caesar among other things, complained that Antony held Egypt that was not assigned to him. He had killed Sextus Pompeius, whom (as he said) he had willingly let escape. He had treacherously taken Artavasdes and put him in prison. He had brought great infamy upon the people of Rome. Caesar demanded also some of the spoils. Above all Caesar upbraided him for his conduct with Cleopatra and the children that he had by her and the countries that he had given to her. He was especially upset because he had brought Caesarion, the son of Cleopatra, into the family of Caesar. {*Dio, l. 50. 5:437} Antony affirmed to the

senate that he was acknowledged so by Julius Caesar and that C. Marius, C. Oppius, and the other friends of Julius Caesar knew this. Caius Oppius, as if the business needed a defence wrote a book, and said that Caesarion was not Caesar's son whom Cleopatra said was. {Suetonius, in Julius, c. 52.}

5623. When Antony was in Armenia, he ordered Canidius to go to the sea with 16 legions. However, he took Cleopatra with him and went to Ephesus where his fleets were all to meet. There were 800 ships of which Cleopatra promised 200 ships, 20,000 talents and provisions for all the army during the war. {*Plutarch, Antony, c. 56. 9:265}

5624. Antony by the advice of Domitius and some others, ordered Cleopatra to return to Egypt and there to wait the result of the war. However, she feared that Antony and Octavia may be reconciled and she persuaded Canidius with large bribes that he would speak to Antony for her. He was to say that it was not fair that she should be sent back when she had brought so much for the war effort. It would not be good that the Egyptians should be discouraged who made up a large part of the naval forces. Antony was convinced and they assembled their forces and sailed to Samos where they gave themselves over to pleasure. Just as it was ordered that all kings, governors, tetrarchs, countries and cities that were between Syria, Meotis, Armenia and Lauria should help in the war, likewise it was ordered that all the dramatic artists meet at Samos. Whereas almost all the world was filled with weeping and wailing, this one island alone resounded with piping and singing for many days. All the theatre was full of these common players. Every city sent over for sacrifices and the kings strove among themselves who should make the greatest feast and give the greatest presents so that it was normally said:

``What will they do when they are conquerors in a triumph, when for the very preparation for the war is made with such sumptuousness?" {*Plutarch, Antony, c. 66. 9:267}

5625. From here Antony sailed to Athens and there gave himself wholly over to see plays and shows. {*Plutarch, Antony, c. 67. 9:267} He went with a staff of gold, and a Persian sword by his side, a purple robe buttoned with precious stones and a crown so that a king might enjoy a queen. {*Florus, l. 2. c. 21. 1:325}

5626. The king of Media used the help of the Romans that Antony had left with him and defeated the Parthians and Artaxes (or Artaxias the Armenian) that came against him. {*Dio, l. 49. 9:433}

3972a AM, 4681 JP, 33 BC

5627. Herod duly paid the tributes of the countries of Judea and Arabia which Cleopatra had received from Antony. He thought it was not safe to give her any reason for ill will against him. Herod had undertaken to collect the tribute from Arabia and for some time paid 200 talents yearly. Later he was slow and negligent and scarcely paid her half and that very negligently. {Joseph. l. 15. c. 5.}

5628. Caesar and Antony mutually accused each other and mutually defended themselves. This was sometimes done with private letters sent between them. (Among those which Antony sent Caesar was most petulant, {Suetonius, in Octavian} where Suetonius said that he began to live with Queen Cleopatra, whom he affirms to have been his wife for nine years.) Some letters were

sent publicly. Caesar publicly pleaded his case and Antony through his letters. On these occasions, they often sent ambassadors one to another so that they might more fully show their cause to be just and spy on the affairs of the adversary. In the mean while, they got money together, as if it had been for some other purpose and prepared for war as if it had been against other enemies. {*Dio, l. 50. 5:437,439}

3972b AM, 4682 JP, 32 BC

5629. The new consul at Rome, Caius Sosius (who had triumphed for Judea) on the first day of January made a long speech in the senate praising Antony and criticising Caesar. (Gnaeus Domitius, his colleague because he had endured many calamities previous, did not get involved.) Sosius was ready to make an edict against Caesar who had purposefully left the city, had not Nonius Balbus, the tribune of the people, opposed it. {*Dio, l. 50. 5:439}

5630. Antony wrote to Rome to confirm that the allocation of lands that he had made at Alexandria of the country between Cleopatra and her children. In spite of this, these letters were not read publicly. Domitius and Sosius, the consuls who most favoured Antony forbid it. Caesar desired that all things might be made public. Since their opinion prevailed, Caesar had the senate agree that none of those that were written would be read concerning Artavasdes with whom Caesar had privately consulted with against Antony and he also begrudged Antony a triumph. {*Dio, l. 49. 5:425,427}

5631. The senate convened and Caesar sat between the consuls in the curule chair, surrounded by his friends and soldiers. They carried concealed weapons. When he at length defended himself and accused Sosius and Antony and saw that neither any other nor the consuls themselves dared say a word, he ordered them to meet again on a certain day. He would show them the wrongs of Antony in writing. The consuls did not dare to oppose him nor were they able to hold their peace. They left the city privately before the day came and went to Antony. Many of the senators followed them. When Caesar knew of this, he said that any one his side was also free to go to Antony in safety lest he should seem to have been forsaken by them for some wrong he had done them. {*Dio, l. 50. 5:439,441} {Suetonius, in Octavian, c. 17.}

5632. After the consuls left, Caesar convened a senate and did and said what he wanted to. When Antony heard this, he called a council of his friends and after many arguments on both sides, he declared war. {*Dio, l. 50. 5:441} He ordered a divorce to be declared to his wife, Octavia, the sister of Caesar. {*Dio, l. 50. 5:441} {Livy, l. 132.} {Eutropius, l. 7.} {Orosius, l. 6. c. 19.}

5633. Later he sent some men to Rome, to put Octavia out of his house. She went and took with her all Antony's children whom he had by Fulvia except the oldest who lived with his father. She wept and wailed exceedingly because she seemed to be one cause of the civil war. The people of Rome did not so much pity her as Antony and much more those that had seen Cleopatra who was not superior to Octavia in beauty nor youth. {*Plutarch, Antony, c. 57. 9:267,269}

5634. When Caesar heard of the sudden and large preparations of Antony, he was very astonished and feared he should be forced to fight that summer. Caesar was very short of money and vexed the people of Italy with his exactions. It was Antony's most serious fault for delaying

the battle. This gave Caesar time to prepare and to settle the uproar over his extractions. {*Plutarch, Antony, c. 58. 9:269}

5635. After King Herod had settled the troubles of Judea and had taken Hyrcanium, (a town which the sister of Antigonus had kept), the war at Actium started in the 187th Olympiad (which was this summer.) Herod made large preparations for the helping of Antony however Antony relieved him of this by saying he did not require them. After Antony heard from Cleopatra and others of the wrong doings of the Arabians that refused to pay the tribute Antony imposed, Antony ordered Herod to make war on the Arabians. Cleopatra also persuaded Antony that it would be for her profit. She hoped that if Herod would defeat the Arabians then she would be the mistress of Arabia. If the Arabians defeated Herod then she would be the mistress of Judea. Therefore Herod returned home by Antony's orders and kept his army there. Soon he invaded Arabia with a good army of foot soldiers and cavalry. He went to Diospolis where the Arabians met him and after a fierce battle, the Jews got the victory. {Josephus, Wars, l. 1. c. 14. Antiq. l. 15. c. 6.}

5636. Titius and Plancus were the best friends to Antony and had previously been consuls. They knew all Antony's plans and were secretly envied by Cleopatra because they were much against her presence in this war. They fled to Caesar who willingly entertained them. Caesar learned all Antony's actions and counsels as well as the contents of his will and its location. They were witnesses to it and knew the contents. {*Plutarch, Antony, c. 58. 9:269} {*Dio, l. 50. 5:441} Concerning Plancus' actions (who was formerly secretary to Antony and later Antony made him proconsul of Asia and then of Syria) and of his and Titius' flight, see Velleius. {*Velleius Paterculus, l. 2. c. 83. 1:225}

5637. Antony's will was deposited with the vestal virgins who refused to turn it over to Caesar. However, if he came and took it, they said they would not stop him. Therefore he went and took it. {*Plutarch, Antony, c. 58. 9:269} At first he read it privately and noted some places that were objectionable. Later, he read it publicly in the senate and then to the people. Many were offended that while a man was alive, he should give an account of things to be done after his death. Although it was considered very unjust to do this, yet those things which were contained in the will were of such a nature, that they removed all envy from Caesar for his actions. Antony's will stated that Caesarion was indeed the very son of Caesar the dictator. He counted the children whom he had by Cleopatra among his heirs and bestowed large gifts on them. Concerning his funeral, it said that even if he had died at Rome, he should be carried through the forum and sent to Alexandria to Cleopatra. {*Plutarch, Antony, c. 58. 9:271} {Suetonius, in Octavian, c. 17.} {*Dio, l. 50. 5:441,443}

5638. These things so enraged everyone against Antony, that they believed all things to be true that were reported of him. They thought that Antony, if he should get the power into his hands, would give Rome itself to Cleopatra and move the empire to Egypt. Moreover, all men were so angry with him, that not only his enemies but also his friends blamed him very much. They were astonished at the reading of the will and come to the same conclusion Caesar did about Antony. {*Dio. l. 50. 5:423}

5639. The recent runaway Plancus stated many horrible things against Antony in the senate. {Velleius Paterculus, l. 1. c. 83. 1:227} Calvius, or Clavisius, a friend of Caesar's upbraided Antony also as actions done as a favour to Cleopatra. Most of his charges were thought to be false. However, Antony's friends were intercessors to the people for him. They sent Geminius

into Greece to Antony to desire that he would take heed that the empire should not be taken from him and that he should not be declared an enemy to the state. At supper time Geminius was provoked by Cleopatra and told her that all things would go well if she went to Egypt. However, he feared the queen's anger and he was forced to flee as fast as he could to Rome. {*Plutarch, Antony, c. 59. 9:273}

5640. As soon as Caesar was sufficiently prepared, he proclaimed open war against Cleopatra. The consulship also (for Antony was appointed consul for the next year) was taken from him as well as all his other power which he had committed to the pleasure of a woman. It is said also that Cleopatra by her charms had so besotted Antony that he was not his own man. {*Plutarch, Antony, c. 60. 9:275} {*Dio, l. 50, 5:443} She had so enthralled him that she made him the overseer of the exercises of the Alexandrians and she was called by him queen and lady. She had Roman soldiers in her guard and all of them had written on their shields the name of Cleopatra. She went also into the forum with Antony and helped him put on plays; she sat with him in judgment; she rode horseback with him; she rode in a chariot in the cities while Antony followed her on foot with the eunuchs. In short, she was so bold as to hope for the government over the Romans as if she did at any time. She always swore by a great oath as she hoped to make laws in the capitol. (*Dio, p. 421. 422.) She also, through her womanish desire, wished to reign in Rome. {Eutropius, l. 7.} Horace wrote about this: {Horace, l. 1, Ode. 37.}

This Queen did to
The Capitol provide,
And Empire, ruin,
Joining to her side
The dregs of the World, being above hope now,
Ravished with madam fortune's pleasing brow.

5641. Ovid stated: {Ovid, Metamorphos, l. 15.}

------The Egyptian spouse shall fall,
Ill trusting to her Roman General,
To make our stately Capitol obey
Of proud Canopus shall in vain assay.

5642. If Antony had been declared an enemy, those who were with him, except those who had defected from him, would likewise have been accounted enemies. Lest it should happen, (for the power of his friends was to be feared) he was not in word declared an enemy though he was an enemy indeed. Impunity and commendations were propounded to those who should forsake Antony. However war was publicly proclaimed against Cleopatra whom they knew would never forsake him. It sufficed that this crime might be objected against him that he of his own accord had undertaken a war against his own country by whom he was never offended on the behalf of an Egyptian woman and as if there had now been an actual war. They took their soldiers' coats and went to the temple of Bellona. There Caesar, as if he had been an herald, performed all those things by their orders that were accustomed to be done after the manner of the Romans before the war was started. {*Dio, l. 50. 5:443,445} They added moreover that now those that were to make war with the Romans were Macedonian eunuchs and Pothinus and Iras that trimmed Cleopatra's hair and Charmium (Nairas and Carmio, Gala says were Cleopatra's Maids, {Gala, de Theriaca ad Posonim}) by whom the greatest affairs of Antony's empire were managed. {*Plutarch, Antony, c. 60. 9:273,275}

5643. After this, the youth were called earnestly to arms by both sides. Money was coined and all things which were necessary for the war were provided. The preparation for this war was far greater than all the former wars because so many countries sent help to each side. Caesar got help from all Italy, France, Spain, Illyricum, both the Aricks, Sardinia, Sicily, and other islands that lay near the previously mentioned continents. {*Dio, l. 50. 5:447} He had 250 warships, 80,000 foot soldiers and 12,000 cavalry. Antony had more than 500 warships of which some had eight or ten tiers of oars. They were furnished sumptuously and fit for a triumph. He had 100,000 foot soldiers and as many cavalry as Caesar had, 12,000 cavalry. Antony got help from the kings who were his subjects: Bocchus, king of Africa, (that was ousted of his kingdom by the Romans) Tarcondemus, (or Tarcondimotus) of the Upper Cilicia, Archelaus of Cappadocia, Philadelphus of Paphlagonia, Mithridates of Commagena, and Adallas, king of Thracia. These were personally present in the war. Polemon sent help from Pontus, Malchus, from Arabia and Herod from Judea as well as Amyntas, King of Lyconia and Galatia. Antony also commanded all from the Euphrates River and Armenia, even to the Ionian Sea and Illyricum and from Cyrene to Ethiopia, {*Plutarch, Antony, c. 61. 9:275,277} Thereupon all the countries of the continent of Asia who obeyed the Romans, namely, Thracia, Greece, Macedonia, Egypt, Cyrene, with the borders and all the neighbouring islands and almost all kings and princes and all who only bordered on that part of the Roman Empire. These obeyed Antony. Some came in person, others sent their generals (as it is said) and helped Antony. {*Dio, l. 50. 5:449}

5644. Supplies also were sent to him from the king of the Medes. {*Plutarch, Antony, c. 61. 9:277} When Antony saw this he sent them back and recalled his own soldiers whom he had lent to the Medes. That king defeated Phraates, King of the Parthians, and Artaxes (or Artaxias) King of the Armenians. By this Armenia (which Antony had recently conquered) was lost together with Media from the Romans. {*Dio, l. 49. 5:433}

5645. Antony feared even the over attentiveness of Cleopatra herself when he was preparing for the war at Actium. He would not eat anything that had not been previously tasted. She is said by this means to have purged him of this fear. She dipped the uppermost flowers of her garland in poison and put the garland on her own head. Immediately, in the height of their mirth, she invited Antony to drink their garlands. When Antony took it from his head and he put it into the cup and began to drink. She, with her hand, stopped him and said:

``I am she, my dear Antony, who you provide by this new craze for tasters. Do you think that either occasion or invention is lacking, if I could live without you?"

5646. Then she called for a prisoner and ordered him to drink it. He soon died. {*Pliny, l. 21. c. 9. 6:169}

5647. Herod had routed the largest part of the Arabian army at Cana in Coelosyria. Athenio, the general of Queen Cleopatra in that country, hated Herod and assembled a number of the natives and joined with the Arabians. They made a large slaughter of the Jews in the rough and difficult places (with which the enemy was better acquainted.) When the king saw that his men were put to the worse, he sent men on horseback, to bring new troops. However, he hurried as fast as possible to the Jew's camp only to find the enemy had taken it. {Josephus, Antiq. l. 15. c. 6.}

3973a AM, 4682 JP, 32 BC

5648. From that time on, Herod began to make incursions and to prey on the Arabians. He always camped on the mountains and always avoided to come to a set battle. He was successful by this in that he accustomed his men to labour and continual exercise. He prepared himself to blot out the infamy of his former defeat. {Josephus, Antiq. l. 15. c. 6}

5649. Antony, intended to go into Italy and to carry on the war there before his enemies were aware. When he came to Coreyra, he heard that some light ships which were sent out for spies were anchored by the Ceraunian Mountains. He suspected that Caesar was come with his whole fleet and went back again into Peloponesus, (for it was now at the end of Autumn) and wintered at Patara. He sent his soldiers into all places that they might guard them better and that there might be a better supply of food for them. {*Dio, l. 50. p. 5:453}

3973b AM, 4683 JP, 31 BC

5650. Caesar sailed from Brundusium and went as far as Corcyra. He thought to attack by surprise the enemy as they were on the way to Actium. He was thwarted by a storm and forced to return. Thus he missed his chance. {*Dio, l. 50. 5:457}

5651. While Herod made inroads on the land of Arabia in the seventh year of his reign (calculated here and hereafter from the death of Antigonus in the month of August 38 BC.) The war at Actium had now begun. In the beginning of the spring, Judea was shaken with an earthquake like it never had before. In the ruins of the houses, 10,000 men were killed. The soldiers were unharmed because they were in the open fields. This calamity was made much worse when the Arabians who were their enemies found out about it. They became quite proud as if all the cities of the Jews were overthrown and all the men were dead so that there were no enemies left. For this reason they laid hold of the ambassadors of the Jews, who in this affliction, came to ask for peace. They slew them and soon prepared for war with all earnestness. {Josephus, Wars, l. 1. c. 14. Antiq. l. 15. c. 7.)

5652. Herod encouraged his men and offered sacrifices according to the custom. He quickly marched with his army over Jordan and camped at Philadelphia. The battle started over the citadel that was located between him and the Arabians. The Jews won and forced the dismayed enemy to another battle. There, after continual skirmishes, the Arabians were put to flight. In the rout, they trod under foot their own men when the Jews pursued them. They lost 5000 men and the rest were besieged in their camp and very short of water. They sent ambassadors to Herod whom he despised. They were more earnest and offered 50 talents for their freedom because they were so short of water. Finally, they came out in companies and surrendered to the Jews. Thus 4000 captives were taken in five days. On the fifth day the rest that were in the camp came out to fight, but they were defeated and 7000 men died. By this defeat the courage of the Arabians was subdued and Herod was declared governor of that country by them. He returned home with great glory. {Josephus, Antiq. l. 15. c. 8, 9.}

5653. Hillel, a Babylonian of the family of David, lived at Jerusalem 100 years before the Jewish account of the destruction of the temple. This is taken from the Gemora Babylonic. tractat. tbf c. 1. He had a large number of disciples of which one was Jonathan, the son of Uzziel, the famous author of the Chaldee Paraphrase of the prophets. The Pharisees were divided into two sects from a difference arising between Hillel and Sammaius (or Sameas concerning whom was formerly spoken from Josephus.) the Pharisees Jerome, {Jerome l. 3.}

commentary on Isa 8:14 stated this:

``The Nazarites (such are those who received Christ and yet observed the old law) interpret the two houses of Sammaius and Hillel as two families from whom sprung the scribes and Pharisees."

5654. He adds moreover:

``Sammaius and Hillel, (or their two houses, of which there is so often mention made in the Talmud) sprang not up long before the Lord was born."

5655. Phraates, the king of the Parthians, became more insolent by the victory he had over Antony. He dealt more cruelly than before and was driven into exile by his own subjects. Tiridates was made the new king. {Justin, l. 42. c. 5.} {*Dio. l. 51 6:51}

5656. A certain Midian persuaded the Mysians of Asia to revolt from Antony and with their help they made war there against Antony. {*Dio, l. 51. 6:7}

5657. Antony went to Actium where he had appointed to meet his fleet and was not disturbed when he found that almost a third of his sailors had starved to death. He said:

``Well the oars are safe, for I will not lack rowers, as long as Greece has any men." {Orosius, l. 6. c. 19.}

5658. Thereupon the captains conscripted the travellers, mule drivers, harvesters and young men. In spite of this the ships were not fully manned and many were empty. {*Plutarch, Antony, c. 62. 9:277}

5659. Asinius Pollio stayed in Italy all the while after the peace was concluded at Brundusium and had never seen Cleopatra or after that, when Antony was so taken with the love of her, was he active on Antony's side. When Caesar asked if he would go with him to the war at Actium, he replied:

``My services to Antony are too great, his favours to me are more known, therefore I will have nothing to do with your difference with him but will be the prize of the conqueror." {*Velleius Paterculus, l. 2. c. 86. 1:233}

5660. M. Agrippa was sent ahead by Caesar, and captured many cargo ships loaded with grain and arms as they were coming from Egypt, Syria, and Asia to help Antony. He crossed over the bay of Peloponesus and conquered Methona which was fortified with a strong garrison by Antony. {Orosius, l. 6. c. 19.} He killed Bogud there. He determined the best places for the cargo ships to arrive. From there he went into various places in Greece and very much troubled Antony. {*Dio, l. 50. 5:459}

5661. Caesar was encouraged by these results and went from Brundusium with 230 ships having their prows armed and all his forces. He sailed into Epirus after he crossed the Ionian Sea. {*Dio, l. 50. 5:459} {Livy, l. 132} {*Plutarch, Antony, c. 62. 9:279} {Orosius, l. 6. c. 19.} He

met his foot soldiers whom he had drawn within the Ceraunian Mountains to Actium. He seized with his ships Corcyra which was left without a garrison. He anchored at Fresh Harbour because the harbour was not salty. From there he went with his fleet to Actium where the most of Antony's fleet was also anchored. Then he camped at that place where he later built Nicopolis. {*Dio, l. 50. 5:461,463}

5662. When Antony saw his enemies sailing towards him as soon as it was day, he feared that they would take his ships. He lacked men to defend thema and placed his sailors on the forecastle in arms. He ordered them to hold up their oars on both sides of the ships as if they had been soldiers. So he kept them in the mouth of the harbour at Actium with the prows towards the enemy as if they had been well furnished with rowers and ready for a fight. Caesar was fooled by this stratagem and returned. {*Plutarch, Antony, c. 63. 9:279}

5663. Marcus Agrippa sailed to Leucas and took the island and the ships that were in it from under the very nose of Antony's fleet. He also seized Patoae after defeating Q. Asidius in a naval battle and later took Corinth. {*Velleius Paterculus, l. 2. c. 84. 1:229} {*Dio, l. 50. 5:465}

5664. Marcus Titius and Statilius Taurus suddenly attacked Antony's cavalry and routed them. They also joined in a league with Philadelphus, King of Paphlagonia. {*Dio, l. 50. 5:465}

5665. Cneus Domitius a very gallant man, who alone of all Antony's party, refused to greet Cleopatra except but by her own name and was extremely hated by the queen. He defected to Caesar by going through great and imminent danger. {*Dio, l. 50. 5:465} {*Velleius Paterculus, l. 2. c. 84. 1:229} When he was sick with a fever, he took a little boat and went over to Caesar. Although Antony took it badly, he opposed Cleopatra's wishes and sent him all his baggage together with his friends and servants. Domitius, as though he repented of his public treasons, died soon after {*Plutarch, Antony, c. 63. 9:281} because he seemed to have fled from Antony, as though he despaired of Antony's good fortune. Many followed his example. {*Dio, l. 50. 5:465}

5666. Antony began to despair and suspected all his friends of whom among others, he put to death by torture, Jamblichus a king of part of Arabia. He ordered that some should be torn in pieces including Q. Posthumius, a senator. Antony feared lest Quintus Dellius and Amyntas, King of Galatia, who had been sent into Macedonia and Thracia to hire soldiers should defect to Caesar. He went after them as if it were to help them if the enemy should attack them. {*Dio, l. 50. 5:465}

5667. In the meantime Sosius on Antony's side, hoped that if he should attack L. Tauresius, who with a few ships kept a guard against Antony's fleet, before the arrival of Agrippa, who was Caesar's admiral, he might do some great exploit. Early in the morning, he suddenly attacked him. He took advantage of a fog lest when Tauresius saw the number of his ships, he should flee. He defeated Tauresius in the first conflict and chased him. By chance he was met by Agrippa hence he did not overtake Tauresius or receive any reward for his victory. However, Sosius was killed along with Tarcondimotus and many others. {*Dio, l. 50. 5:465}

5668. This defeat, as well as the defeat of his cavalry by Caesar's guard, changed Antony's mind about having his camp opposite the enemies' camp. Therefore he left it by night and went to the other side of the Ambracian Gulf where his larger forces were camped. Since he was blockaded

from getting provisions, he held a council. He wanted to decide whether they should go to battle now or leave that place and fight the war later. {*Dio, l. 50. 5:467}

5669. Canidius, who commanded the legions and was the reason Antony brought Cleopatra with him, now changed his mind and persuaded him to send her back again. Antony should then go into Thracia or Macedonia and then decide the matter in a land battle because he was stronger on land and also he might make use of the fresh troops that Dicomes the King of the Betae sent. {*Plutarch, Antony, c. 63. 9:281}

5670. However, Cleopatra and Antony were frightened by some prodigies. Because of these and the low morale, Cleopatra prevailed with Antony that the war should be decided in a naval battle. However, she prepared for her flight and packed her baggage as if she did not think they would win and all was lost. She planned how she could more easily escape. They determined not to secretly steal away as if they fled, lest they should strike fear into the army since it was already prepared for battle. However, if any would oppose them, that they might by brute force make their way into Egypt. {*Plutarch, Antony, c. 63. 9:281} {*Dio, l. 50. 5:467}

5671. Velleius Paterculus says, {*Velleius Paterculus, l. 2. c. 84. 1:229} that King Amyntas, but Plutarch stated that both he and Dejotarus defected to Caesar. Q. Dellius the historian also defected to Caesar, (to whom the third Ode of the second book Carmin of Horace was written.) He was either afraid of the treacheries of Cleopatra, which he said Glaucus, her physician told him of or else he followed his old pattern. He had defected from Dolabella to Cassius and from Cassius to Antony. He was called by Messala Corinus, the vaulter of the civil wars. {Seneca, in Orat. Suasor. 1.} {*Velleius Paterculus, l. 2. c. 84. 1:229} {*Plutarch, Antony, c. 63. 9:281} {*Dio, l. 50. 5:485}

5672. Antony's fleet was twice defeated before the last great battle. {*Velleius Paterculus, l. 2. c. 84. 1:229} Just as they were going to the last battle, it was said that there was a captain of the foot soldiers, who was a valiant man and had fought many battles under Antony's command and had many scars on his body. In Antony's presence he cried out to him:

``O noble emperor, why do you distrust these wounds and our swords and put your trust in these wooden ships? Let the Egyptians and Phoenicians fight by sea; give us permission to fight by land, where we would either die standing or to defeat our enemies."

5673. Antony did not reply but with his hand and countenance as it were he bid him be of good courage. Antony passed by without any great courage himself. {*Plutarch, Antony, c. 63. 9:283}

5674. Of the Egyptian ships, Antony and Cleopatra only kept 60 and burnt the rest. They did not have enough solders to guard them because of the number of runaways and defeats. By night, they carried aboard all the things they had of most value. When the captains of the galleys in the battle would only have taken their oars and have left their sails, Antony compelled them to carry them with them and to put them on their ships. He said it must be done, lest any of his enemies should escape when by this means Antony was really providing a means to escape. {*Plutarch, Antony, c. 63. 9:283} {*Dio, l. 50. 5:485.}

5675. Caesar had 200 warships and 30 without tiers of oars. His galleys for swiftness were like

light ships. In the fleet were eight legions, besides five praetorian cohorts. Antony's fleet was 170 ships. Although they were fewer in number they were much larger in size and some had 10 tiers of oars. {Orosius, l. 5. c. 19.} Florus stated: {*Florus, l. 4. c. 11. 1:325}

``We had 400 ships and the enemy had not less than 200 but what they lacked in number was made up for in size. All they had were from six to nine tiers of oars. Moreover, they were so raised with turrets and decks that they resembled castles and cities and made the sea groan under them and the wind out of breath to move them. There very size was there weakness."

5676. Caesar, in his commentaries, produced by Plutarch, denied these things concerning the number of Antony's ships. He said that he took 300 of them. Vegetius {Vegetius, de re militari, l. 4. c. 17.} stated the size may be calculated by the tiers of oars:

``There met ships of six and more tiers of oars."

5677. Florus stated that:

``Caesar's ships did not have more than three to six tiers and none larger."

5678. Strabo along with Plutarch and Dio positively said that Antony had some ships that had ten tiers. See Scaliger about this. {Scaliger, Eusebius, ad num. 1230.}

5679. It was reported that Sextus Pompeius was defeated in Sicily by the larger size of Caesar's ships. Antony had built his ships much larger than his enemies. He had some of three tiers of oars but all the rest were from four to ten tiers. He also built high towers on them and put in them great numbers of men who would fight as it were from a wall. He put all the noble men he had with him on shipboard, lest if they were on their own, they may revolt from him (as Dellius and some others that fled to Caesar had done.) He also put on board some archers, slingers, and armed soldiers. {*Dio, l. 50 5:485} He filled his best and largest ships, from three to ten tiers of oars, with 20,000 foot soldiers and 2000 archers. {*Plutarch, Antony, c. 64. 9:283}

5680. When Caesar saw the preparations of the enemy and knew of his intentions from others, but especially from Dellius, he prepared also for the battle. {*Dio, l. 50. 5:485} The first four days the sea was so rough that the battle was delayed. On the fifth day the sky cleared, and storm ceased and they came to battle. Antony and Poblicolus were in the right wing, Caelius in the left, the middle was M. Cotavia, and M. Justeius commanded. Caesar placed Agrippa in the left wing and he kept the right wing himself. {*Plutarch, Antony, c. 65. 9:283} However Velleius Paterculus stated: {*Velleius Paterculus, l. 2. c. 85. 1:229}

``The right wing of the Caesar's ships was committed to M. Larius (or Lurius) and the left to Arruntius. Agrippa directed the whole battle by sea. Caesar was present anywhere, he felt the his presence was needed to help the battle. The command of Antony's fleet was committed to Publicola and Sosius."

5681. All historians agree on the commanders of the land forces. Taurus commanded Caesar's forces and Canidius commanded Antony's.

5682. Antony sailed about in a swift Pinnas ship and exhorted his soldiers and encouraged them to fight valiantly as if they were on firm land because the ships were so heavy and large. Antony ordered the captains of the galleys that they should receive their enemies' charge as if their ships were at anchor and that they stay in the mouth of the gulf. {Plutarch, Antony, c. 65. 9:285}

5683. They reported that while it was yet dark, Caesar left his tent to visit his fleet. On his way he met an ass named Nicon (meaning Victor) and his driver Eutyohus (meaning Prosper). After the victory, he erected their images in brass in a temple which he built in the very place where he had camped. {Suetonius, in Octavian, c. 96.} {*Plutarch, Antony, c. 65. 9:285} There happened also that as he was sacrificing before the fight, a beast that had a two livers was sacrified. {*Pliny, l. 11. c. 73. 3:551}

5684. Caesar went in a pinnace ship to the right wing of Antony's fleet, and wondered why the enemy lay so still in the gulf and thought that they were at anchor. As he kept his galleys, a little gale began to rise from the sea and Antony's soldiers began to be angry that they were withheld from fighting. They trusted in the huge size of their ships, as if they had been invincible. They advanced their left wing which Caesar's men began to fight with as soon as they left the gulf. {*Plutarch, Antony, c. 65. 9:287}

5685. Caesar's ships were more agile and easier to manoeuvrer in battle, either to attack or retire. The enemy ships were heavy and unwieldy and many of Caesar's ships attacked each of them with arrows, rams and shot fire brands and overcame them. {*Florus, l. 4. c. 21. 1:325} On the other side, Antony's soldiers, shot with their crossbows from the wooden towers, arrows and stones. They also cast grappling irons on the enemy's ships if they came too near. If the irons grabbed, they overcame the enemy, otherwise they made a hole in their own ships and sank them! This is how the sea battle went. Both sides used various methods to stir up the skill and courage of their soldiers. They also heard the cries of those land soldiers that heartened them on crying, "Courage!" {*Dio, l. 50. 5:505,507} {Plutarch, Antony, c. 66. 9:287}

5686. Agrippa extended one of his wings to surround the enemy. Poblicola, on the other side was also forced to widen his wing and so was divided from his main body. Antony was attacked and fought with Arrantius but on equal terms. Cleopatra who had been in suspense for a long time as what to do and now feared the they might lose the battle, signalled her ships. She in a galley whose poop deck was of gold and her sails of purple along with 60 of the swiftest Egyptian ships, hoisted their main sails. They had a good wind and set sail for Peloponesus. As soon as Antony saw the ships of Cleopatra under sail, he forgot everything and embarked in a galley with five tiers of oars. He removed the ensign from the admiral's galley and followed his fleeing wife accompanied only by Alexander, Syrian and Scellius. {*Florus. l. 4. c. 21. 1:327} {*Plutarch, Antony, c. 66. 9:287,289} {*Dio, l. 50. 5:505-509} {Orosius, l. 6. c. 19.} Thus the general, who should punish runaways, deserted his own army. No doubt he would have ordered the victory according to the wishes of Cleopatra, who caused his flight at her command. {*Velleius Paterculus, l. 2. c. 85. 1:229,231}

5687. When Cleopatra saw that Antony was coming, she lifted up a sign from her ship and Antony was taken on board. He did not see her nor was seen by her but went and sat down alone in the prow of the ship. He never said a word and clapped both his hands over his head. {Plutarch, Antony, c. 67. 9:289}

5688. Antony's soldiers were astonished by the flight of their general, and began also to think of fleeing. Some hoisted sail and others cast the towers and tacklings of their ships into the sea so that the lightened ships could flee faster. Caesar's soldiers, who had no sails on their ships and were only prepared for a naval battle, did not follow those who fled. They attacked those that were preparing to flee (for now they were equal to their enemies in number.) They surrounded each of the ships of their enemies and with many of their own, they fought with them close by and who were afar off. {*Dio, l. 50. 5:509} Antony's soldiers were very brave for a long time after their general was gone and when they despaired of victory, they fought so that they might die. Caesar tried to pacify them with words whom he might have killed with his sword. He shouted to them telling them that Antony had fled and demanded of them for whom and with whom they fought. {*Velleius Paterculus, l. 2. c. 85. 1:231} Finally he was forced to order fire to be brought from the camp for now there was no other way of getting the full victory. He had refrained from setting fire to the ships in hope of getting the enemies' treasure. Caesar's men could not control themselves when the enemy's ships were on fire much less do any more harm to their enemies. They sailed to them and with desire of getting money, they endeavoured to quench the fire. Many perished by being burned with their ships and in fighting with their enemies. {*Dio, l. 50. 5:511-515}

5689. When the fleet of Antony had long resisted Caesar and was seriously damaged with the waves which beat against the prows of their ships, they were defeated about the tenth hour. {*Plutarch, Antony, c. 88. 9:293} Thus the soldiers when they had long fought for their absent general, at last very unwillingly laid down their arms and surrendered. Caesar soon gave them life and pardon to those before they even could be persuaded to ask for it. It was generally granted that the soldiers performed the parts of an excellent general, and the general of a cowardly soldier. {*Velleius Paterculus, l. 2. c. 85. 1:231}

5690. From the fifth hour (as Orosius says) to the seventh, the battle on both sides went without any clear outcome. However, the rest of the day with the following night, Caesar got the upper hand {Orosius, l. 6. c. 19.} for the battle continued until late at night so that the conqueror was forced to stay on board all night. {Suetonius, in Octavian, c. 17.}

5691. The battle at Actium was fought when Caesar and Messala Corvinus were consuls. {*Velleius Paterculus, l. 2. c. 84. 1:227} on the second of September. From this time begins the empire of Caesar as in the beginning of his 51st book of Dio. In another place Dio said his reign lasted 44 years {*Dio, l. 56. 7:68} less 13 days the time between his death on the 19th of August and the second of September when he started to rule. Both of those days are excluded after which custom of Suetonius {Suetonius, in Octavian, c. 8.} Aurelius Victor and Eutropius are to be followed when as they say that he alone governed the state a full 44 years.

5692. As soon as it was day, Caesar completed his victory. 12,000 of the conquered were killed and 6000 or 7000 wounded of whom 1000 died of their wounds. {Orosius, l. 6. c. 19} Plutarch stated that not more than 5000 died and 300 ships were captured. The remains of this huge armada, was carried in its wrecks up and down over the whole sea. For the seas being cleared with the wind and did daily wash up on the shores gold and purple from the spoils of the Arabians and Sabeans and a thousand other countries of Asia. {Florus, l. 4. c. 21. 1:327}

5693. This famous naval battle was so much spoken of by the poets of that time. {Virgil, Aeneid, l. 8} {Ovid, Metamorphos. 15.} {Horace, Epod. 9. ad Moecenatem} {Propertius, l. 4. Elog. 6. } Propertius has this memorable saying:

The cause it is the soldier animates, Which if not good, his courage shame abates.

5694. The rejoiner is that what Messala Corvinus is reported to have said, when he was commended by Caesar (with whom he was colleague this year in the consulship.) He said that although he was his utter enemy in Brutus' rebellion, yet he had done very good service for Caesar in the battle of Actium.

``O Caesar, you shall always find me of the better and juster party. {*Plutarch, Brutus, c. 53. 6:247}

5695. From the spoils of the enemy, Caesar dedicated ten ships to Apollo from Actium, from a ship of one tier of oars up to a ship with ten. {*Strabo, l. 7. p. 301} {*Dio, l. 51. 6:5}

5696. Caesar sent part of his fleet in pursuit of Antony and Cleopatra. When they could not overtake them, they returned. {*Dio, l. 6. 6:5} Some lighter ships overtook Antony which he repulsed. Only Eurycles, a Lacedemonian, the son of Lacharis who was beheaded by Antony for thievery, shook a lance at him from the deck of the ship as if he should have thrown it at him. He did not attack Antony's ship but he struck another galley of the admiral with his prow (for there were two of them.) He turned her round and captured her and another ship which was loaded with very rich items and baggage. {Plutarch. Antony, c. 67. 9:289,291}

5697. After he was gone, Antony returned to his former silence and resumed his previous posture. After he had spent three days thus in the prow of the ship, he was either smitten with anger or shame. He arrived at Taenarus where Cleopatra's women first brought them to speak to each other and later they ate and slept together. {*Plutarch, Antony, c. 67. 9:291}

5698. Many merchant ships arrived there and some of Antony's friends who had escaped by flight, brought news that indeed the fleet was scattered but they thought that the land forces were intact. Antony sent messengers to Canidius and ordered him that as quickly as possible, he should retire with the army through Macedonia into Asia. {*Plutarch, Antony, c. 67. 9:291}

5699. Many of the army on land did not know of Antony's flight. When they heard of it, it seemed incredible that he should flee and leave behind him 19 whole legions of foot soldiers and 12,000 cavalry. His soldiers hoped that he would again appear somewhere else. They showed so much loyalty to him that when his flight was certainly known, they stayed seven days and rejected the messengers who were sent to them by Caesar. {*Plutarch, Antony, c. 68. 9:293}

5700. Caesar overtook them as they were marching into Macedonia and without fighting, joined them to himself. {*Dio, l. 51. 6:5} When it was night, the general Canidius left the camp and in all haste fled to Antony. They were destitute of all things and betrayed by their leaders so they joined themselves to the conqueror {*Velleius Paterculus, l. 2. c. 86. 1:231} {*Plutarch, Antony, 9:293} who added them to his own army. {*Dio, l. 51. 6:5,7}

5701. Many of the Roman nobility even then fled to Antony but the auxiliaries fled into their own countries and never after this waged war against Caesar. They along with all the people who were formerly subject to the Romans, over the space of time accepted the conditions of

peace from Caesar. {*Dio, l. 51. 6:5,6}

5702. Caesar demanded money from the cities and took from them the power over the citizens which they usurped in the councils of the people. He took from the kings and governors, all the towns they had received from Antony, except for Amyntas and Archelaus. He disposed, Philopater the son of Tarcondimotus, (the prince of Cilicia), Lycomedes who obtained the kingdom of Pontus in part of Cappadocia and Alexander the brother of Jamblichus, who had received a kingdom in Arabia. Alexander had received his kingdom for accusing Caesar. He gave the country of Lyconmedis to Medius, who was the instigator of the revolt of the Mysians of Asia from Antony. He granted freedom to the Cydonians and Lampaeans (in Crete,) because they helped him. He rebuilt the city of the Lampaeans which was destroyed. The senators and equestrians and other noble men, who had in any way helped Antony, were either fined or put to death or pardoned. {*Dio, l. 51. 6:6}

5703. Among those that he granted life to, was Sosius. He had often made war against Caesar but fled and hid and was later found. Caesar let him go free. Caesar spared M. Scaurus, the half brother of Sextus Pompeius, who also was appointed to death, for his mother Murcia's sake. Among those who were put to death, was Curio the son of that Curio whose help Caesar the dictator often used and his father Aquilles Flori. Caesar only ordered the one who drew the lot to die. Before the lots were cast, the son offered to die and was executed. The father from great grief killed himself over his dead son's body. {*Dio, l. 51. 6:7,9}

5704. Cassius Parmensis fled to Athens. {*Velleius Paterculus, l. 1. c. 87. 1:235} Horace mention him {Horace, l. 3. epist. 4} as asking of Albius Tibullus the poet, if he means him:

``What, write to excel Parmensis Cassius?"

5705. Of Cassius' poems, "Orpheus" is thought to be one, which is recorded by Achilles Statius, at the end of the commentaries on the book of Suetonius, a famous rhetorician. A poem also called "Brutus" is cited by Varro. {Varro, de lingua Latina, l. 5.} It stated that Cassius was terrified at Athens with such a ghost, as was said to have appeared to Brutus before the battle at Philippi. Valerius noted in these words in the previous place. In the dead of the night as he lay in bed, his mind was wrought with grief and cares. He thought that he saw coming to him, a very large man. He was of a black hew with an ugly beard and long hair. When Cassius asked who he was, he answered, xakodaimona. He was terrified with so horrible a vision and a more horrid name. He called his servants and asked them if they saw anyone coming or going. They replied that no one came there and he went back to bed. However, the same vision was always in his mind. Therefore, he gave up trying to sleep and ordered a light to be brought in and forbid his servants to leave him. Valerius added that a short time later after this night, he was executed by Caesar. He was among the last that were put to death for the murder of Julius Caesar as Trebonius was the first to die. {*Velleius Paterculus, l. 2. c. 87. 1:235} {Orosius, l. 6. c. 19.} This we know from the previous account of Valerius Maximus, which was done at Athens a little after the victory at Actium.

5706. At that time, Caesar sailed to Athens and was appeased with the Greeks, he distributed the grain that was left in the war to the cities which suffered from famine and were despoiled of money, servants, and horses. {*Plutarch, Antony, c. 68. 9:295}

5707. Antony wanted to leave Tenarus for Africa and selected one good cargo ship to hold his enormous treasure. He gave the other rich plate of gold and silver to his friends and ordered them to divide it among them and to shift for themselves. They refused and were in tears. He very courteously comforted them and finally dismissed those who would provide for themselves. He wrote letters to Theophilus, the governor of Corinth, that he would keep them safe and give them some hiding place until they might make their peace with Caesar. Theophilus was the father of Hypparchus, who was greatly respected by Antony and the first of his freed men who defected to Caesar and later went and lived at Corinth. {*Plutarch, Antony, c. 67. 9:291,293}

5708. So that Cleopatra might safely sail to Egypt, she put crowns on the prows of her ships and ordered those songs to be sung on a pipe that are usually sung after obtaining a victory. {*Dio, l. 51. 6:17}

5709. When they arrived safely in Egypt, she put to death many noble men who were always her enemies. At that time they were elated over her defeat. She took what they had, including the sacrifices to their gods and even from temples. She got an enormous amount of money this way and she prepared an army and sought after foreign mercenaries. She hoped to make an alliance with the king of Media and she sent to him the head of the king of Armenia, (Artavasdes or Artabazes.) {*Dio, l. 51. 6:17}

5710. She also embarked on a bold and great enterprise. She planned to have her fleet cross over the isthmus which divides the Red Sea from Egypt which is thought to divide Africa from Asia. It is about 38 miles at its narrowest point. She sent her forces into the Arabian Gulf with a great amount of money, so that she might find some remote country with her ships and so be free from slavery and war. {*Plutarch, Antony, c. 69. 9:297} However, the first ships which were carried over and others that were built for sailing into the Red Sea were burnt by the inhabitants of Arabia Pesora by the instigation of Q. Didius the governor of Syria. {*Plutarch, Antony, c. 69. 9:297} {*Dio, l. 51. 6:19,21}

5711. Antony came into Africa and went into a desert. He wandered up and down with only his two friends, Aristocrates a Greek rhetorician, and Luculius, a Roman. {*Plutarch, Antony, c. 69. 9:295} After he had sent some to Pinarius Scarpus and the army which he had previously raised for the defence of Egypt, the general told them that he would not entertain Antony and killed those who were sent to him and also put to death some soldiers who disagreed with his actions. {*Dio, l. 51., 6:17}

5712. When Antony knew of this revolt, he planned to kill himself but was prevented by his friends. He went to Alexandria and still thought that the legions at Actium were intact. (Canidius later brought him news that this was not so.) Therefore, Cleopatra abandoned her plans of sailing into the Red Sea and fortified with garrisons the mouths of the Nile River instead. {*Plutarch, Antony, c. 69. 9:297}

5713. But Antony left the city and the company of his friends and built an house on the sea by the isle of Pharos. He created a mound in the sea to build on. He lived there as a banished man from all men and said he would lead the life of Timon misanqrwpou, "the man hater", because his condition was so like to his. He was abused by his friends and had experienced their ingratitude. Therefore he would trust no man and was angry with all men and called his house,

"Timonium." {*Plutarch, Antony, c. 69. 9:295} {*Strabo, l. 17. 8:39}

5714. Herod sent to Antony and advised him to put Cleopatra to death. He said, if that were done in a timely manner, Antony could enjoy her estate and obtain from Caesar easier conditions of peace. {Josephus, l. 15. c. 10.}

5715. Caesar dismissed his old soldiers and Antony's army into Italy. He gave them nothing and the rest he sent into various places. He was afraid lest those who were companions of his victory and were dismissed without any reward, should raise any seditions. He sent Agrippa after them into Italy as if it were on some other business. He settled the affairs of Greece, as if there were no danger to be expected from those soldiers who were discharged. He went into Asia and settled things there. He awaited what Antony would do. {*Dio, l. 51. 6:9,11}

5716. All the people and kings denied to send any help to Antony and Cleopatra, (although many of them had received generous favours from them both.) The gladiators were a people of most abject condition and were brought up at Cyzicum by Antony, to hold triumphal plays when Caesar was defeated. (See Appian on 35 BC.) They valiantly fought for them. As soon as they knew what had happened, they decided to go to Egypt to help them. Their journey upset Amyntas in Galatia and the sons of Tarcondimotus in Cilicia, who formerly had been good friends to Antony and Cleopatra, but had revolted from them. Also Q. Didius, the governor of Syria forbid them to go through his land. They were boxed in and could not go into Egypt and could not cause a revolt in Syria. Although Didius gave them many good promises, they sent for Antony to come to them. They thought that they might the more easily wage war in Syria if Antony was with them. Antony did not go nor send any messengers to them. They unwillingly yielded to Didius on the condition that they would never fight as gladiators again. Didius gave them, Daphne, a suburb of Antioch, to live in, until he had known what Caesar wanted to do. {*Dio, l. 51. 6:21}

5717. To suppress these gladiators, Didius wrote to Caesar, that there were troops sent to him by Herod. Caesar talked about this with Herod where he said that {Josephus, Wars, l. 1. c. 15.} Ventidius had written to him that you have helped him against the gladiators. {Josephus, Wars, l. 1. c. 15.} Again he wrote that Capidius had written to him how much Herod had helped him in the war against the monarchs of Syria. {Josephus, Antiq., l. 15. c. 10.} In the previous place I have written "gladiators" for "monarchs." So it is clear, that in both places for "Ventidius" and "Capidius", the name of Q. Didius is to be written. By this action, news came to Antony at his house, Timonium that Herod the Jew with some legions and cohorts had defected to Caesar. {*Plutarch, Antony, c. 71. 9:301}

5718. Many things were decreed at Rome in honour of Caesar for his victory at sea. A triumph was given to him for Cleopatra and a triumphal arch at Brundusium and another one in the Roman forum. The base of the Julian temple should be decorated with the prows of captured ships. Every fifth year, plays were held in honour of him. There should always be processions on his birthday and on the day the news was first brought of his victory. The vestal virgins, senate and their wives and children, should go and meet him as he entered the city. All the ornaments of Antony should be pulled down and demolished. His birthday should be considered an unlucky day. An edict was passed that none of that family should have the first name of Marcus. {*Dio, l. 51. 6:51,53}

5719. Caesar retired to Samos to winter there. {Suetonius, in Octavian, c. 17.} Antony had taken away the three great colossal statues of Myron that stood on one base. Caesar replaced two of them on the same base, namely, Minerva and Hercules. He carried Jupiter into the capitol and made a temple just for it. {*Strabo, l. 14. 6:213,215}

5720. When Caesar viewed the prisoners there, Metellus, an old man was brought out. He had long hair and otherwise deformed by reason of his hard life. When the crier was called his name as he stood among the prisoners, his son, who was one of Caesar's captains, leaped from his seat and went and embraced him with tears whom he barely knew. Then he stopped weeping and he said:

``My father, O Caesar, was an enemy to you, I a companion. He has deserved punishment, I a reward. I desire that either you would grant my father his life for my sake or put me to death together with him."

5721. Caesar began to pity them and granted Metellus life although he was his mortal enemy and had spurned many previous offers to defect from Antony. {*Appian. l. 4. c. 42. 4:211,213}

5722. Antony left his cottage by the sea which he called Timonium and went to the palace. He was entertained by Cleopatra and he turned all the city to revelling and banqueting and liberally gave gifts. {*Plutarch, Antony, c. 71. 9:301} He enrolled Caesarion, the son of Caesar and Cleopatra, among the young men. He gave his own son Antyllus by Fulvia the virile gown, without the purple hem. He did this so that the Egyptians might be more cheerful by having a man to reign over them and the rest that should have them for commanders should be more satisfied if anything should happen to Antony and Cleopatra. {*Plutarch, Antony, c. 71. 9:301} {*Dio, l. 51. 6:17,19}

5723. Thereupon there was huge feastings and banquetings at Alexandria for many days. However, they turned this meeting into another nothing inferior to the other in delights, luxury, and splendour, which they called Suuapbanoumhwwn or of:

``Those who will die together."

5724. This was for the friends of those who would die together. They registered their names and passed the time in pleasures and in feasting when it came round to everyone's turn. {*Plutarch, Antony, c. 71. 9:301}

5725. Moreover, Cleopatra gathered various sorts of deadly poisons. She tested them on condemned persons and animals and watched how they died. She did this daily and among all that she found that the biting of the asp was the only way to die. It only brought a sleepiness and heaviness on one without any spasms or pain. It caused only a gentle sweating of the face and a languishing stupidity of the senses. {*Plutarch, Antony, c. 71. 9:301,303}

5726. Although Antony and Cleopatra prepared as if they would make war both by sea and land, yet also provided for an alternative plan. If on any urgent necessity, they might set sail for Spain and hoped that they could cause a revolt with their money. Otherwise, they would go to the Red Sea. {*Dio, l. 51. 6:19}

``of whose preparation to flee into the ocean" {*Florus, l. 2. c. 11. 1:327}

3974b AM, 4684 JP, 30 BC

5727. Caesar entered into his fourth consulship in Asia. {Suetonius, in Octavian, c. 26.} He, for the sixth time, is called emperor and was now for the fourth time consul with Marcus Licinius Crassus. Caesar came to Brundusium {Orosius, l. 6. c. 19.} after he was recalled to Italy by letters written by Agrippa from Rome {*Plutarch, Antony, c. 73. 9:305} to repress a sedition of the soldiers who demanding rewards for their services. They were discharged after the victory at Actium from the whole number Caesar had sent before to Brundusium. {Suetonius, in Octavian, c. 17.}

5728. In crossing the seas, Caesar was twice bothered by storms, first between the cape of Peloponesus and Aetolia and again by the Caraunian Mountains. In both places, some of his smaller ships were lost and the tackling was ripped and the helm broken in his ship. {Suetonius, in Octavian, c. 17.}

5729. Caesar came to Brundusium in the middle of winter but went no farther. He was met by the whole senate (the tribunes of the people had appointed two praetors for the government of the city by a decree of the senate,) with the equestrians and great many of the people along with many others. Those very soldiers came there also, some through fear (of so large a crowd and of Caesar himself), whom Germanicus said {Tacitus, Annals, l. 1. c. 42.}

``That he daunted the Actian legion with his look."

5730. Some came and hoped for pay while others were sent for. Caesar gave some of them money and he gave lands to some that had been with him in all his wars. {*Dio, l. 51. 6:13}

5731. Suetonius wrote that he did not stay at Brundusium more than 27 days until he had settled his business with the soldiers. Dio said that he went into Greece again on the 31st day after he came into Italy. Because it was winter, the ships were brought over the isthmus of Peloponesus. He so quickly came into Asia that Cleopatra and Antony heard of his departure and return at the same time. {*Dio, l. 51. 6:15:17}

5732. Antony sent to Herod, Alexas or Alexander, a Laodicean, who had been made know to him at Rome by Timagenes who had more influence on Antony than any other Greek. Alexas was to prevent Herod from defecting to Caesar but Alexas betrayed Antony and stayed with Herod. {*Plutarch, Antony, c. 72. 9:303}

5733. Alexandra hoped that Herod would be thoroughly punished by Caesar, who was his enemy. She solicited her father Hyrcanus that he would not allow this affliction of their family but that he would hope for better things. She counselled him also that he should ask protection from Malchus, the king of Arabia. Hyrcanus first found these suggestions repulsive. Finally, he was overcome with her constant pleadings and entertained better things and contemplated the treachery of Herod. He sent letters to the Arabian, by Dositheus, a friend of his, that he should send cavalry. These would escort him to the Dead Sea which was about 40 miles from Jerusalem. Dositheus was a relative to Joseph who was put to death by Herod. His brothers were

also put to death among others at Tyre by Antony. Nevertheless, to curry favour with the king, he showed him the letter. Herod thanked him and asked for a favour. He wanted him to put a new seal on the letter and deliver it to Malchus and get his reply. The Arabian wrote word back that he was ready to help Hyrcanus and his family and all the Jews that were of that faction. He would send a band of soldiers who would conduct him in safety and would obey him in all matters. After Herod had also received this letter, he summoned Hyrcanus. He asked him if he had any alliance with Malchus and Hyrcanus denied it. Herod showed the letters in the council of the sanhedrim and ordered him to be put to death. Thus are these matters are recorded in Herod's commentaries but are stated otherwise by others for they say that Hyrcanus was not put to death for this crime but for some other treasons against the king. {Josephus, Antiq. l. 15. c. 9.}

5734. Antony and Cleopatra sent ambassadors to Caesar to Asia. Cleopatra asked for the kingdom of Egypt for her children and Antony asked that he might lead a private life in Athens. If that was not granted then he wished to live in Egypt. Because of the lack of friends and the distrust which they felt because of defections, Antony sent Euphroneus, his sons' school teacher as a ambassador. {Plutarch, Antony, c. 72. 9:303} Cleopatra, without Antony's knowledge sent Caesar a gold sceptre, a gold crown and a golden chair as if she were delivering her kingdom over to him. If he really hated Antony, she hoped he might have some pity on her. Caesar accepted the presents, accounting them as good omens but gave Antony no answer. He truly publicly threatened Cleopatra and replied that if she would lay aside her arms and her kingdom, he would then advise what was fitting to be done with her. Privately he promised her impunity and her kingdom if she would put Antony to death. {*Dio, l. 51. 6:19,21}

5735. After Herod had executed Hyrcanus, he sent a message to Caesar. Herod saw that his friendship he had shown to Antony would not help him. He suspected Alexandra might use this opportunity to incite the people to rebel and fill the kingdom with domestic seditions. Therefore he committed the care of the kingdom to his brother Pheroras and he left his mother Cyproes, sister Salome and all his family in the citadel of Masada. He ordered his brother that if anything untoward should happen, he should assume the government of the kingdom. He placed his wife Mariamme, who could not get along with his mother, in Alexandrion with her mother Alexandra. Herod committed their custody to his treasurer, Joseph and Sohemus, an Iturian. They were men that had always been faithful to him and were now appointed to this duty to honour them. However, he ordered that if they should certainly know that any sinister mishap befell him, that they should quickly kill both the ladies and to the utmost of their power, continue the kingdom for his children, and his brother Pheroras. {Josephus, Antiq. l. 15. c. 9.}

5736. After giving these commands, Herod sent to Rhodes to meet with Caesar there. When Herod arrived, he only laid aside his crown but retained his other princely attire. He was admitted into Caesar's presence with great constancy and magnanimity of spirit. He freely confessed the alliance he had with Antony and also the help he sent Antony of grain and money. The Arabian war prevented him from helping him in person. Moreover, he added that he was ready to be a faithful friend of Caesar. Caesar exhorted him and restored his crown to him and exceedingly honoured him. Thus beyond all expectations, Herod was again confirmed in his kingdom by the free gift of Caesar and by a decree of the senate which Caesar obtained for him. {Josephus, Antiq. l. 15. c. 10. Wars, l. 1. c. 15.} Strabo also notes: {Strabo, l. 16. 7:299}

``He excelled his ancestors so much especially in friendship with the Romans that he was declared king, first by Antony and later by Caesar granting the same authority to him."

5737. Also we read: {Tacitus, Histories, l. 5. c. 9.}

``When Augustus was conqueror, he enlarged Herod's kingdom that was given to him by Antony."

5738. Herod gave presents to Caesar and also to his friends beyond his ability, to show his generosity. He endeavoured also to secure the pardon for Alexas or Alexander, the Laodicean, who was sent to him from Antony but he was unable to. Caesar had sworn that he would punish him (for he had been the most strong defender of Antony of all the machinations that Cleopatra used against Octavia.) Therefore, Alexas relied on Herod's good reception and dared to come into Caesar's presence. He was soon taken and carried in bonds into his own country and there executed by Caesar's orders. This was during the lifetime of Antony whom he had betrayed. {Josephus, Antiq. l. 15. c. 10. Wars, l. 1. c. 15.} {*Plutarch, Antony, c. 62, 9:303,305}

5739. Antony and Cleopatra sent other ambassadors to Caesar. Cleopatra promised Caesar through them an enormous amount money and Antony reminded him of the friendship and family ties which were between them and excused the familiarity that he had with the Egyptian woman. Antony recalled their previous alliance between them and the deeds which they had done in their youth. Moreover, he turned over to Caesar, Q. Turullius a senator who was one of Caesar's murderers and then his friend. Antony promised also that he would kill himself if by so doing that he might obtain security for Cleopatra. Caesar executed Turullius on the isle of Cos where Turullius had felled trees for ship timber from Aesculapius' grove. Caesar did not reply to Antony. {*Dio, l. 51. 6:23}

5740. In the absence of Herod, his wife, Mariamme and his mother-in-law, Alexandra were very unhappy in being confined to that citadel as if in prison so that they could neither enjoy their estate nor make use of other men's goods. They were very upset when Mariamme used her feminine flatteries and had fished out of Sohemus what Herod had ordered him concerning them. She then began to wish that he would never return home and her life with him would be intolerable. She did not hide her discontent but openly said what it was that bothered her. Herod had returned beyond all expectations and told Mariamme the successes he had. She did not seem to take notice and she would sigh at all the caresses that he made. Hence Herod plainly knew the hatred of his wife against him and was wavering between love and hatred toward her. {Josephus, Antiq., l. 15. c. 11.}

5741. Before Caesar went with his army into Egypt, he went into Syria. {Josephus, Antiq. l. 15. c. 11} {Suetonius, c. 17.} {*Plutarch, Antony, c. 64. 9:307} {Orosius}

5742. Phraates and Tiridates fought over the kingdom of Parthia and asked help from Caesar. He did not reply directly but he said he would consider it another time because of the problems in Egypt. Indeed he did nothing and hoped the civil war in Parthia would weaken both sides. {*Dio, l. 51. 6:51}

5743. C. Merius, was a centurion who in the war against Antony had done outstanding exploits. He was surrounded by surprise by an ambush of his enemies and brought to Alexandria before Antony. He asked what was suitable to be done with him. The centurion replied:

``Order to have my throat cut, for neither can I sufficiently be induced by gifts nor for fear of death, to stop being Caesar's soldier or to start being yours."

5744. Antony pardoned him for his outstanding character. {Valerius Maximus, l. 3. c. 8.}

5745. Antony and Cleopatra thought it best that their children should be sent ahead to the Red Sea with part of the queen's treasure. {Orosius, l. 6. c. 19.} They placed garrisons in the two corner coasts of Egypt at Pelusium, and Paraetonium and prepared a fleet and forces to start the war again. {Orosius, l. 6. c. 19.} {*Florus, l. 4. c. 21. 1:327}

5746. Antony sent a third embassy to Caesar and his son, Antyllus with much gold. Caesar sent him back again without either granting his embassy or giving any answer. However, he took his gold. Caesar told Cleopatra for the third time the same numerous threats and promises. {*Dio, l. 51. 6:25}

5747. To win over Cleopatra to him, Caesar sent to her Thyreus or Thyrsus who was his freed man and was very discreet. {*Dio, l. 51. 6:25} {*Plutarch, Antony, c. 63. 9:305} Caesar was afraid lest Antony and Cleopatra despair of a pardon and should persist in their intention. They would either defeat him by their own strength or else go into Spain or Gaul or Cleopatra would burn all the treasures that she had stored in her tomb as she had threatened to do. Therefore he sent Thyrsus, who conferred very courteously with Cleopatra and told her that Caesar was in love with her. He hoped that she who had a mind to have all men in love with her, would kill Antony to save herself and her money. {*Dio, l. 50. 6:25}

5748. Caesar marched against Antony through Syria and his lieutenant through Libya. {*Plutarch, Antony, c. 64. 9:307} Cornelius Gallus was sent by Caesar ahead of him with four legions of Scarpas, which were at Cyrene to guard that place. They suddenly attacked and captured Paraetonium which is an important city of Egypt near the border of Libya. {*Dio, l. 51. 6:25} {Orosius, l. 6. c. 19.}

5749. When Antony found out about this defeat, he changed his plans of going into Syria to the gladiators. He marched toward Paraetonium and hoped that he would easily draw those forces from Gallus to himself. He knew that they were kindly disposed toward him because they had been soldiers together. If that failed then he would win them by force for he brought with him large naval and land forces. Antony was not even able to talk to these soldiers because Gallus made all the trumpeters to sound so that no one could hear anything. In addition, he received some losses by a sudden sally and his fleet was defeated also. Gallus had at night laid a chain cross the mouth of the harbour which was hidden underwater. He held the port with a guard that was hidden and allowed Antony's ships to boldly sail into the harbour in contempt of him. When the ships were in the harbour, he raised the chains up by certain engines to prevent the ships from leaving. Then he either burnt or sunk the ships which were attacked on every side by sea and land and also from the houses. {*Dio, l. 51. 6:27}

5750. Herod entertained Caesar very royally at Ptolemais, as he journeyed through Syria into Egypt. He showed all hospitality toward his army and gave them plenty of supplies. By this he became one of Caesar's best friends and was accustomed to ride about with him when he mustered his army. Herod also entertained Caesar and his friends with the service of 150 men who were clothed in most rich and sumptuous apparel. He did not allow them to lack anything

on their march to Pelusium, although those places were barren and lacked water. Caesar's army lacked neither wine nor water which the soldiers appreciated. He also gave Caesar 800 talents. Indeed, he gave such a good reception they confessed that it was more than the kingdom could afford. {Josephus, Wars, l. 1. c. 15., Antiq. l. 15. c. 10.}

5751. Thyrus (or Thyreas) convinced Cleopatra that Caesar was in love with her. She desired it to be true because she had enslaved in the same way both Caesar's father and Antony. Therefore, she hoped not only for a pardon and the kingdom of Egypt but even the Roman Empire. {*Dio, l. 51. 6:27} Antony took Thyreas who was extremely honoured by her and whipped him soundly and then sent him back to Caesar. He wrote that he did this because he was provoked by his insulting pride. Antony who was easily provoked because of this bad fortune, said:

``If you (Caesar) do not like this, you have Hipparchus, my freed man. Hang him up and whip him then we shall be even."

5752. To remove all jealousies and suspicions, Cleopatra wonderfully honoured Antony. In the past she had modestly kept her birthday but she celebrated his birthday with the greatest splendour and magnificence that she could. Many were invited to the feast. They came poor and went away rich. {*Plutarch, Antony, c. 63. 9:305}

5753. It was reported that Caesar took Pelusium by force, but it was really through the treachery of Cleopatra. {*Dio, l. 51, 6:27,29} There was a common report that this town was given to Caesar by Seleucus with her consent. To clear herself, she turned over Seleucus' wife and children to Antony so he could execute his revenge on them. {*Plutarch, Antony, c. 64. 9:307} When he was defeated by Cornelius Gallus at Paraetonium, and immediately after that at Pharos, {Orosius, l. 6. c. 19.} he returned to Alexandria.

5754. Cleopatra had storehouses and monuments built. They were very exquisite and high. These were joined to the temple of Isis and she stored there the most precious things of all her royal treasures, like gold, silver, emeralds, pearls, ebony, ivory, and cinnamon, and last of all great supply of lamps and flax. Thereupon, Caesar was afraid that he would loose such riches and that in despair she would burn them. He daily gave her good hopes while he marched with his army toward the city. {*Plutarch, Antony, c. 64. 9:307} She privately forbid the citizens of Alexandria from attacking Caesar when publicly she encouraged them to do battle with him. {*Dio, l. 51. 6:27}

5755. Caesar took up his position near the hippodrome with his army and Antony sallied out and fought valiantly and routed Caesar's cavalry. He drove them even to the camp. He was encouraged by this victory and he entered the palace and kissed Cleopatra, in his armour. He recommended to her a man that had fought most valiantly. Cleopatra rewarded the man with solid gold armour and headpiece. That night after he had received these, he defected to Caesar. {*Plutarch, Antony, c. 64. 9:307}

5756. Antony shot messages into Caesar's camp and promised each soldier 1500 drachmas or denarii. Caesar voluntarily read these letters to the soldiers and by this means made Antony more hated. Caesar tried to make them feel ashamed for the suggested treachery and enthusiasm for himself. Thereupon the soldiers became exceedingly angry that their fidelity was tempted and they behaved so valiantly that Antony fought in a battle with only his foot soldiers and was

soundly defeated. {*Dio, l. 51. 6:29} Another historian also mentions this: {*Strabo, l. 17. 8:43}

``As one goes through the hippodrome, he comes to Nicopolis, which is a settlement on the sea no smaller than a city. It is about 4 miles from Alexandria. Caesar Augustus honoured this place because here he defeated those in a fight, who made a sally out against him with Antony."

5757. After this, Antony, through his ambassadors challenged Caesar to a single battle. Caesar replied that Antony had many ways to die. Therefore Antony thought that he could most honourably die by being killed in battle. He determined to attack Caesar by sea and land. At supper (as it is reported) he bid his servants that they should drink and feast themselves heartily for it was uncertain what they should do tomorrow or should serve other masters if he was dead and gone. This made Antony's friends weep. Antony told them he would not lead them out to fight since he sought an honourable death for himself rather than to return with victory and honour. {*Plutarch, Antony, c. 65. 9:309}

5758. About the middle of that night when the whole city was quiet and depressed for fear and expectation of what was coming, it was reported that suddenly, there was heard sweet music of all kinds of instruments. There was the sound a large number of people, as at the feasts of Bacchus and satyr-like frisking and dancing, as if indeed it had been the feast of Bacchus himself, (whom Dionysius used to feign his father.) The noise was so loud and that this very large gathering seemed to be located almost in the very middle of the city. It moved toward that gate which led to the enemy outside. They finally passed through this gate and so vanished. {*Plutarch, Antony, c. 65. 9:309}

5759. Dio reported that besides this many other prodigies foreshadowed the bondage of Egypt. He said it rained in those places which never had rain before. It was not just water but blood mixed with the drops. This was not the only sign. There were flashes of armour from the clouds as this rain fell. A dragon of an incredible size was suddenly seen among the Egyptians which hissed horribly. There appeared also comets and the ghosts of the dead. The statues seemed to be sorrowful and Apis made a mournful lowing and shed tears. {Dio, l. 51. 6:47,51}

5760. On the first of August as soon as it was day, Antony went down to the harbour to order his fleet. {Orosius, l. 6. c. 19.} However, Cleopatra had caused the fleet to defect from him. {*Dio, l. 51, 6:29} For as soon as Antony's fleet had rowed near the other fleet, they greeted Caesar's soldiers and defected to them. They combined all the ships into one fleet and came to attack the city. While Antony saw this, his cavalry deserted him as did his foot soldiers. He retired into the city and cried that he was betrayed by Cleopatra, for whom he had taken up arms. {*Plutarch, Antony, c. 66. 9:309,311}

5761. Cleopatra feared the anger and despair of Antony. She pretended that it was for fear of Caesar she had done this and that she would kill herself. She fled to her tomb with one eunuch and two maids. She sent a message to Antony that she was dead. He believed her and therefore desired his faithful servant Erotes (who had long ago promised that he would kill him if necessity required it,) that he would kill him. Erotes drew out his naked sword as if he would strike him but turned his face from him and killed himself. When he fell at Antony's feet, Antony said:

``Noble Eros, has showed me what must be done by myself, but could not endure to do it for

me."

5762. He stabbed himself in the belly and fell on a bed. The wound did not bring a speedy death for the blood stopped flowing after he laid down. When he was a little recovered, he desired those who stood around that they would thrust him through. They all fled from the chamber and left him crying and writhing in pain. Thereupon there was a great tumult made. When Cleopatra heard this, she looked out from the top of the tomb, for the door was so made that if it was once shut it could not be opened. Only the upper parts of it were not yet finished. She sent also Diomedes, her secretary, to bring Antony into the tomb to her. As soon as Antony knew that she was alive, he arose because he thought he might live. However, he despaired of life because of his excessive bleeding and was carried by the help of his servants to the door of the tomb as he requested. {*Plutarch, Antony, c. 66, 67. 9:311,313} {*Dio, l. 51. 6:31} {Livy, l. 133.} {*Florus, l. 4. c. 11. 1:327} {*Velleius Paterculus, l. 2. c. 87. 1:235} {*Strabo, l. 17. 8:47} {Suetonius, in Octavian, c. 17.} {Eutropius, l. 7.} {Orosius, l. 6. c. 19.}

5763. While this was happening, Dercetaeus one of his bodyguards, took Antony's sword and hid it and stole away and ran to Caesar. He was the first one who told him of Antony's death and showed him the sword all bloody. When Caesar heard this news, he withdrew himself into the innermost room of the tent, where he much bewailed Antony as his relative and colleague. He had been his companion in many battles and in the government of the empire. Then he took his letters and he called his friends together and read them to them. He showed them how proudly and rudely Antony had answered to all his mild and just demands. Then he sent Proculeius with orders to take Cleopatra alive if possible. Caesar was afraid to lose her treasure and also thought that she would be a magnificent trophy in his triumph if he could take her alive. {*Plutarch, Antony, c. 68. 9:315}

5764. In the interim, Antony was drawn up into the monument by ropes which were hung for pulling the stones up. {*Dio, l. 51, 6:31} They say there was nothing more lamentable than this sight. Antony was all besmeared with blood and almost dead. He was tied to the ropes and drawn up by the great efforts of Cleopatra and the two servants who were with her. Those who underneath him, helped lift him up. Antony stretched out his hands to Cleopatra and lifted himself up as well as he could. As soon as Cleopatra had taken him in, she laid him on a bed. Then she tare off her head piece and beat her breasts and scratched her breasts and face with her own hands. She was all of a gore with blood and called him, "Lord", "Husband" and "Emperor." She almost forgot her own miseries in compassion for him. After Antony had a little appeased her grief, he called for some wine either because he was thirsty or because he thought it would hasten his death. After he had drank it, he advised her to take care of her own affairs and to save her life if she could without dishonour. He said that among all Caesar's friends, she could most trust Proculeius. She should not lament the miserable change of his fortune but rejoice for the great good fortune he had because he had been the most famous and powerful prince of all men. He was a Roman and was not cowardly defeated by a Roman. He died just as Proculeius came from Caesar. {*Plutarch, Antony, c. 67. 9:313,315}

5765. Caesar sent C. Proculeius, who was an equestrian and Epaphroditus, his freed man. He told them both what they should say and do. However, Cleopatra feared that they would use her harshly and stayed in the tomb. She thought there was no other way she could procure her safety yet she might redeem her pardon and the kingdom of Egypt from Caesar by his fear of loosing her money. Caesar desired to get her money and to take Cleopatra alive so that he might carry her in triumph. In spite of this, he was unwilling to appear to have tricked her after he gave her a

kind of pledge, since he wished to treat her as a captive and to a certain extent subdued against her will. {*Dio, l. 51. 6:33}

The Roman Empire

3974c AM, 4684 JP, 30 BC

5766. Cleopatra would not commit herself into Proculeius' hands. However, she talked with him from the building as he stood on the outside at the door which was on level ground. Although the door was barred, he could hear what she said. In this meeting, she asked the kingdom for her children. Proculeius bid her to be of good cheer and refer all things to Caesar. When he had sufficiently surveyed the place, he told everything to Caesar who sent Gallus again to demand an answer from her. When he came to the door, he kept her talking on purpose. In the meantime, Proculeius set up ladders with two servants and got in at the window where the women took in Antony. He immediately went down to the door where Cleopatra sat talking with Gallus. As soon as she saw Proculeius, she tried to kill herself with a dagger she had on her belt. Proculeius came running and held her with both his hands and took the dagger from her. He shook her cloths for fear she had some poison hidden on her. Thus Plutarch relates the story. {*Plutarch, Antony, c. 69 9:317} Dio relates it like this.

5767. C. Proculeius and Epaphroditus talked with Cleopatra and offered her very tolerable conditions. Suddenly, before she agreed to them, they laid hands on her and removed anything she might use to kill herself with. They allowed her some days so that she might stay there until she had embalmed Antony's body. Then they brought her into the palace and gave her the usual train of servants and honour so that by this she might hope that she would obtain what she desired and not harm herself. {*Dio. l. 51. 6:33} As soon as Cleopatra was taken, an eunuch of hers, willingly put asps on himself and was bitten and fell into a grave which he had previously prepared for himself. {*Dio, l. 51, 6:39,41}

5768. At his first approach, Caesar conquered Alexandria which was a most rich and large city. {Livy, l. 133.} {*Strabo, l. 17. 8:23} {Suetonius, in Octavian, c. 17.} {Orosius, l. 6. c. 19.} As he entered Alexandria, he talked with Areius Alexandrinus, a philosopher. Caesar took him by the right hand so his country men would honour him the more when they saw him so honoured by Caesar. {Plutarch, Antony, c. 70. 9:319} Caesar had been his student in philosophy and was very well acquainted with him and his two sons, Dionysius and Nicanor. {Seneca, de Clement} {Suetonius, in Octavian, c. 89.} {Plutarch, in Politic} {*Dio, l. 51. 6:45, l. 52. 6:175} {Julian Caesar, in Octavian} &&& Areius - The Alexandrian Philosopher, is honoured by Octavian

5769. Then he went into the gymnasium and he ascended a tribunal which was set up on purpose for him. He ordered the citizens to rise, who for fear were fallen on their knees before him. In a speech, he freely pardoned all the people for three reasons. (He spoke in Greek so everyone could understand him.) He pardoned them for their great god Serapis' sake, for the greatness of the city and for his friend Areius' sake. Likewise, he pardoned all the Egyptians because he was unwilling that so many men should be put to death who in many other things had done good service for the Romans. {*Plutarch, Antony, c. 70. 9:319} {*Dio, l. 51. 6:45} {Julian, epist. 51. ad Alexand.}

5770. At the request of Arieus, he pardoned many including among others Philostratus, who was

he an ablest sophister of his time. However, he incorrectly said he belonged to the school of the Academic. Therefore Caesar hated his manners and rejected his request. Therefore, Philostratus let his beard grow long and followed Areius in mourning, always repeating this verse: &&& Areius - By his entreaties Octavian pardoned Phiostratus

``The wise, while wise, a good safety has."

5771. When Caesar heard of this, he pardoned him so that he might rather free Areius from envy, rather than Philostratus from fear. {*Plutarch, Antony, c. 70. 9:319}

5772. Young Antony or Antyllas was the older of the two sons Antony had by Fulvia and he was betrothed to Caesar's daughter, Julia. Although he fled into a shrine that Cleopatra had made for his honour, Caesar took him from the image of Julius and killed him after he made many fruitless prayers. {*Plutarch, Antony, c. 71. 9:319} {Suetonius, in Octavio. c. 17.} {*Dio, l. 51. 6:43} {Orosius, l. 6. c. 19.} As the soldiers beheaded him, Theodorus his school teacher who betrayed him, took from his neck a most precious jewel and sewed it in his belt. He denied this but it was found on him and he was crucified. {*Plutarch, Antony, c. 71. 9:319} Caesar ordered that Jullus, the other son of Antony by Fulvia, should receive all things in the estate. Jullus' freed men were ordered to give all things to him that dying men are commanded by the laws to leave to their heirs. {*Dio, l. 51. 6:45}

5773. The children that Antony had by Cleopatra, were very honourably kept with their governors and train of servants that waited on them. Caesar saved and nourished and cherished them no less than if they had been linked in an alliance with him. {Suetonius, in Octavian} {*Plutarch, Antony, c. 71. 9:319}

5774. Of those that favoured Antony, Caesar executed some and pardoned others either of his own good will or by the intercession of friends. {*Dio, l. 51. 6:45} Among those that were put to death was Canidius, a most bitter enemy always to Caesar and unfaithful to Antony, {Orosius, l. 6. c. 19.} who died most cowardly than seemed for one who bragged he was not afraid of death. {*Velleius Paterculus, l. 2. c. 87. 1:235} Q. Orinius also was put to death by Caesar's own command because he was a senator of the people of Rome and was not ashamed most basely to be governor to the queen's spinners and weavers. {Orosius, l. 6. c. 19.}

5775. Antony had many children of kings and princes. Some were kept as hostages and others by false accusations. Caesar sent some of them home and married others to each other. He kept some with him. He returned Jotape to her father, the king of the Medes, who had found asylum with him after his defeat. He did not send back Artaxas' brothers at his request because he had killed the Romans that were left behind in Armenia. {*Dio, l. 51. 6:45}

5776. When he viewed the tomb (which was of glass {*Strabo, l. 17. 8:37}) and the body of Alexander the Great, which was taken out of the vault, Caesar put a crown upon it and scattered flowers over it and worshipped it. As he touched the body, it was said he broke off a piece of his nose. He was asked if he wanted to see the bodies of the Ptolemy's and the Alexandrians really wanted him to see them. He refused and said that he would rather see a living king not the dead. {Suetonius, in Octavio. c. 18.} {*Dio, l. 51. 6:45,47} For that very reason, he would not go to see Apis because he said he usually worshipped gods not oxen. {*Dio, l.51. 6:47}

5777. Many great kings and captains desired to bury Antony. However, Caesar would not take him from Cleopatra. She buried him in a splendid and magnificent manner. Caesar allowed her to take as much as she required for his funeral. {*Plutarch, Antony, c. 72. 9:321}

5778. Through her much sorrow and grief, (for her breasts were covered with inflammations and ulcers because of the blows she had given herself,) Cleopatra had a fever which she gladly used as an excuse to stop eating so that she would die without any more trouble. She had a physician whose name was Olympas, to whom she declared the truth of the matter and used him as a councillor and assistant in her death. Olympus recorded this in his history of these events. When Caesar suspected the matter, he threatened both her and her children. She had allowed herself to become quite sick but later she allowed herself to be cured and ate properly. {*Plutarch, Antony, c. 72. 9:321}

5779. Shortly after Caesar himself came to visit her and comforted her. {*Plutarch, Antony, c. 73. 9:321} She fell down at his feet and tried in vain to seduce him for her beauty was beneath the prince's chastity. Although he perceived that she intended to stir up affections in him, yet he disguised his feelings and fixed his eyes on the ground and said only this:

``Woman be of good cheer, you shall have no harm done to you."

5780. She did not just request life, which Caesar promised her, but she really wanted his love and the kingdom. {*Florus. l. 4. c. 11. 1:327} {*Dio, l. 51. 6:35,37}

5781. Last of all she delivered to Caesar a list of all the treasures she had. When Seleucus, one of her treasurers accused her that she had omitted some things and had not told all, she leaped up and took him by the hair and beat him soundly. Caesar smilingly reproved her, to whom she answered:

``It is not a great matter O Caesar, since you have come and visited me in this condition that I am in and to talk with me that I should be accused by my own servants as if I had reserved some jewels. These were not for myself who is a poor wretch but that I might present them to Octavia and your Lyria. I hoped that by their intercession to you that I might find more mercy and favour from you."

5782. Caesar was glad for this and hoped that now she had a mind to live. He told her that he would do this for her and also things beyond her expectations. He departed supposing that he had deceived her. In fact he was more deceived by her! {*Plutarch, Antony, c. 73. 9:323,325}

5783. There was a young gentleman named Cornelius Dolabella who was a close friend of Caesar's. This man was in love with Cleopatra and at her request he told her secretly through a messenger that Caesar was to journey by land through Syria and that he was determined to send her and her children into Italy within three days. When she knew this, she desired of Caesar that he would permit her to pay her last respects to Antony. When she had done this, she put garlands upon the tomb and kissed it. Then she ordered a bath to be made for her. After she had bathed, she feasted sumptuously. {*Plutarch, Antony, c. 74, 75. 9:325,327}

5784. After dinner she gave Epaphroditus (to whose charge she was committed) a letter to carry

to Caesar and pretended it was about some other business. The letter really contained her request to be buried with Antony. She thus excused herself and sent him on his way. {*Plutarch, Antony, c. 74. 9:325} {*Dio, l. 51. 6:39}

5785. After Epaphroditus left, Cleopatra shut the doors and only kept with her two waiting women, Iras or Nairas, and Charmion, who usually dressed her. One of them could excellently do up her hair and the other paired her nails. Cleopatra adorned herself with her best clothes that she possibly could and in her robes. She put an asp on her left arm which she had brought to her, covered with figs, grapes, and flowers, to better deceive her guards. She died from its bite as if she were in a slumber. {*Florus, l. 4. c. 11. 1:327} {*Velleius Paterculus, l. 2. c. 87. 1:233} {*Plutarch, Antony, c. 85. 9:327} {Galen., in de Theriaca ad Pisonem.} {*Dio, l. 51. 6:39} {Eutropius, l. 7.} {Orosius, l. 6. c. 19.}

5786. Other historians note the deceptive nature of Cleopatra and doubt the power of an asp to kill so quickly. They question if she actually died from the bite of an asp. Some say that Cleopatra made in her arm a large and deep wound with her teeth, (or some other thing) and put poison into the wound which she had previously prepared from an asp. The poison was brought to her in a bone. After the poison had entered her body, she peacefully ended her life and her guards did not even know it. {Galen., in de Theriaca ad Pisonem.} {*Strabo, l. 17. 8:43} {*Plutarch, in Antony, c. 85. 6:327} {*Dio, l. 51. 6:39,41} There were only two little pricks found in her arm. Caesar, who saw her dead body, carried her picture with an asp attached to her arm in his triumph. {Plutarch, in Antony, c. 86. 9:329} {*Dio, l. 51. 6:39} Horace speaks of her thus: {Horace, l. 1. Ode 37.}

--------So stout she could
With cheerful countenance behold,
Her ruined palace, asps receive,
And of their poison them bereave:
By delay in death more keen;
Envies the Liburnians they
Should she, so great a queen,
In triumph lead a secret prey.

5787. When Caesar had opened Cleopatra's letters, he knew immediately what was done. At first he thought to go there himself and sent some there quickly to see what happened. They ran there as quickly as they could and found the guards standing before the door, not knowing what had happened. When they had opened the door, they found Cleopatra dead lying upon a golden bed in all her royal robes. Iras or Nairas was fallen dead at her feet and Charmium (or Charmione) was half dead and heavy headed. She was trimming the diadem that she wore. When one in anger asked her:

``Is this well done, O Charmium?"

5788. She answered:

``Very well and becoming to one that had sprung from so many kings."

5789. She spoke not another word but fell down there by the bedside. {*Plutarch, Antony, c. 75.

9:327,329} {*Dio, l. 51. 6:41} When Caesar had seen Cleopatra's body, he tried all means to see if it were possible to revive her. {*Dio, l. 51. 6:41} He brought in the Psylli to suck out the venom and poison but in vain. {*Plutarch, Antony, c. 75. 9:327,329} {*Dio, l. 51. 6:41} {Suetonius, in Octavio. c. 17.} {Orosius, l. 6. c. 19.}

5790. When Cleopatra was surely dead, Caesar admired and pitied her. He was very grieved and thought that he had lost the main attraction for his triumph. He ordered her body to be sumptuously and royally buried and to be laid in the same tomb with Antony. {*Plutarch, Antony, c. 66. 9:329,331} {*Dio, l. 51. 6:41} He did this honour for them in that he had them buried in the same sepulchre and to finish the tomb which they had begun. {Suetonius, in Octavian, c. 17.} Caesar ordered her women attendants to be honourably buried. {*Plutarch, Antony, c. 66. 9:331}

5791. Plutarch wrote that Cleopatra lived 39 years and reigned 22 which was the number of years from the death of her father, Ptolemy Auletes. Some historians, {Ptolemy, Catalogue of the Kings} {Clemens Alexandrinus, l. 1. Stromat.} {Porphyrius in Greek Eusebius, Scaliger, p. 226.} {Eusebius in Chronic.} and others assign only 21 years and two or three months. Plutarch wrote, that she reigned more than 14 years with Antony. Tertullian in his third book against the Jews stated that she reigned 13 under Augustus, calculating the start of the government of Antony from the death of Julius Caesar and of Augustus from his first consulship. From the death of Alexander the Great, who first founded the Macedonian Empire, to the death of Antony and Cleopatra, with whom it fell, both in Ptolemy (as well in the Catalogue of the Kings, as in the third book of his Great Work, as in Clemens Alexandrinus, in l. 1. Stromat.} lasted 294 years. We deduce the time as 293 and a quarter years.

5792. And at this time Caesar put an end to the civil wars. {Florus, l. 4. c. 12. 1:327} {Velleius Paterculus, l. 2. c. 87. 1:233,235} Dionysius of Halicarnassus also confirmed in the preface of his Roman Histories that he came into Italy as soon as Augustus Caesar had put an end to the civil wars in the middle of the 187th Olympiad. This was the beginning of the third year in the month of August after Egypt was reduced under the power of the Romans and an end made to their civil wars. The words of the decree of the senate showed in Macrobius {Macrobius, Saturnal, l. 1. c. 12.} and Censorinus stated that the Egyptians calculated from that time in which they came under the power and government of the people of Rome, the years of the Augusti, (not of the Qewn Sebaswn, as Scaliger thought, but of Caesar Augustus, who had the dominion over them.) {Censorius, c. 21. l. de natali die.} He said this book was written by him in the Philippic year of the Augusti 268 (for thus the best copies have, it not 267) from the death of Alexander the Great, 578 years and from Nabonassar 986 years. (The beginnings of these years are taken from the first of the vage or moveable month Thoth of the Egyptians.) He agreed with Ptolemy who in the third book of his great Syntaxis, says, that there elapsed from the beginning of the reign of Nabonassar to the death of Alexander, 424 Egyptian years and then to the empire of Augustus, 294 years.

5793. Therefore that Egyptian epoch began on the first day of the moveable month Thoth of the year of the Philippic account, beginning from the death of Alexander the Great, 293 years, from Nabonassar 719 years. This indeed was on the first day of the week as is found in a writing of a certain Jew, recorded at Norimberge with Messahala, namely, of the month August in 4684 JP on the 31st day, which according to the false account of leap years, that was then used at Rome, was called the 29th day of August. This was that epoch, twn apd Aulousou etnz, "of the years of Augustus", which was accommodated by Ptolemy, {Ptolemy, Synaxis, l. 3. c. 8.} to the

moveable year of the Egyptians. Vettius Valens, an Antiochian, in Anqologwn geneQliakwn, to the form of both those years, and seeing that Augustus ruled Egypt 43 years (as Philo shows in his embassy to Caesar.) We find this also so many calculated his empire to be so long, in Ptolemy, Catalogue of the Kings, and Clemens Alexandrinus, l. 1. Stromat.

5794. Cleopatra had sent her son Caesarion, who she had by Caesar the dictator, with a great sum of money through Ethiopia into India. His tutor, Rhodon persuaded him to return as if Caesar had recalled him to his mother's kingdom. As Caesar was deciding what he should do with him, they say Areius, the philosopher said to him: &&& Areius - By his advice, Octavian killed Caesarion

``It is not good that Caesar's name should common be."

5795. Therefore, Caesar put him to death, after the death of his mother. {*Plutarch, Antony, c. 81, 82 9:321} {*Dio, l. 51. 6:43}

5796. The statues of Antony were thrown down but Cleopatra's were not touched. Her friend Archibilius had obtained from Caesar for the sum of 2000 talents, that they should not be thrown down as Antony's were. {*Plutarch, Antony, c. 86. 9:331}

5797. In the palace there was a great amount of money found which was stored there by Cleopatra from the spoils of almost all the temples. She also exacted much from them that were guilty of any crime. Two thirds of their goods were demanded of the rest who could not be accused of any crime. All the soldiers arrears were paid and Caesar also gave 250 denarii to each of those soldiers who were with him so they would not plunder the city. Caesar also paid all his debts that he owed any man and gave many gifts to the senators and equestrians that had accompanied him in the war. {*Dio, l. 51. 6:49}

5798. For this part of the year Caesar chose M. Tullius Cicero for his colleague in the consulship who was the son of Cicero the orator whom Antony murdered. Cicero read the people the letters which Caesar had sent to Rome concerning the defeat of Antony in the Alexandrian war, (not Actium, as Appian erroneously wrote.) He read the copy of them in the rostrum where his father's head and hand had been previously publicly displayed. {*Plutarch, Cicero, c. 49. 7:209} {*Appian, Civil War, l. 4. c. 4. s. 20. 4:173 c. 6. s. 51. 4:229} {*Dio, l. 51. 6:53}

5799. This year on the September 13th (ides), we learn from the Marble Table at Capua that M. Tullius was chosen as the consulship to replace M. Licinius, {in Annal. tom. 3. p. 495.} and the same day that:

``When Augustus was consul with the son of M. Cicero, he was presented with an obsidional crown (wreath) by the senate." {Pliny, l. 22. c. 6. 6:305}

5800. There were many crowns and processions decreed for Caesar at that time in Rome. He had also another triumph granted him for subduing the Egyptians. The day when Alexandria was taken was declared a lucky day. From that day, the inhabitants should use as the starting point in their calculations of time. Caesar was given the power of tribune all his life. He would have the power to help anyone asking for it within the pomerium or one mile beyond the walls. This was

not lawful for any tribune of the people to do. {*Dio, l. 51. 6:53,55}

5801. Herod wavered between love and hatred toward his wife Marriamme. He was continually incensed against her by the false accusations of his sister Salome and his mother Cyros who stirred in him hatred and jealousy against her. He may have dealt more harshly with her had not the news come very conveniently that Antony and Cleopatra were both dead and that Caesar had won Egypt. Herod hurried to meet Caesar and left his family as it was. When he left, he commended Sohemus to Mariamme, and said that he owed him much respect for the care he had for her and also gave him the government of a part of Judea. {Josephus, Antiq. l. 15. c. 11.}

5802. Caesar built a city in the same place where he defeated Antony and called it Nicopolis. He held the same plays which he had done for the former at Actium. {*Dio, l. 51. 6:49} {*Strabo, l. 17. c. 10. 8:43}

5803. Caesar had organised Egypt into the form of a province so that it might be more fruitful and suitable to produce grain for the city of Rome. His soldiers scoured all those ditches where the Nile overflows and had been choked with mud for a long time. {Suetonius, in Octavio. c. 18.} He also made some new ditches. {*Dio, l. 51. 6:49}

3975a AM, 4684 JP, 30 BC

5804. Herod met with Caesar in Egypt and in confidence of his friendship, he spoke freely with him and was highly honoured by him. Caesar gave him the 400 Galatians who were formerly Cleopatra's bodyguard and added to his kingdom, Gadara, Hippos, and Samaria as well as the cities of Gaza, Anthedon, Joppe, and the Strato's Tower. These additions increased the splendour of his kingdom. {*Josephus, Wars, l. 1. c. 15. Antiq., l. 15. c. 11.}

5805. Caesar did not commit the province of Egypt to the senate because of Egypt's large fickle population. It was too important because it was the source of grain for Rome and it had incredible wealth. He forbid any senators from even going to Egypt and he so distrusted the Egyptians that he forbid any Egyptian from becoming a senator. He permitted other cities to govern themselves after their own laws but he ordered the Alexandrians that they should govern the city without senators. {*Dio, l. 51. 6:47}

5806. Areius, the philosopher, refused the government of Egypt although it was offered to him. {Julian, ad Themistium.} Therefore, Caesar made Cornelius Gallus, who was of lowly estate, to be governor of the province of Egypt. He was the first Roman governor that Egypt ever had. {*Strabo, l. 17. 8:135} {Suetonius, in Octavian, c. 66.} (*Dio, l. 51. 6:47} {Eutropius, l. 7.} {Sextus Rufus, in Breviario.} Gallus was from Forum Julium that was the one whom Virgil in the last Eclogue of his Bucolicks speaks of in that pleasant verse. {Ammianus Marcellinus, l. 17. Hierony. in Chronic. 1.} To whom also there are Erotica (love verses) extant which were dedicated by Parthenius of Nice. Virgil imitated his prose in his Latin verses. {Aulus Gellius, l. 13. c. 25.} {Macrog. Saturnal. c. 17.} {Tiberius, Greek Poems} {Suetonius, in Tiberius, c. 70.} &&& Areius - Refused the governorship of Egypt

5807. After Caesar had settled all things in Egypt as he thought best, he went into Syria with his land forces. {*Dio, l. 51. 6:49,51} {Orosius, l. 6. c. 19.} Herod escorted him as far as Antioch. {Josephus, Antiq., l. 15. c. 11.}

5808. Tiridates fled into Syria after he was defeated and Phraates, the conqueror, sent ambassadors to Caesar. Caesar gave them both a friendly answer and did not indeed promise any help to Tiridates but gave him permission to tarry in Syria. He kindly accepted Phraates' son and brought him to Rome and kept him as an hostage. {*Dio, l. 51. 6:51} He was the youngest son of Phraates who through the negligence of those who kept him, was captured and stolen away according to Justin. {Justin, l. 42. c. 5.} However, Justin refers this event to a later time.

5809. Caesar departed from Syria. Messala (Corvinus) deceived the Cyzicenian gladiators who were allowed to live in Daphne, the suburbs of Antioch, and they were sent to various places under the pretence of being enlisted in the legions. As the occasions arose, they were killed. {*Dio, l. 51. 6:23}

5810. Caesar appointed Athenodorus as governor over Tarsus in Cilicia. He was a citizen of that city and was Caesar's teacher and the son of Sandon, a Stoic philosopher. He restored the state that was corrupted by Boethius and his soldiers who domineered there even until the death of Antony. He was slandered with the following graffiti.

``Work for the young men, counsels for the middle aged and flatulence for the old men".

5811. He took the inscription as a joke and ordered, "Thunder for the old men" to be written beside it. Someone who was contemptuous of all decency and afflicted with a loose bowel, profusely splattered the door and wall of Athenodorus' house. The next day he said in an assembly that they could see how low the city had sunk and how sick the state was particularly from its excrements! {*Strabo, l. 14. 6:351}

5812. Caesar went into the province of Asia and made his winter quarters and settled all the affairs of his subjects. {*Dio, l. 51. 6:51} {Orosius, l. 6. c. 19.}

3975b AM, 4685 JP, 29 BC

5813. On the first of January, Caesar entered into his fifth consulship in the island of Samos. {Suetonius, in Octavio, c. 26.} On the same day, all his ordinances were confirmed by oath. At the same time that he received letters about the Parthian affairs, it was decreed, that in their songs he should be counted among their gods, a tribe should be called Julia after him, the companions of his victory should be carried in triumph with him and he should be clad with garments woven with purple and that the day when he entered Rome should be solemnized with public sacrifices and be always held sacred. {*Dio, l. 51. 6:55}

5814. Caesar permitted a temple to be built at Ephesus and Nicaea, (for those were considered the most famous cities of Asia and Bithynia) and dedicated to the city of Rome and to his father Julius. These cities should be inhabited by natural Romans. He gave permission to foreigners, whom he called Greeks, that to himself (Octavian) they might build temples. That is as the Asians at Pergamos, and the Bithynians at Nicomedia. He permitted the Pergamenians to dedicate those plays, called "Sacred", in honour of his temple. {*Dio, l. 51. 6:57} More is written about this by Tacitus on Tiberius in {Tacitus, Annals, l. 4. c. 51.}

``Augustus of most famous memory did not forbid a temple to be built in Pergamos, in honour of himself and the city of Rome."

5815. The next summer, Caesar crossed over into Greece. {*Dio, l. 51, 6:59} on his way to his triumph for Actium. While he was at Corinth, a fisherman was sent as an ambassador to him from the island Giaros. He begged for the tribute to be reduced for they were compelled to pay 150 drachmas when they were barely able to pay 100 because the island was so poor. {*Strabo, l. 10. 5:165,167}

5816. When Caesar entered Rome, others offered sacrifices (as it was decreed) and the consul Valerius Potitius (who replaced Sextus Apuleius) sacrificed publicly for the senate and people of Rome for his coming. This was never done for anyone before that time. {*Dio, l. 51. 6:59} Caesar held three triumphs as he rode in his chariot. One was for the victory in Dalmatia, Actium and Alexandria. This lasted for three days, one triumph followed another. {Livy, l. 133.} {Suetonius, in Octavian, c. 22.} Vigil wrote this: {Vigil, Aeneid, 8.}

But when thrice Rome with Caesar's triumphs now Had rung, to the Latian gods he made a vow, Three hundred temples all the city round With joy, with plays and with applauses found.

5817. Propertius wrote: {Propertius, l. 2. Elegies, 1.}

Whether of Egypt or Nile, whose Stream into seven channels parted goes; Or of the golden chains king's necks surround, Or how the Actian beaks sail on the ground.

5818. Caesar brought these three triumphs into the city in the month of August, as the words of the decree of the senate show. {Macrobius, Saturnal. l. 1. c. 12.} This was not done on January 6th (8th of ides) when he was in Asia as Orosius wrote. {Orosius, l. 6. c. 20.} On the first day, he triumphed for the Pannonians, Dalmatians, Japydes and their neighbours, and of some people of Gaul and Germany. On the second he triumphed for his victory at sea at Actium and on the third for the conquest of Egypt. The last triumph was the most costly and magnificent and he made more preparation for it than all the rest. In it was carried in a bed the effigy of Cleopatra, (with an asp biting her arm) showing how she died. Her children by Antony, were led among the captives. They were Alexander and Cleopatra who were named the "sun" and "moon." {*Dio, l. 51. 6:61,63}

5819. Alexander, the brother of Jamblichus, the king of the Arabians was captured in the Actian war and was led in triumph and later put to death. {*Dio, l. 51. 6:7} The Cleopatra who was called the "moon" and led in triumph, was given in marriage to Juba, (who himself was led in triumph by Julius Caesar.) Caesar gave this Juba who was brought up in Italy and had followed his wars, both this Cleopatra, and his father's kingdom of Maurusia. He gave to them also the two sons of Antony and Cleopatra, namely Alexander and Ptolemy, but Juba had another son by his wife Cleopatra whom he called Ptolemy and who succeeded him in his kingdom. {*Dio, l. 51, 6:43} {*Strabo, l. 17. 8:169} {Plutarch, Caesar} {*Plutarch, Antony, c. 87. 9:331}

5820. On August 26th, (5th of the calends of September), there an altar was dedicated to "Victory" in the courthouse, as is found noted in the old marble calendar. {Gruter, Inscript. p. 133.} It was placed in the Julian courthouse and decorated with the spoils of Egypt. Caesar showed that he got the empire by goddess "Victory". He hung in the temple of his father Julius,

the dedicated things which came from the Egyptian spoils. He also consecrated many things to Jupiter Capitolinus, Juno and Minerva. By a decree of the senate, all the ornaments which were hung up there previously, were removed as being defiled. {*Dio, l. 51. 6:63} He repaired the temple which was in a state of decay through age or consumed by fire. He adorned both them and others with very rich gifts. He brought into the temple of Jupiter Capitolinus one donation of 16,000 pounds of gold besides pearls and precious stones valued at 50,000,000 sesterces. {*Suetonius, in Octavian} Rome was so much enriched with the wealth of Alexandria so that the price of goods and other valuable things doubled and the interest rate fell from 12% to 4%. {*Dio, l. 51. 6:61,63} {Orosius, l. 6. c. 19.}

5821. In the fifth consulship, Caesar accepted the name of "Emperor", not such as was usually given according to the old custom for some victory, (for that he had often received both before and after) but by which all the whole government was saved. This was previously decreed to his father Julius and descendants. {*Dio. l. 52. 6:187,189} This inscription was placed this year in honour of Caesar:

``Senatus Poplusque Romanus Imp. Caesari Divi Julii F. Cos. Quinct. Design. Sex. Imper. Sept. Regublica conservata."

``The senate and people to the emperor Caesar, the son of Julius of blessed memory, consul the fifth time, elected the sixth time Imperator the seventh for having saved the commonwealth." {Gruter, Inscript., p. 126.}

5822. Among the captives was Diocles Phaenix, the son of Artimidorus, the scholar of Tyrannio Amisenus and captured by Lucullus, (from whom he also was called Tyrannio.) Diocles was bought by Dimantis, a freed man of Caesar's, and was given to Terentia the wife of Cicero, (who as appears from Pliny {*Pliny l. 7. c. 48. 2:613} and Valerius Maximus {Valerius Maximus, l. 8. c. 13.} lived more than 103 years.) He was freed by her and taught at Rome and wrote 68 books. {Suidas, in Voc. Turaptwn.}

3976a AM, 4685 JP, 29 BC

5823. Caesar summoned Antiochus of Commagene before him because he had treacherously killed an ambassador of his brother's who was sent to Rome. Antiochus had a law suit with his brother. Antiochus was brought before the senate and was condemned and executed. {Dio, l. 52. 6:191}

5824. An whole year after Herod returned from Caesar, his suspicions daily increased between him and his wife Mariamme. She avoided her husband's caresses and moreover always upbraided him with the death either of her grandfather (Hyrcanus) or her brother (Aristobulus) so that Herod could barely restrain himself from striking her. When his sister, Salome heard the noise, she was greatly disturbed and sent in the butler who long before that time was prepared by her, who should tell the king that he was solicited by Mariamme, to deliver to him a love potion which whatever it was he had gotten from her. Thereupon, Herod examined the most faithful servant of Mariamme by torture because he knew that she would do nothing without his knowledge. He could not endure the torments and confessed nothing except that she was offended for some things that Sohemus had told her. When the king heard this, he cried out that Sohemus who had always been most faithful both to him and the kingdom, would never have

spoken of these things unless there had not been some more secret friendship between them. Thereupon he ordered Sohemus to be apprehended and put to death. He called a council of his friends and accused his wife for planning to poison him. He used such sharp words that those who were present easily knew that the king intended that she should be condemned. Hence, she was condemned by the general consent of them all. When as they thought that she should not be quickly executed but detained in one of the king's citadels, Salome urged on the king exceedingly that she should be immediately killed. She feared that there might be some revolt among the people if she were alive and in prison. Thus was Mariamme executed. {Josephus, Antiq., l. 15. c. 11.}

5825. Her mother, Alexander, saw this and realised she could expect the same treatment from Herod. To clear herself of the same crime, she upbraided her daughter before everyone and called her most wicked and ungrateful towards her husband and that she deserved such a death who dared do such an heinous act. While she pretended these things and though she would pull her daughter by the hair, those present condemned her hypocrisy very much. Her daughter did not reply but repelled the false accusation with a resolute countenance and mind and underwent her death without fear. {Josephus, Antiq., l. 15. c. 11.}

5826. After she was executed, Herod began to be more inflamed with love for her. He often called her name and lamented her beyond all decency. Although he tried to forget her by seeking pleasure in feasting and drinking, yet nothing worked. Therefore he forgot about the government of his kingdom and was so overcome with grief that he would ask his servants to call "Mariamme", as though she were alive. {Josephus, Antiq., l. 15. c. 11.}

3976b AM, 4686 JP, 28 BC

5827. As Herod was thus affected, there came a plague which killed a large number of the people and nobility. All men thought that this plague was sent for the unjust death of the queen. This just increased the king's depression and he finally hid himself in a solitary wilderness under pretence of hunting. He afflicting himself and succumbed to a serious inflammation and pain of the neck so that he began to rave. None of the remedies relieved him but rather made the disease more painful so that they began to despair for his life. The physicians let him eat whatever he wanted because the disease was so serious and he was in so great a danger of dying anyway. {Josephus, Antiq., l. 15. c. 11.}

5828. As Herod was sick in Samaria, Alexandra, at Jerusalem, tried to capture the two citadels of the city. One was joined to the temple and the other was located within the city. Therefore she plied with their governors that they would deliver them to her and to the children of Mariamme lest if Herod die, they would be seized by others. Those who had formerly been faithful, were now more diligent in their office, because they hated Alexandra and thought it a great offence to despair of the health of their prince. These men were the king's old friends and one of them, Archialus, was the king's nephew. Thereupon they presently sent messengers to Herod to tell him of Alexandra's actions and he soon ordered her to be killed. Finally, he overcame his disease and was restored to his strength, both of body and mind. However, he had grown so cruel that for the least cause, he was ready to put anyone to death. {Josephus, Antiq., l. 15. c. 11.}

5829. The three times Octavian had a census the people are noted by Suetonius. {Suetonius, in

Octavian, c. 27.} That the first were made in the lustran, that is, in the year that they calculated for the beginning of the five years when he and M. Agrippa were consuls. This is shown from the marble Capuan table. {tom. 3. Annal. Pighii. p. 495.}

``In my sixth consulship, with my colleague M. Agrippa, I numbered the people and I made another census after 41 years."

5830. (That is from the censorships of Cn. Lentulus and L. Gellius after whom the musters were laid aside.)

``In the census Rome had forty hundred thousand and sixty three thousand citizens."

5831. That is 4,063,000 for which Eusebius in his Chronicle has 4,164,000.

5832. Caesar held the plays that were decreed for the victory at Actium, with his wife, Agrippa. In these he showed men and boys from the patricians fighting on horseback. This was held every four years and were committed to the four orders of the priests to arrange. These were the chief priests, augurs, septemviri and quindecemviri. {*Dio, l. 53. 6:195}

5833. In the 178th Olympiad, Thebes in Egypt was razed even to the ground, (as is read in the Eusebian Chronicle), by Cornelius Gallus. Georgius Syncellus in his Chronicle from Julius Africanus stated that Gallus defeated the cities of the rebellious Egyptians. {Syncellus, p. 308.} He recovered with a few men, Heropolis which had revolted. He very suddenly put down a revolt that was raised about taxes. {*Strabo, l. 17. 8:135,137} He exhausted the city by intercepting many of them. {*Ammianus Marcellinus, l. 17. c. 4. s. 5. 1:319} He erected statues for himself almost all over Egypt and wrote his own acts on the pyramides. {*Dio, l. 53. 6:255}

3977 AM, 4687 JP, 27 BC

5834. When Caesar was consul for the seventh time, he read a speech in the senate and said that he would resign his government and turn it over to the senate and people. When he had ended his speech, many spoke and desired that he alone would take the whole administration of the government upon him. Finally, they convinced him to assume the whole government. {*Dio, l. 53. 6:171,217,219} He did this on the January 7th (7th of ides) as is shown from the Marble tables of Narbo. {Gruter, Inscriptions, p. 229.}

5835. Caesar had the empire confirmed on him by this means from the senate and the people. To appear democratic, he took upon him the empire but he said he would be very careful of the public affairs because they required the care of one that would be diligent. He positively said that he would not govern all the provinces or that he would govern them for ever that which he had now taken on to govern. Therefore he restored to the senate, the weaker provinces because they were the more peaceable. He retained the stronger provinces where there was more danger or had enemies close by or that were likely to have seditions. He did this under this pretence that the senate might safely govern the best parts of the empire and he would assume the harder more dangerous provinces. This was merely a pretence to make them disarmed and unfit for war and thus he won both the arms and the solders to his side. For this reason, Africa, Numidia, Asia and Greece, with Epirus, Dalmatia, Macedonia, Sicily, Crete, Libya, Cyrene, Bithynia, with Pontus

adjoining, Sardinia, and Hispania Baetica were assigned to the senate. Caesar governed the rest of Spain, all Gaul, Germany, Coelosyria, Cilicia, Cyprus and Egypt. Caesar assumed this government over the provinces for ten year's time, within which time he promised himself he should easily reduce them to order. He added this also in a bragging way, like a young man, that if he could subdue them in a shorter time then he could sooner hand them over to the senate to manage as well. He then made patricians the governors over all the provinces. However, he appointed a man over Egypt who was not a senator but an equestrian for the reasons stated previously. He gave Africa and Asia, particularly to the senators and he assigned all the rest of the provinces to those who had been praetors. He forbad that they should receive by lot any provinces until the fifth year after they had held an office in the city. {*Dio, l. 53. 6:219-229}

5836. Upon the 13th (ides) of January, the provinces were allocated as Ovid notes. Thus speaking about Caesar Germanicus. {Ovid, Fasti, l. 1}

On the Ides the half-man priest in Jove's great feign Offers the entrails of a sheep with flame, Then all the province came to us, and then Thy grandsire was Augustus named among men.

5837. For on the same day, Caesar received the title of Augustus. Censorinus {Censorinus, de die Natali} showed this was done the fourth day later, in these words:

``On the sixteenth day before the calends of February (January 15th) the Emperor Caesar, the son of him of blessed memory, by the opinion of L. Munacius Plancus, was greeted Augustus by the senate and the rest of the citizens. He was consul for the 7th time and M. Vipsanius Agrippa was the other consul, for the 3rd time."

5838. When Caesar had settled all things and organised the provinces into a certain form, he was surnamed Augustus. {Livy, l. 134.} This name was given him in his seventh consulship, {*Dio, l. 53. 6:235} and by the request of Plancus with the consent of the whole senate and people of Rome. {*Velleius Paterculus, l. 2. c. 91. 1:243} Suetonius wrote: {Suetonius, in Octavian, c. 7.}

``The opinion of Munacius Plancus prevailed that Caesar should be called Augustus, (though some were of opinion that he should be called Romulus, as if he also had been a founder of the city) not only because it was a new but also a more honourable name. The religious places and where anything is consecrated by the flying of birds, are called "Augusta", of growing or from the gesture or feeding of birds as also Ennius on writing about this:"

``After that noble Rome was built by sacred flight of birds."

5839. Florus stated: {*Florus, l. 4. 1:351}

``It was also debated in the senate whether he should be called Romulus because he had founded the empire. However, the name Augustus seemed to be the more holy and venerable so that while he now lived on earth, he might be as it were deified by the name itself and title."

5840. Dio said many similar things and notes that he was called "Augustus" by the Romans and by the Greeks from the splendour of his dignity and sanctity of the honour which was greater than human. {*Dio, l. 53. 6:235} cf. Ac 25: 21,25 17:23 2Th 2:4) Ovid added: {Ovid, Fasti, l.

1.}

All common persons have their common fame, But he with Jove enjoys an equal name, Of old most sacred things, Augusta were: Temples that name and hallowed things do bear: Yea augury depends upon this word, And whatever more Jove does afford: Let it enlarge his rule and live let all, Our coast, be guarded by a fenced wall.

5841. By this means the whole power of the people and senate was conferred upon Augustus. {*Dio, l. 53. 6:235} This name was previously held sacred and until now such as that not any governor dared take it upon himself. He assumed so large a title for the usurped empire of the world. From that day its whole commonwealth and government began to be and to remain in the possession of one man. The Greeks call this a monarchy. {Orosius, l. 6. c. 20.} The Romans began their epoch of their Augustus from the first of January. Censorinus {Censorinus, de natali die} compares the 265th year of this account with the 283rd of the Julian account. He in the next chapter puts the consulship of Marcius Censorinus and Asinius Gallus on the twentieth year of Augustus which was the 38th of the Julian account (from Julius Caesar's calendar reform).

5842. Tralles a City in Asia was destroyed by an earthquake. The gymnasium collapsed and it was later rebuilt by Caesar. {Eusebius, Chronic} {*Strabo, l. 12. c. 18. 5:517}

3978 AM, 4688 JP, 26 BC

5843. Costabarus the Idumaean and his wife Salome the sister of Herod had a disagreement. She, contrary to the custom of the Jews, sent him a bill of divorce and went to her brother Herod and told him that she preferred her brother's goodwill ahead of her marriage. She said that Costabarus was plotting seditions with Lysimachus, Antipater and Dositheus. To make her story more credible, she said that he had secretly kept and guarded within his country, Bebas' children for twelve years now from the time of the taking of Jerusalem by Herod. All this was done without the knowledge and good will of the king. As soon as Herod knew, he sent some men to their hiding places and killed them along with as many as were accomplices in crime. He did this so all of Hyrcanus' family would be killed. He removed any threat to the throne so there would be no one to resist him. {Josephus, l. 15. c. 11. <c. 7. 1:414>}

5844. Herod became more secure and departed more and more from his country's customs. He violated them with new institutions. First of all, he instituted wrestling every fifth year in honour of Caesar. To hold this, he began to build a theatre in Jerusalem and an amphitheatre in the plain. Both were of sumptuous workmanship but direct violations of Jewish customs. There was no Jewish tradition for these shows however he wanted this observed and to be proclaimed to the countries around him as well as to the foreign countries. He offered large prizes and he invited skilled wrestlers and excellent musicians along with those that played on instruments. Nothing bothered the Jews so much as the trophies which were covered with armour and they thought them to be images which were forbidden them by their law. To appease them, Herod ordered the ornaments to be removed and showed them that the trophies were merely wooden poles. After this was done all their anger was turned into laughter. {Josephus, l. 15. c. 11. <c. 8. 1:415>}

5845. THE FIFTH CALIPPIC PERIOD BEGINS.

5846. Cornelius Gallus spoke many things with much vanity against Augustus. {*Dio, l. 53. 6:255} Ovid {Ovid, Tristium, l. 2.} that was written for Augustus himself, stated:

To court Lycoris was not Gallus' shame, But he when lisped by drink defiled his name.

5847. Augustus noted his infamy and forbid him his house and to live within any of the provinces because he was so ungrateful and malevolent. Gallus was also accused of robbery, pillaging the provinces and of many other crimes first by Valerius Largus who was a most wicked man and his associate and friend. Later many others accused him who previously had flattered Gallus. They left him when they saw Largus become more powerful. It was decreed by the whole senate that Gallus was guilty and should be banished. All his goods should be confiscated for Augustus and because of this, the senate would offer sacrifices. Gallus was not able to handle his grief and feared that the nobility were highly incensed against him to whom the care of this business was committed. He fell upon his own sword and by his suicide, he prevented his condemnation. Gallus was forced to kill himself by the testimony of accusers and by the decree of the senate. Augustus indeed praised their love toward him for being so displeased for his sake. In spite of this, Augustus wept and bewailed his own misfortune that he alone could not be angry with his friends as much as he was with himself. {*Suetonius, in Octavian, c. 66.} {*Dio, l. 53. 6:255} {Ammianus Marcellinus l. 17.} {Jerome, in Chronicles} 5325. Petronius was appointed the new governor to replace Gallus in Egypt. He withstood the charge of a number of the Alexandrians who threw stones at him with only his bodyguards. He killed some of them and subdued the rest. {*Strabo, l. 17. 8:137}

5848. Polemon, the king of Pontus was included among the allies and confederates of the people of Rome. The senators were given the privilege of having the front seats in the theatres throughout his whole kingdom. {*Dio. l. 53. 6:257} It seems that from him Pontus took the name of Polemoniacus. {Justin, Novella, 8.}

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5849. Ten citizens of Jerusalem conspired against Herod. They hid their swords under their garments. One of them was blind and joined them to show that he was ready to suffer anything that would happen to the defenders of their country's rights. One of those whom Herod had appointed for finding out such things, discovered the plot and told Herod. When the conspirators were apprehended, they boldly drew out their swords and proclaimed that this was not for any personal gain but for the public good that they had undertaken this conspiracy. Thereupon they were led away, by the king's officers and executed by all manner of tortures. Shortly after this, the spy who exposed the plot and was hated by all, was killed by some, cut in pieces and thrown to the dogs in the presence of many men. The murderers were not caught until after long and wearisome inquisitions wre made by Herod, it was wrung out by tortures from some silly women who knew of the act. Then the authors of that murder were punished along with their whole families. {Josephus, Antiq. l. 15. c. 11. <c. 8. 1:416>}

5850. So that he would be more secure from the seditions of the tumultuous people, in the 13th year of his reign, (to be reckoned from the death of Antigonus) Herod began to fortify Samaria. It was a day's journey from Jerusalem. He called the place Sebaste. (Greek for the Latin name of Augusta) Its circumference was two and an half miles. He build a temple 300 yards long in the very middle of it which was exquisitely adorned. He arranged for many of the soldiers who had always helped him and also people of the neighbouring counties, to come and live there. {*Josephus, Antiq., l. 15. c. 11,12 <c. 8. 1:426>} Africanus calls it in the Chronicle of Georgius Syncellus, the city of the Gabinians, (p. 308.) for when Samaria was destroyed by John Hyrcanus, and rebuilt by A. Gabinius and repopulated (See note on 3947b <<4161>>) by the name of Gabiniun or Gabineiun. This can be understood only as the colony that Gabinius brought there. I am pleased that this was also noted by that man of learning and courtesy James Goarus (to whose great industry, the recent famous edition of the Georgian Chronicle is beholding.)

5851. Herod also built another fort previously called Strato's Tower to control the country. He named it Caesarea. Also in the large plain, he built a citadel and selected men by lot from his cavalry to guard it. In Galilee he built Gaba and Hesebonitis in Perea. These citadels were strategically located in the country so as to quickly put down any rebellion of the people. {Josephus, Antiq., l. 15. c. 11. <c. 8. 1:416,417>}

5852. Augustus began his ninth consulship in Tarracon (a city of the Nearer Spain,) {Suetonius, in Octavian, c. 26.} in the third year of the 188th Olympiad. The Indians asked for amity with Augustus. {Eusebius, Chronicle} Ambassadors were sent from King Pandion, {Georgius Syncellus, Chronicle, p. 311.} as we have also found noted from some Roman tables.

5853. P. Orosius confirms that there came to Augustus to Tarracon, ambassadors from the Indians who were from the farthest part of the east and from the Scythians from the north with presents from both their nations. {Orosius, l. 6. c. 21.} Horace wrote these verses about this occasion:

The lofty Scythian and the Indians late,
Came for the answer of their future fate.

5854. Horace in {Horace, l. 4. Carminum 4.} an ode to Augustus wrote:

The yet untamed Cantaber in thee,
Mede, Indian, Scythian do mirrors see:
Thou that preservest Italy from dread,
And Rome, her glory and exalted head.

5855. Florus wrote {*Florus, l. 4.1:349,351}

``The Scythians and Samatians sent their ambassadors and desired friendship. The Seres (Chinese) and the Indians who live beneath the sun, brought presentes which included precious stones, pearls and elephants. Nothing so much spoke for their sincerity as the length of the journey which had lasted four years. The complexion of the men seemed as if they had come from another world."

5856. Suetonius wrote: {Suetonius, in Octavian, c. 21.}

``He induced the Scythians and Indians, (countries known only by name) to make suit of their own accord through ambassadors for amity with him and the people of Rome."

5857. Eutropius also wrote: {Eutropius, l. 7.}

``The Scythians and Indians, to whom the Roman name was unknown, sent presents and ambassadors to him."

5858. To conclude, Aurelius Victor lists other countries also:

``Indians, Scythians, Garamantis and Bactrians sent ambassadors to him to desire a league with him."

5859. After Amyntus died, Augustus did not turn over the kingdom to his sons but made it a Roman province. From that time on, Galatia and Lycaonia began to have a Roman governor. {*Dio, l. 53. 6:261} M. Lollius the propraetor, governed that province. {Eusebius, Chronicles} {Eutropius, l. 7.} {Sextus Rufus, Breviary.} However, the towns of Pamphylia which were formerly given to Amyntus were restored to their own district. {*Dio, l. 53. 6:261}

5860. In the 13th year of Herod's reign, very grievous calamities befell the country of the Jews. First there was a continual drought followed by a famine. The change in diet caused by the famine, caused a pestilent disease in the land. Herod had not means enough to supply the public needs. He melted everything in the palace that contained gold or silver. He spared nothing no matter how exquisitely it was made. He even melted down his own dinner plates and cups. He made money from this and sent it to Egypt when Petronius was governor there. Although he was plagued by a number who had fled to him from the famine, yet because he was privately Herod's friend and desired the preservation of his subjects, therefore he especially gave them permission to export grain. He helped them in the buying and in the shipping of the grain. So that the greatest means of the preservation of the country was attributed to Petronius. {Josephus, Antiq.,

l. 15. c. 12. <c. 9. 1:417>}

5861. As soon as Herod had the grain, he first of all very carefully divided it to those who could not take care of themselves. Since there were many who through old age or some other disability could not prepare it for themselves, he assigned to them certain cooks so that they might have their food prepared. By his diligence, the people changed their minds toward him and he was praised as a bountiful and providential prince. {Josephus, Antiq., l. 15. c. 12 <c. 9. 1:418>}

5862. From the 29th of August (that is, the third day before the beginning of the Syrian month Elul or of our September) on the 6th day of the week, the Egyptian epoch started which Albatenius in the 32nd Chapter of his astronomical work calls Al-kept (that is, of the Coptitiae or Egyptians.) He said the account and order of the motions of the stars are determined from Theon's calculations. To which from the account Dilkarnaim (or of the Seleucidae, which he begins with the Syrians, from the beginning of Elul or September) he says there have passed 287 years. This is how it reads in the manuscript, not as published, 387. For in this year, the first day of the month Thoth, both in the moveable year of the Egyptians, as in the fixed year of the Grecians and Alexandrians (as Theon speaks) was found to fall upon the same day (of August in the Julian account 29th.) This happens only after the full period of 1460 of the Alexandrian years and of the Egyptian, 1641 years which shows the renewing or constitution of either year.

``This renewing happened to be made after 1460 years from a certain beginning of time, namely, the fifth year of the reign of Augustus."

5863. This is according to Theon in the explanation of mt pente eth, that is being ended or five years after the beginning of the empire of Augustus. Both Theon and Ptolemy agreed that this began 294 years after the death of Alexander or the Philippic account. From this Philippic account even to this constitution are 299 years as correctly noted in the astronomical epitome of Theodorus Metochita. Panodorus, the Alexandrian monk, did not intend anything else in discussing this period and constitution of 1460 years which happened on August 29th from the epoch of which he wrote that account. The motions of the stars and the eclipses are to ordered in the astronomical calculations. However, Georgius Syncellus who was very unskilful in these matters in his chronicle {George Syncellus, Chronicle, p. 312, 313.} in telling his opinion, clearly perverted the meaning because he did not understand it.

3980a AM, 4689 JP, 25 BC

5864. Herod provided for his subjects against the harshness of the winter so that everyone would have proper clothing since their cattle were dead and there was a shortage of wool and other things. When he had provided for his own subjects, he took care also of the neighbouring cities of the Syrians. He gave seed for sowing. All the citadels and cities and the common people who had large families came to Herod for help and he was able to help the foreigners too. He gave 10,000 cors of grain to foreigners (100,000 Athenian medimni or 600,000 bushels) and 80,000 cors (800,000 Athenian medimni or 4,800,000 bushels) to his own subjects. (1 cor = 10 Athenian medimni) (1 Athenian medimni = 6 bushels) {Josephus, Antiq. l. 15. c. 12. <c. 9. 1:418>}

5865. Since Augustus was ill, he could not attend at Rome the marriage of his daughter and Marcellus, the son of his sister Octavia. He solemnized it with the help of M. Agrippa. {*Dio, l.

53. 6:206}

3980b AM, 4690 JP, 24 BC

5866. On the first of January when Augustus entered his tenth consulship, the senate confirmed by oath that they approved of all his acts. He had promised every man in Rome 400 sesterces (100 denarii).

5867. When he approached near the city, (from which he had been a long time absent because of his illness) he said that before he would give the money, the senate must give their assent. The senate then freed him from legal constraints and that he should have absolute power and be sole emperor to do as he wished. {*Dio, l. 53. 6:265, 267}

5868. As soon as the grain was ready to harvest, Herod sent 50,000 men, whom he had fed in time of the famine to their own countries and to his neighbours, the Syrians. By his diligence, Herod restored the almost ruined estate of his own subjects and greatly helped his neighbours, who were afflicted with the same calamities. {Josephus, Antiq., l. 15. c. 12. <c. 9. 1:418>}

5869. At the same time, Herod sent 500 select men to Caesar for his bodyguards. Aelius Gallus led these men to the wars with Arabia where they preformed valiantly. {Josephus, Antiq., l. 15. c. 12. <c. 9. 1:418>}

5870. Aelius Gallus (incorrectly called Aelius Largus in the later editions of Dio)

``was of the equestrian order" {*Pliny, l. 6. c. 32. 2:459}

5871. He was the third governor of Egypt under Augustus, of whom Strabo makes mention as his friend and companion. {*Strabo, l. 2. c. 12. 1:453,455} Strabo wrote that both of them saw the statue of Memnon at Thebes. {*Strabo, l. 17. 8:123} Augustus sent him with part of the Roman garrison that was in Egypt into Arabia, {*Strabo, l. 2. c. 12. 1:453,455 l. 17. c. 54. 8:137} so that he might try to subdue those countries. This was on the border of the Ethiopians and Troglodytica beside Egypt and near the Arabian Gulf. It is very narrow here and separates the Arabians from the Troglodytae. Augustus advised him to make peace with them if they would otherwise to subdue them by force. {*Strabo, l. 16. c. 32. 7:353,355}

5872. For this expedition into Arabia, Aelius built 80 ships of two and three tiers of oars on a side, and some light galleys at Cleopatris, which was near the old canal of Nile. When there was no chance of any naval battle with the Arabians, he corrected his mistake and built 130 cargo ships. He sailed with 10,000 troops of Roman foot soldiers and their allies. These included 500 Jews and 1000 Nabateans under Syllaeus. {*Strabo, l. 16. c. 23. 7:355,357}

5873. At that time, Obodes was king of the Nabateans and was a slothful and lazy man especially about military matters. This was a common vice of all the Arabian kings. He had committed the government of his affairs to Syllaeus, who was a young, crafty man. {*Strabo, l. 16. c. 24. 7:357} {Josephus, l. 16. c. 11.} Syllaeus had promised Aelius that he would be his guide and would help him with provisions and anything he should need. However, he acted treacherously in all matters. He did not lead them safely by land or sea but through byways and

circuitous barren routes. He took them to shores that were unfit for harbour and had dangerous submerged rocks or miry bogs because the sea never refreshed those places. {*Strabo, l. 16. c. 23. 7:357}

5874. After many miseries, Aelius Gallus came on the fifteenth day to the territory of Album (Leuce Come e.g. White Village). This was the largest trading place of all the Nabateans. He had lost many of his ships along with some of his men who died not from war but from the difficult trip. This was caused by the villainy of Syllaeus who said no army could be brought into the territory of Album by land. However, merchants come and go there by land with a large number of camels and men and in a way that is both safe and well supplied with provisions from one part of Arabia Petraea to the other. So many come and go in caravans, they seem to be an army for number. {*Strabo, l. 16. c. 23. 7:357}

5875. When the army of Aelius came there, it was stricken with the diseases of stomacaccis (scurvy) and scelotyrbe. These are diseases which are found in that country. One is as it were a palsy of the mouth and the other a lameness in the legs. These were caused by the bad water and plants they ate. Therefore, Aelius was forced to stay there a whole summer and winter to refresh his sick men. {*Strabo, l. 16. c. 24. 7:359}

5876. Zenodorus, who hired the house of Lysanias or the territory of Trachon, Batanea and Auranitis. He was not satisfied with its profits and joined the Trachonites who lived in caves like wild beasts. They were accustomed to rob and plunder the Damascens. The people that lived in those countries, were forced to complain to Varus, their governor of Syria. They asked if he would send letters to Caesar telling of the wrongs done by Zenodorus. Caesar wrote back that he would take special care to utterly root out those thieves. Therefore, Varro with his soldiers attacked those suspected places and purged the land from the thieves and took away the country from Zenodorus. {Josephus, Wars, l. 1. c. 15. <c. 20 1:574,575> Antiq, l. 15. c. 13. <c. 10. 1:420,421}

5877. Herod built a palace in Zion which contained two very large and stately houses with which the temple itself could in no wise compare. He called one of them by the name of Caesar and the other by the name of Agrippa. {Josephus, Wars, l. 1. c. 16. Antiq. l. 15. c. 12.}

3981a AM, 4690 JP, 24 BC

5878. The 29th Jubilee.

3981b AM, 4691 JP, 23 BC

5879. Herod removed from the priesthood Jesus the son of Phabes and made Simon, a priest of Jerusalem. He was the son of Boethus of Alexandra, who married his daughter, Mariamme. She was the most beautiful woman of that time. {Josephus, Antiq. l. 15. c. 12. Wars, l. 18. c. 7.}

5880. After the marriage was over, Herod began to build a new palace and made a town next to it called Herodian after his own name. This place was about 7 and an half miles from Jerusalem 60 toward Arabia where he had defeated the Jews when he was thrust out by the armies of Antigonus. {Josephus, Antiq. l. 14. c. 25. l. 15. c. 12. Wars, l. 1. c. 11, 16.} Pliny mentioned

Herodion and a famous town by the same name. {*Pliny, l. 5. c. 15. 2:275}

5881. Gallus left the Nabatean village of Album with his army and went through such places so that he was compelled to carry his water upon camels. This happened to him through the hostility of the guides. Therefore after many days he came into the land of Aretus who was allied with Obodus, the king of the Nabateans. This country was hard to cross because of the treachery of Syllaeus. He crossed it in 30 days travelling on unbeaten paths where his food was used up and he had few dates and used butter instead of oil. Finally, he came to the country of the nomads which was mainly a desert. It was called Ararena and was under the king of Sabos. {*Strabo, l. 16. c. 24. 7:357}

5882. Sabos was the king of Arabia Felix. No one came out to oppose Aelius. However, this journey was laborious. It was a hot sunny desert country and the waters that are naturally infected, caused the death of most of his army. That disease was not like any of ours. The head was affected and became parched thus killing many. Those who escaped death, had the disease go through their whole body into their legs and there afflicted the legs only. There was no remedy unless one drank oil mixed with wine and anointed himself with it. Very few could do this because neither was readily available, where they were, nor had they brought much with them. Among these misfortunes, the barbarians also, who at first had lost every battle with some towns also, used the disease as an opportunity to recover their losses. They attacked the Romans and recovered their lost towns and drove the rest of the Romans from the country. {*Dio, l. 53. c. 29. 6:269,271}

5883. These were the first and only Romans who carried the war so far into Arabia Felix even to the famous city of Athlula (or Athrula) {*Dio, l. 53. c. 29. 6:271} In that expedition, Gallus defeated these towns so named by previous writers: Negrana, Nestus, Nesca, Magusus, Caminacus, Labaetia, Mariba, (that was six miles in circumfirence) and Caripeta, which was the farthest he went. {*Pliny, l. 6. c. 32. 2:459} Had not Syllaeus betrayed him, he would have conquered all Arabia Felix. {*Strabo, l. 17. 8:137} We now give the account according to Strabo.

5884. Fifty days were spent in travelling over Ararena through impassable ways and he came to the city of the Agrans (or rather Negrai) in a peaceable and fruitful country. Then King Sabos fled and the city was taken at the first assault. From here on the sixth day he came to the river. There the barbarians met him in battle array of whom there fell 10,000 and only two of the Romans. They were very cowardly and used their weapons unskilfully. Some used the bow, lance, sword and the sling. For the most part, they used a double edged axe. Then he took the city Asca which was abandoned by the king. From there, he came to Athrula and he easily took it and put a garrison there. He took supplies of grain and dates for his journey and came to Marsiaba, a city of the Rhammanites who were under Ilasarus. He attacked and besieged it for six days. Later from lack of water, he abandoned the place. He understood from the captives that he was only six day's journey from that part where the spices grow. However, he spent six months getting there through the deceit of his guides.

5885. At last, when he found out the treachery, he returned another way and came in nine days to Negrana where there was a battle. Then on the eleventh day he came to the place called the Seven Wells, so named from the wells there. He travelled through places that were farmed to the village of Chaalla and later to Malotha that is located by the river side. After that he went through deserts where there was not much water to the village of Egra (or Hygra) which was

under Obodas and lies by the sea. On his return journey, he spent only 60 days in all whereas before he had spent 6 months. {*Strabo, l. 16. c. 22,23 7:353}

5886. While Aelius Gallus waged war with part of the Egyptian army in Arabia, the Ethiopians which dwelt beyond Egypt, were sent by their Queen Candace (a manly woman and blind in one eye) on a sudden invasion. They surprised the garrisons of three cohorts which were at Syena, Elephantine and Philae and carried them away captives. They overthrew Caesar's statues. Against these, Petronius, the governor of Egypt marched with less than 10,000 foot soldiers and 800 cavalry against 30,000 men. At first, he forced them to flee into Pselchis, a city of Ethiopia. Then he sent to them to demand the things that they had taken away and also to know the reason why they had started this war. They said that they had been wronged by the governors and he replied that they were not lords of the country but that Caesar was. They asked for three day's time to deliberate and in the meantime did nothing to satisfy him. He marched toward them and forced them to fight and soon routed them. They were poorly ordered and badly armed. They had large shields made of raw ox hides and used weapons like hatchets, spears and some had swords. Some were forced into the city and some fled into the deserts and others to the next island. Petronicus captured Queen Candace's captains after he crossed the river in boats and ships. He sent them to Alexandria. He went to Pselchis and captured it. When he numbered the captives and those who died in battle, he concluded that very few had escaped. {*Strabo, l. 17. 8:137,139} {*Dio. l. 54. c. 5. 6:293}

5887. From Pselchis, Petronius went to Premnis which was a naturally well fortified city. To get there, he had to cross those sand dunes which overwhelmed Cambyses' army in a sand storm. He took it at the first assault then he went on to Napata (called Tanape by Dio) where Candace's palace was and her son lived. She was in a nearby citadel and sent ambassadors to treat for peace. She restored the statues and the captives who were taken from Syena. However, Petronius stormed Napata and took it and her son was forced to flee. Petronius could not go because of the sand and the heat or conveniently stay there with the whole army. He fortified Premnis with walls and put a garrison there with enough food for 400 men for two years. He returned to Alexandria and sold most of the captives. Some died of disease and he sent 1000 captives to Caesar who had recently returned from the Cantabrian war. {*Strabo, l. 17. 8:139,141} {*Dio. l. 54. c. 5. 6:295}

5888. Pliny also wrote: {Pliny, l. 6. c. 35. 2:473}

``In the time of Augustus, the Romans entered the country of the Ethiopians under P. Petronius their general who was an equestrian and governor of Egypt. He overcame their towns which he found in the same order that we list them: Pselcis, Primis, Bocchis, Cambyses' Market, Attenia, Stadissis. At the last place, the inhabitants lost their hearing because of the noise of the cataract in the Nile River. He also sacked Napata. The farthest that he went from Syene was 870 miles. It was not the Romans who destroyed the land but the constant wars Ethiopia had with Egypt."

5889. Phraates the 3rd was restored into his kingdom with much help from the Scythians. When Tiridates heard of their coming, he fled to Caesar with a large number of his friends. He desired that he might be restored into that kingdom and promised that Parthia would be subject to Rome if he would give him that kingdom. When Phraates knew this, he soon sent ambassadors to Caesar and asked that he would send back his servant Tiridates and his own son whom he had given as hostage to Caesar. {Justin, l. 42. c. 5.}

5890. When Tiridate's and Phraate's ambassadors were come to Rome, Augustus brought them both into the senate. When the senate appraised him of the matter, he heard the demands of each party. He then told them that he would not surrender Tiridates to the Parthians, nor would he help Tiridates against the Parthians. Lest they should seem to get nothing for their trouble, Augustus ordered a very generous allowance to be given to Phraates as long as he stayed at Rome. He sent back Phraates' son, that in lieu of him he might recover the captives and ensigns that were lost in the defeat of Crassus and Antony. {Justin, l. 42. c. 5.} {*Dio, l. 53. p. 519.)

5891. There were mutual grudges between M. Agrippa and M. Marcellus, the nephew and son-in-law of Augustus. Each one thought the other to be more respected by Augustus than themselves. Augustus feared that the contentions would get worse if they both stayed in the same place. He immediately sent away Agrippa into Asia to govern those provinces beyond the sea in his place. Agrippa left the city but sent his lieutenants into Syria while he stayed at Mitylene, on the isle of Lesbos. {*Dio, l. 53. 6:273,275} {Velleius Paterculus, l. 2. c. 93. 1:247} {Josephus, Antiq. l. 15. c. 13.} {Suetonius, in Octavian, c. 66.}

5892. Augustus resigned the eleventh consulship and made Lucius Sestius, the great favourite of Brutus, consul in his place. The senate decreed these honours to Augustus. He should be the perpetual tribune of the common people. He could convene the senate as often as he wished although he was not a consul. He could make whatever laws he pleased. He would have always proconsulary power and even within the walls of the city. He would not need to renew this power. He would always have greater power in the provinces than the very governors. {*Dio, l. 53. 6:277}

3982a AM, 4691 JP, 23 BC

5893. Aelius Gallus returned from the expedition of Arabia and left the village Egra in the kingdom of the Nabateans. In eleven day's time, he marched his army across the harbour of Muris. From here, he marched by land over to Coptus and came to Alexandria with those forces that were able to bear arms. He had lost the rest, not in war, (wherein only seven were died) but by famine, labour, diseases, and the difficult way. {*Strabo, l. 16. 7:363} Some of his medicines are mentioned by Galen {Galen, de Antidotis, l. 2.} and among these was a formula which he gave to Caesar that he had used to save many of his soldiers.

5894. Marcus Marcellus died who was the son of Octavia, the sister of Augustus and the husband of Julia, the daughter of Augustus. {*Velleius Paterculus, l. 2. c. 93. 1:247} {*Dio, l. 53. 6:279}

3982b AM, 4692 JP, 22 BC

5895. Augustus restored to the Roman people the control of Cyprus and Gallia Narbonensis because they did not need any troops and took control of Dalmatia. {*Dio, l. 54. 6:291, 1. 53. 6:221}

5896. The dancing of antic and stage plays, was first brought to Rome by Pylades Cilices and Bathyllus. Pylades was the first that ever had a choir to accompany him. {Eusebius Chronicles} {Scaligeri Collectan. Grac. p. 390, Animadversion. p. 155, 156.}

5897. After Herod had built Sebaste, he began to build most magnificently, another city in a place by the sea side where Strato's tower stood. He called it Caesarea and made an harbour of admirable work equal in size to the harbour of Piraetus (at Athens). He finished all this in twelve years and spared neither labour nor cost. {Josephus Wars, l. 1. c. 16. & Antiq. l. 15. c. 13. <c. 9. 1:420>} Eutropius described it to Caesar thus: {Eutropius, l. 7.}

``The name of Caesar was so beloved by the barbarians that kings that were friends of the people of Rome, built cities in honour of him. One was called Caesarea. King Juba built this city in Mauritania and in Palestine there is another most famous city by the same name."

5898. Herod sent his sons Alexander and Aristobulus (whom he had by Mariamme the Asmonaean) to Rome to Caesar to be raised there. They stayed at the house of Pollios who was a good friend of Herod. Caesar entertained the young men very courteously and gave Herod the power to select one of his sons for the heir to his kingdom. Caesar also gave him Trachon, Batunaea and Auranitis. {Josephus, Antiq. l. 15. c. 13. <c. 10. 1:420>}

3983a AM, 4692 JP, 22 BC

5899. After Herod had received Trachon, he took guides and went to the dens of the thieves and restrained their villainies and brought peace to the inhabitants. Zenodorus was angry from envy that he lost his possessions to Herod. He went to Rome to accuse Herod but could do nothing. {Josephus, Antiq. l. 15. c. 13. <c. 10. 1:421>}

5900. After Herod had greeted his best friend Agrippa at Mitylene, he returned into Judea. {Josephus, Antiq. l. 15. c. 13. <c. 10. 1:421>}

5901. Some citizens of Gadarea went to Agrippa to accuse Herod. He would not even hear their complains but bound them and sent them to Herod. However, Herod spared them. Although he was inexorable toward his own people yet he willingly overlooked and forgave injuries received from strangers. {Josephus, Antiq. l. 15. c. 13. <c. 10. 1:421>}

5902. Augustus went into Sicily that he might settle its affairs. He went also to other provinces even as far as Syria. {*Dio, l. 54. 6:295}

3983b AM, 4693 JP, 21 BC

5903. Augustus sent for Agrippa whom he wished had more patience. (Because of some light suspicion of harshness, under pretence that he could not become emperor, he had left all things and gone to Mitylene.) Augustus asked him to come to him from Asia to Sicily. He ordered him to divorce his wife, although she was the daughter of Octavia, Augustus' own sister and to marry his daughter Julia, the widow of Marcellus. He sent him presently to solemnize the marriage and to undertake the government of the city of Rome. {*Dio, l. 54. 6:297} {*Velleius Paterculus, l. 2. c. 93. 1:247} {*Suetonius, in Octavian, c. 63, 66.}

5904. Zenodorus was desperate and had rented out Auranitis, a part of his country, to the Arabians for fifty talents yearly. Although this part was contained in the grant which Caesar gave Herod, yet the Arabians hated Herod and would in no wise allow it to be taken from them.

Sometimes they laid claim to it by invasions and force and sometimes contended for the right of possession before the judges. They won over some needy soldiers, who according to the custom of wretched men, hoped for better fortunes by seditions. Although Herod knew well enough, yet he tried to settle the matter by reason than with force, lest he should give an occasion for new seditions. {*Josephus, l. 15. c. 13. <c. 10. p. 421>}

5905. After Augustus had ordered things in Sicily, he passed over into Greece, when he took from the Athenians, Aegina and Eretria, because as some reported, they had favoured Antony. {*Dio, l. 54. 6:299}

5906. Petronius went with troops to prevent Candace the queen of the Ethiopians, who with many thousands, had attacked the garrison of Premnis. He entered the citadel and strengthened it with many provisions and compelled the queen to accept conditions of peace. {*Strabo. l. 17. 8:141} {*Dio, l. 54. 6:295}

5907. Petronius ordered the ambassadors who were sent to him that if they would demand anything they should go to Caesar. They denied any knowledge of Caesar or where he might be. Therefore, he ordered some to escort them to Caesar. {*Strabo. l. 17. 8:141}

3984a AM, 4693 JP, 21 BC

5908. After Augustus has settled his affairs in Greece, he sailed to Samos and wintered there. {*Dio, l. 54. 6:299}

5909. The people of Armenia accused Artabazes or Artaxis, or Artaxias, (the son of Artavasdes who was taken by the treachery of Antony) and desired that his brother Tigranes who was then at Rome, might be their king. Augustus sent Tiberius to drive out Artabazes and to make Tigranes, the king in his place. {*Dio, l. 54. 6:303} {Tacitus, Annals, l. 2. c. 3.}

5910. The ambassadors of Candace came to Samos and found Caesar preparing to go to Syria and to send Tiberius into Armenia. They easily obtained from him what they desired and he remitted their tribute also. {*Strabo, l. 17. 8:141}

3984b AM, 4694 JP, 20 BC

5911. In the spring, Augustus went into Asia when M. Apuleius, and P. Silius were consuls and from there into Bithynia. Although these provinces belonged to the people of Rome, he handled them with as much care as he did the provinces he was directly responsible for. He settled all things where it was convenient. He gave money to some and to others he imposed new sums over and above their regular tribute. He took away the freedom of the Cyzicenians because in a certain sedition, they had put to death some Romans after they had scourged them. {*Dio, l. 54. 6:299}

5912. Augustus went into Syria, in the tenth year after he had last been in that province. {Josephus, Wars, l. 1. c. 15.} This was the 17th year of the reign of Herod (from the death of Antigonus.) {Josephus, Wars, l. 1. l. 15, Antiq. l. 15. c. 13.} He took away the freedom from Tyre and Sidon because of their factions. {*Dio, l. 54. p. 525.}

5913. Zenodorus had solemnly sworn to the Gadarenes that he would never stop trying to free them from the jurisdiction of Herod and of being annexed to Caesar's province. Thereupon many of them began to complain against Herod and called him cruel and tyrannical. They complained to Caesar of his violence and rapines, and for violating and rasing their temples. Herod was not frightened by this and was ready to answer for himself. However, Caesar used him courteously and was not at all alienated from him for all this tumultuous multitude. The Gadarenes perceived the inclinations of Caesar and his friends and were afraid that they might be turned over to Herod. The next night after the meeting, some of them cut their own throats. Others who feared torture, broke their own necks and some drowned themselves in the river. Thus they seemed to condemn themselves by these actions and Caesar immediately absolved Herod. {Josephus, Antiq., l. 15. c. 13. <c. 10. 1:421>}

5914. Zenodorus' bowels burst through and much blood came out of him. He died at Antioch in Syria. {Josephus, Antiq., l. 15. c. 13. <c. 10. 1:421>}

5915. Augustus gave the tetrarchy of Zenodorus to Herod. {Josephus, Antiq., l. 15. c. 13. <c. 10. 1:421>} {*Dio. l. 54. 6:303} This was a large tract of land located between Galilee and Trachon, containing Ulatha and Paneas and the neighbouring countries. He made him also one of the governors of Syria and ordered the governors of that province to do nothing without Herod's advice. {Josephus, Wars, l. 1. c. 15., Antiq. l. 15. c. 13. <c. 10. 1:421>})

5916. Herod asked for a tetrarchy from Caesar for his brother, Pheroras. Herod gave him 100 talents from the revenues of his own kingdom, to the intent that if he should happen to die, Pheroras' estate might be assured and not subject to Herod's children. {Josephus, Wars, l. 1. c. 15., Antiq. l. 15. c. 13. <c. 10. 1:421>})

5917. Claudius Tiberius Nero was sent by Augustus, his father-in-law, with an army to visit and settle the provinces which were in the east. he was an excellent well educated youth and had many natural talents. He entered Armenia with the legions and subdued it under the power to the people of Rome. He turned over the kingdom to Artavasdes. Thereupon the king of the Parthians was terrified by the reputation of so great a name and sent his sons as hostages to Caesar. Velleius Paterculus was the great flatterer of Tiberius. {Velleius Paterculus, l. 2. c. 94. 1:247}

5918. All historians also mention that Tigranes, the son of Artavasdes, was at this time made king of the Armenians. Artavasdes was led captive into Egypt by Cleopatra and Antony. His oldest son Artaxius (whom Dio here calls Artabazes, by his father's name) reigned in the kingdom of Armenia. Archelaus and Nero expelled him by force from the kingdom and made his younger brother king instead. (He is called by Velleius, after his father's name, Artavasdes, but by all others Tigranes.) Thus Josephus {Josephus, Antiq., l. 15. c. 5.} related the story meaning by the name of Archelaus, the king of Cappadocia, and by the name of Nero, Claudius Tiberius although he was not yet adopted by Caesar. The narration in Horace is about Nero. {Horace, l. 1. epist. 12.}

Know further too what places do partake
Roman affairs: Canteber to Agrippa falls,
Claudius Armenia did by Nero take:
The younger brother Phraates has all.
Caesar's both right and rule imperial.

5919. With which agrees that of Ovid. {Ovid, Tristium, 3.}

The Armenians sue for peace, the Parthian bow,
Horse, arms, and ensigns are resigned now.

5920. Yet Dio affirmed that Tiberius or this Claudius Nero did nothing worthy of the preparations he went to. Artabazes, or Arsazius was killed by the Armenians before his arrival. {*Dio, l. 54. 6:303} Although concerning this business, Tiberius boasted that he had done everything by his own power, and especially because there then were decreed sacrifices for it. Tacitus also seems to favour his account. {Tacitus, Annals, l. 2. c. 3.}

``Artaxias was killed by the treachery of his closest friends. Tigranes was made the king of the Armenians and brought by Tiberius Nero into the kingdom."

5921. Tiberius led his army into the east and restored the kingdom of Armenia to Tigranes and put the crown on his head in the tribunal. {*Suetonius, Tiberius (Octavian??), c. 9.}

5922. Suetonius added in the same place that Tiberius recovered the ensigns that the Parthians had taken from M. Crassus. The Parthians at Augustus' demand, also restored the military ensigns that they had taken from Marcus Crassus and M. Antony. Moreover, they offered hostages also when Augustus came into Syria, for the settling of the state of affairs in the east. {Suetonius, in Octavian, c. 21.} Phraates, who had done nothing he agreed to, feared lest Augustus should make war on Parthia and sent back to him the Roman ensigns which Orodes had taken at the defeat of Crassus and which his son had taken when Antony was routed. He also handed over all the captives who were in all Parthia from the armies of Crassus and Antony. Only a few were not returned who either had killed themselves for shame and some that stayed privately in Parthia. These things Augustus received, as if he had conquered the Parthians in war. {Livy, l. 139} {*Florus, l. 4. 1:351} {*Strabo, l. 2. 1:37, l. 16. 7:237} {*Velleius Paterculus, l. 2. c. 91. 1:241,243} {Justin, l. 42. c. ult.} {*Dio, l. 54. 6:301} {Eutropius, l. 7.} {Orosius, l. 6. c. 21.} {Casstodorus, in Chronicles}

5923. Eutropius wrote that the Persians or Parthians gave hostages to Caesar which they never did before to any and by delivering the king's children for hostages that they secured a firm league with a solemn procession. {Orosius, l. 6. c. 21} Strabo confirmed that Phraates {Strabo, l. 6. 3:147} entrusted his sons and his grandsons to Augustus Caesar and desired with all reverence to merit his friendship by delivering hostages to him. Justin also confirmed {Justin, l. 42, c. ult.} that his sons and grand children were hostages to Augustus. However, Tacitus said {Tacitus, Annals, l. 2. init.} his real reasons for doing this.

``He showed all duty and reverence to Augustus and sent some of his children to him for the strengthening of their friendship. He did this not so much for fear of him as for the distrust of the loyalty of his own subjects."

5924. Thermusa, an Italian woman, was Phraates' concubine whom he later made his wife. She thought to get the kingdom of the Parthians for her son, Phraataces whom she had born to the king when she was still his concubine. She persuaded the king, now her husband and with whom

she could do anything she wished, to send his lawfully begotten children as hostages to Rome. {Josephus, Antiq. l. 18. c. 3. <c. 2. 1:478>} Phraates called Titius to a conference who was then the governor of Syria. He turned over to him his four lawfully begotten sons for hostages. These were Seraspades, Cerospades, Phraates and Bonones along with two of their wives and four sons. He feared a sedition and lest some treachery should be plotted against him by his enemies, he sent his sons out of the way. He persuaded himself that no one would be able to do anything against him, if he would have none of the family of the Arsaces to be established in his place. The Parthians were extremely fond of that royal family. {*Strabo. l. 16. 7:237} In an old Roman inscription, there is added with Seraspadanes (for so he is there called) another son of Phraates who is not mentioned by Strabo. He was Rhodaspes, a Parthian and the son of Phraates Arsaces, the king of kings. {Gruter, Inscriptions, p. 288.}

5925. In the east, Augustus established his subjects according to the form of the Roman laws, but allowed those who were in league with him to live according to the laws of their ancestors. He did not think it desirable to take anything from his subjects or extend the empire but to be content with what they had. Hence he wrote this to the senate and at this time made no wars. He gave to Jamblichus the son of Jamblichus, his father's principality in Arabia. He also gave to Tarcondimotus, the son of Tarcondimotus, his father's principality in Cilicia except for some sea towns. These he gave to Archelaus along with the kingdom of Armenia the Less because the Mede who held the kingdom previously, had died. He gave Commagena to Mithridates who was only a child because its king had killed the father of Mithridates. {*Dio, l. 54. 6:303}

5926. After Herod had escorted Caesar to the sea side, he returned into his kingdom and there built a beautiful temple of white marble in honour of Caesar. This was near Paniun, at the foot of those hills are the springs of the Jordan River. He also remitted to his subjects some part of their tribute under the pretence that they should have some relief after the famine. However, in very deed, he did this to appease their minds because they were so offended with such vast building projects of the king which tended toward the destruction of their religion and good customs. {Josephus, Antiq., l. 15. c. 13. <c. 10. 1:422>}

3985a AM, 4694 JP, 20 BC

5927. To prevent seditions, Herod, forbade all private meetings in the city and too many feasts. He also had spies who would mingle in companies and note what the people talked about. Indeed, he himself would go in the night in the clothes of a common man and mingle in the company of the people to learn what they thought of him. As many as obstinately disagreed with his actions, he punished without mercy. He bound the rest of the multitude to him with an oath that they should be loyal to him. {Josephus, Antiq., l. 15. c. 13. <c. 10. 1:422>}

5928. Herod required this oath from many followers of the Pharisees including Pollio and Sameas. Although he could not make these two take the oath, he did not punish them as he did the others out of respect for the reverence he bore to Pollio. He did not impose this oath on the Esseans whom he much esteemed for Manahem's sake who was a prophet. When Herod was a private boy, Manahem greeted him as king of the Jews and had foretold that he would reign as king for more than 30 years. {Josephus, Antiq., l. 15. c. 13. <c. 10. 1:422>}

5929. Caius was born to Agrippa by his wife Julia. There was a yearly sacrifice decreed on his birthday with some other things. {*Dio. l. 54. 6:301}

5930. Augustus returned to Samos and there wintered again. To reward their hospitality, he granted the Samians liberty. A great many embassies came to him there. The Indians then by a firm league, ratified the peace which they previously had desired by their ambassadors. (See note on 3979 AM <<5330>>) Among the presents that were sent by the Indians, were tigers, which were never before seen by either the Romans or Greeks. They also gave him a certain young man who had no arms, (like used to be displayed on the statues of Mercury or Hermes) who did everything with his feet instead of his hands. He was said to bend a bow and shoot an arrow and sound a trumpet. {*Dio, l. 54. 6:305}

5931. Nicholas Damascene reported that he saw these Indian ambassadors at Antioch by Daphnis. The letter they brought mentioned more ambassadors but he said only three were alive whom he saw and the rest died because the journey was so long. The letter was written in Greek on parchment, in which was signified that it was sent by Porus. Although he ruled 600 kings, yet he did much esteem Caesar's friendship that he was ready to meet him wherever Caesar wished and that he would help him in anything that was right. Nicholas said these things were contained in that letter. Moreover they brought presents by eight servants who were naked and had only breeches on and covered with perfumes. Among the presents was the youth, Hermes, who had no arms, huge vipers, a snake 15 feet long, a river tortoise of 4.5 feet and a partridge larger than a vulture. {*Strabo. l. 15. 7:125,127}

3985b AM, 4695 JP, 19 BC

5932. Among these was Zarmarus or Zarmanochegas, one of the wise men of the Indians. He killed himself for vain glory's sake or from old age according to the customs of his country or that he might make a display of himself to Augustus and the Athenians, (for he had come into Athens.) He was made a priest of the Greek gods, although (as they report) in an unlawful time yet it was done as a favour for Augustus. He thought that he must die and lest some adversity should happen to him if he stayed any longer. He laughed as he leaped on the funeral fire with his naked and anointed body. This inscription was written on his sepulchre.

``Here lies Zarmanochegas, an Indian, of Bargosa, who immortalised himself according to the ancestral customs of Indians." {*Strabo. l. 15. 7:127,129} {*Dio, l. 54. 6:305,307}

5933. When Augustus returned to Rome, he entered the city on horseback in a kind of triumph. He was honoured with a triumphal arch that carried his trophies. {*Dio, l. 54. 6:301}

5934. Augustus considered it very praise worthy that he had recovered those things which were formerly lost in war without any fighting. Therefore he ordered that it should be decreed that there should be sacrifices for this reason. A temple of Mars the revenger (in imitation of Jupiter Feretrius) in the capitol should be built where the ensigns should be hung up. This was done. {*Dio, l. 54. 6:301}

5935. This temple he had formerly vowed for Mars before the victory at Philippi. He now proclaimed that he had received another like benefit from him and he performed his vow at the twentieth year's end. He imitated Romulus who had killed Acro the king of the Coeninenses and hung up his arms in the temple that he dedicated to Jupiter Feretrius. Augustus built a temple to Mars, the twice revenger, and then placed there the military ensigns that he had recovered from the Parthians. He also instituted the Circensian plays to be solemnized every year in memory of

these things. Ovid wrote: {Ovid, Fasti, 5}

It does not Mars suffice once named to have gained
He prosecutes the Parthian Ensigns yet retained.
A country guarded with store of horse, bows, plains,
For rivers inaccessible remains.
Other Crassus yet much spirited by the fall,
At once of army, standard, general.
The Roman ensigns did the Parthian bear,
And, while an enemy, their eagle wear.
This blemish still had stuck; But Caesar's might,
Better defended Latium's ancient right:
He took the ensigns, cancelled that disgrace,
And made the eagle know her proper place.
What profits shooting back, thine envious land,
Thy swifter steed, O Parthian? thy hand
Delivers back thine ensigns, and thy bow:
Thou canst no trophies of the Roman show.
A temple duly vote Bis-ultor thy
Honour receiveth most deservedly.
More honourable Romans celebrate
His plays: no scene supplies Bellona's state.

5936. Horace adds: {Horace, l. 4. Ode Ult.}

----------(Caesar) thine age Affordeth plenteous fruits to the fields,
And to Jove's capitol our ensigns yields
From Parthian pillars snatched---------

5937. Many of Augustus' coins had the inscription: SIGNIS RECEPTIS, for the ensigns recovered.

5938. Herod in the 18th year of his reign (as calculated from the death of Antigonus) told the Jews of his intention to build the temple at Jerusalem. When he saw that they were troubled, lest if he demolished the old, he could not finish the new. He assured them that the old temple would remain intact until all materials that were necessary for the new building were prepared. He did not deceive them. He provided a thousand wagons to carry stones and he selected from all the number of craftsman, the most skilful 10,000 and also a thousand priests that were clothed with priest's garments at his own expense and were able masons and carpenters. He ordered them to start the work since the materials were ready. {Josephus, Antiq. l. 14. c. 14. <c. 11. 1:423>}

3986 AM, 4696 JP, 18 BC

5939. When Augustus' first ten year term had almost expired, he extended it for another 5 years and gave to M. Agrippa another 5 years also along with some powers that were almost the same, as his such as the tribunal power. He said that so many years was then sufficient although shortly after, he accepted more years of the imperial power so that his Principality might be made decennial. {*Dio, l. 54. 6:313}

5940. The books of the Sybill's were worn out through age. Augustus ordered the priests that with their own hands they should write them out so that none other should read them. {*Dio, l. 54. 6:325,337}

5941. Augustus restored Pilades, the Cilician dancer who had been exiled from Rome because of a sedition. Hence Augustus won the favour of the people by this. When Augustus reproved him because he was always quarrelling with Bathyllus, a fellow artist and also a friend of Maecenas, Pilades cleverly rejoined:

``It is to your advantage, O Caesar, that the people should devote their spare time to us." {*Dio, l. 54. 6:327}

3987 AM, 4697 JP, 17 BC

5942. All the necessary materials for starting the temple where assembled within two years' time. Herod began to build the temple of Jerusalem, 46 years before the first passover of the ministry of Christ. This is confirmed by the words of the Jews: Joh 2:20

``This temple has been built forty and six years before this."

5943. as that aorist tense is correctly translated by our country man, Lydiat.

5944. The building of this temple under Zerubbabel was started in the first year of the reign of Cyrus and for some time the building programme was interrupted. It was finished after twenty years in the sixth year of Darius, the son of Hystaspes. The magnificent building of this temple was begun by Herod at this time and was finished in nine and an half years. When comparing the time spent in building this most magnificent structure, we must take into consideration not only the labour of these two but their successors also. When it was completed:

``many ages and all the holy treasures that were sent to God from all the parts of the world there were spent." {Josephus, Wars, l. 6. c. 6.}

5945. Herod did not pay for this alone. Much of his wealth was spent on generous gifts and on building so many palaces, temples, and cities. He was building the city and port of Caesarea which was his most costly building project at the same time he was building the temple. Tacitus calls it:

``a temple of immense riches" {Tacitus, Histories, l. 5. c. 9.}

5946. The great building project of the temple that was begun by Herod was carried on even to the beginning of the war of the Jews under Gessius Florus, by generous gifts which were consecrated to God. {Josephus, Antiq. l. 20. c. 8. <c. 9. 1:539>}

``When the temple was finished, the people realised that more than 18,000 workmen would be unemployed who had made their living by building the temple. They were loath that the holy treasure should be stored their for fear it should become a prise for the Romans. They wanted to

provide work for the workman because if one had worked only one hour, he was immediately paid his wages. They persuaded King Agrippa (the younger) that he should build the eastern porch which inclosed the outer most parts of the temple."

5947. Agrippa had Lucius by his wife Julia, whom together with his brother Caius, Augustus immediately adopted both him and his brother and appointed them as his heirs to his empire. {*Dio, l. 54. 6:327}

5948. In Cyprus, many parts of the cities were destroyed by earthquakes. {Eusebius, Chronicle}

3988 AM, 4698 JP, 16 BC

5949. After Marcus Agrippa had exhibited quinquennial plays (which were held for the fourth time after the battle of Actium,) Augustus sent him to Syria. {*Dio, l. 54. 6:331}

5950. Herod sailed for Italy to greet Caesar and to see his children at Rome. {Josephus, Antiq., l. 16. c. 1. <1:426>} He sailed and stopped in Greece. He was present and a judge at the Olympic games in the 191st Olympiad, (in which Diodorus Tyaneus got the prize.) When Herod saw that those games were too grand for the place where they were held because of the poverty of the Elidenses, he gave them annual revenues so that their sacrifices might be made the more splendid and other things that might belong to the gracing such great games. For his generosity, he was declared a perpetual judge of those games. {Josephus, Wars, l. 1. c. 16. Antiq., l. 16. c. 9. <c. 5. 1:435>}

5951. When Caesar had courteously entertained Herod at Rome, he returned his sons who had finished their instructions in the liberal sciences. {Josephus, Antiq. l. 16. c. 1. <1:426>} Caesar went into Gaul. {Dio, l. 54. 6:333}

5952. Aemilius Macer, a poet of Veronen, died in Asia. {Jerome, in Chronicles} of whom Tibullus wrote:

What shall poor Amor now do all alone,
Since sweet songed Macer to the camp is gone?

5953. At Jerusalem, the priests completed the building of the temple, properly so called, because it contained the Holy and the Holy of Holies. This took about 18 months during which it was reported that it never rained in the day but only in the nights. In the following eight years, the porches, the ranges and the rest of the buildings around the temple were all finished. {Josephus, l. 15. c. ult. <c. 15. 1:425>}

5954. There is extant two descriptions of this temple, one was by Josephus, (who himself was a priest in it.) {Josephus, Antiq., l. 15 c. 14, Wars, l. 6. c. 6.} Another one was by R. Judas, (almost 120 years after the destruction of the temple) in a book of his Mishna, which was entitled twrym. We have a description of the former from Ludovicus Capellus at the end of his short history of the Jews. The later we have from Constantine Lempereur, as a preface in his commentary upon the book of Middoth. In the preface, he shows that the prevailing opinion of the Jews was that the temple of Zerubbabel and this one of Herod, were rightly considered the

same building. Likewise he shows {Tacitus, Histories. l. 5.} that it was thought to be the same temple that was captured by Pompey that was then besieged by Titus.

3989 AM, 4699 JP, 15 BC

5955. When Alexander and Aristobulus returned to Judea, they were highly favoured by all men. Salome, the sister of Herod, and her followers, feared that they would at some time revenge their mother's death. They spread gossip among the people that the sons hated their father because he had killed their mother. However, Herod did not yet suspect anything and used them very honourably as they deserved. Since they were mature young men, he selected wives for them. For Alexander, he selected Bernice, the daughter of Salome and for Aristobulus, Glaphira, the daughter of Archelaus, the king of the Cappadocians. {Josephus, Antiq. l. 16. c. 1, 2. <c. 1. 1:426>}

5956. Augustus restored liberty to the Cycizenians and he also gave money to the Paphians (in Cyprus) who had been afflicted with an earthquake. He permitted by a decree by the senate that their city should be called Augusta. {*Dio, l. 54. 6:343}

5957. When Herod heard that M. Agrippa was again come into Asia, he went to him. He begged him that he would come into his kingdom as his friend and guest. {Josephus, Antiq., l. 16. c. 2. <1:427>}

3990a AM, 4699 JP, 15 BC

5958. Herod entertained Agrippa in all the cities that he had recently built, and showed him the buildings. He provided the best food for Agrippa and his friends as well as all kinds of other delights and magnificence. He showed him Sebaste, the port of Caesarea, and in the citadels which he had built, such as Alexandrion, Herodion, and Hircania. He brought him to the city of Jerusalem where all the people met him in their best and festival attire and with joyful acclamations. Agrippa made a large number of sacrifices to God and feasted the people. Although he would willingly have stayed longer there, yet for fear of storms since winter was now approaching, he hurried to sail into Ionia. He and his friends were honoured with generous presents. {Josephus, Antiq., l. 16. c. 2. <1:427>}

5959. When Asander who was the king of Cimmerian Bosphorus, had died, he left his kingdom to his wife Dynamis, the daughter of Pharnaces and grand daughter of Mithridates. Her own son Scribonius, pretended to be a great grandson of Mithridates and to have received the kingdom from Augustus. (??) (Dio version seems confused here. Editor) He seized the kingdom. When Agrippa heard of this, he sent Polemon, the king of that Pontus that bordered Cappadocia, to make war on him. {*Dio, l. 54. 6:345}

5960. As soon as the Bosphorans knew of this deceit, they killed Scribonius and resisted Polemon who came against them. They feared that he would be made their king. Polemon conquered them in battle but yet did not subdue them. {*Dio, l. 54. 6:345}

3990b AM, 4700 JP, 14 BC

5961. As soon as it was spring, Herod heard that Agrippa was going with an army to Bosphorus. He hurried to go to him and sailed by Rhodes and Chios. When he arrived at Lesbos, he thought that he would find him. Herod was detained by contrary north winds and stayed at Chios. Many came to greet him privately and he gave them many princely gifts. He saw the portico of the city, that was thrown down in the war against Mithridates and was still lying in ruins. It was not repaired to its former beauty and greatness because they were so poor. Herod gave them more than enough money to finish restoring the gate. He exhorted them to restore the city as soon as they could, to its former beauty and greatness. {Josephus, l. 16. c. 3. <c. 2. 1:427>}

5962. As soon as the wind changed, Herod sailed first to Mitylene and then to Byzantium. There he found out that Agrippa had already gone past the Cyanean rocks, so he followed him with all speed and overtook him at Sinope, a city in Pontus. He arrived there with his ships, much to the surprise of Agrippa. He was very grateful for Herod's arrival and they embraced each other with singular affection because it was an evident sign of Herod's fidelity and friendship that he left his own affairs and came to him at so convenient a time. Therefore Herod still stayed by him in the army and was his companion in his labours and partaker in his counsels. He was also present with him on occasions and was the only man who was consulted in difficult matters for the love Herod had toward him and in pleasant times for honour's sake. {Josephus, l. 16. c. 3. <c. 2. 1:427>}

5963. Agrippa defeated the Bosphorans and recovered in war the Roman ensigns which they long since had captured under Mithridates. Agrippa forced them to give them back. {Orosius, l. 6. c. 21.}

5964. Julia, the daughter of Augustus and wife of Agrippa, went to Ilium at night. It happened that Julia and her servants who waited on the coach, were in extreme danger in crossing the Scamander River. It was greatly swollen by sudden floods and the people of Ilium did not know she was coming. Agrippa was angry that they had not helped her and fined them 100,000 drachmas of silver. {Nicholas Damascen, de vita sua. in Excerptis ab Henrico. Vales. edit. p. 418.}

5965. The ambassadors of the Ilienses, did not dare to oppose Agrippa. They entreated Nicholas Damascen, (who by chance was there) that he would get King Herod to speak for them and to help them. Nicholas did this for the ancient renown of the city and told the king the whole story that Agrippa was unjustly angry with the Ilienses since she came without notice. They did not know of her coming because it was night. Herod undertook the cause of the Ilienses and had their fine removed {Nicholas Damascen, de vita sua. in Excerptis ab Henrico. Vales. edit. p. 418.} and reconciled Agrippa who was angry with them. {Josephus, l. 16. c. 3. <c. 2. 6:427>}

5966. The Bosphorans finally laid down their arms and were put under the rule of Polemon who married Dynamis with the approval of Augustus. For this there was a procession in Agrippa's name. However, he did not have a triumph although it was decreed nor did he write to the senate anything at all about his affairs. In later times, others followed his example. They did not certify by letters about their deeds nor did they accept a triumph, although it was offered to them. Instead, they were content only with the triumphal honours. {*Dio, l. 54. 6:345,347}

5967. After the trouble of Pontus was over, Agrippa and Herod came by land to Ephesus, through Paphlagonia, Cappadocia and the greater Phrygia. From there, they sailed to Samos.

{Josephus, Antiq. l. 16. c. 3. <c. 2. 1:427>}

5968. The Ilienses returned into their country because they had lost all hope of obtaining a pardon. When Herod was about to go into Paphlagonia to Agrippa, he gave a letter to Nicholas Damascene concerning the remission of their fine and carried on to Chios and Rhodes where his sons waited for him. Therefore, Nicholas sailed from Amisus and came to the port of Byzantium. From there, he sailed to Troas and came to Ilium. After he had delivered his letters about the remission of their fine, both he and especially Herod, received great honours from the Ilienses. {Nicholas Damascen, de vita sua. in Excerptis ab Henrico. Vales. edit. p. 418.}

5969. Agrippa gratified Herod in many things on their whole journey through many cities. Through the intercession of Herod, the cities received many of their needs. If any one had need of an intercessor to Agrippa, he could obtain his suit by no one else more easily than through Herod. Herod also paid the money for the Chians who were indebted to Caesar's praetors and got them immunity. He also assisted others in whatever they had need of. {Josephus, l. 16. c. 3. <c. 2. 427>}

5970. When they came into Ionia, they found a large number of Jews who lived in that country. When the Jews had an opportunity, they complained of the wrongs they received from those country men who would not permit them to live after their own laws. On the Jewish festival days, they haled them before the tribunals and forbid them to send holy money to Jerusalem. They publicly compelled Jews to give them the holy money for those affairs, contrary to the privileges granted them by the Romans. Herod took all care that Agrippa should hear their complaints. He allowed their case to be pleaded by Nicholas Damascene, who was one of Herod's friends and had now returned from Troas. Nicholas pleaded their case Agrippa who was accompanied by many of the most honourable Romans and some kings and princes. The Greeks did not deny anything but only made an excuse that the Jews who dwelt among them, were troublesome to them. The Jews proved that they were free born citizens and that they lived by their own laws without injury to any. Therefore Agrippa answered that both for his friend Herod's sake he was ready to grant them their request and also because they seemed to demand what was just. He therefore ordered that the privileges that were formerly granted them should not be revoked and that no one should molest them for living after their country's laws. Then Herod rose up and thanked Agrippa in the name of them all. After they mutually embraced each other, they said goodbye to each other and Herod sailed from Lesbos to Caesarea. {Josephus, l. 16. c. 4, 5. <c. 2. 1:427-430>}

5971. A few days later, Herod arrived at Caesarea due to favourable winds. From there he went to Jerusalem. He called all the people together and gave them a report of his journey and how he had gotten an immunity for the Jews who lived in Asia. To further gratify them, he said he would remit to them the fourth part of their tribute. They were very pleased and wished all happiness to the king and departed with great joy. {Josephus, l. 16. c. 5.}

3991 AM, 4701 JP, 13 BC

5972. Augustus assumed the Roman high priesthood after the death of Lepidus who previously was a triumviri and the priest. Augustus would never take it from him while he was alive. {Suetonius, in Octavian, c. 31.} {*Dio, l. 54. 6:355} This was done on March 6th, (the day before the nones.) {Ovid, Fasti, l. 3.}

5973. When he was made high priest, he burned whatever books in either Greek or Latin that had no author's name or not of substance, for a total of 2000 books. He kept only the books of the Sybill's. From those, he selected some and placed them in two golden boxes at the base of the pillar where the image of Apollo stood in the Palatine hill. {Suetonius, in Octavian, c. 31.}

5974. A colony was sent to Berythus {Eusebius, Chronicles} which was highly honoured by the favour of Augustus {Ulpian. C. Sciendum est d. de Censibus.} and received two legions who were sent there by Agrippa. {*Strabo, l. 16. 7:263}

5975. Herod was incensed by the false accusations and machinations of his sister Salome and his brother Pheroras against his two sons whom he had by Mariamme, Alexander and Aristobulus. To bring down their haughty spirits, he began to promote his other son, Antipater, publicly as his heir to the kingdom. He was his oldest son whom he had when he was a private man and his mother also was of lowly birth. (Herod had banished him from the city, in favour of his two other sons and only gave him freedom to come there on feast days.) Herod often wrote to Caesar on his behalf and privately gave him very great commendations. Herod was overcome by the intreaties of Antipater and he brought into the court his mother Doris, who was a woman of Jerusalem whom he divorced when he married Mariamme. {Josephus, Wars, l. 1. c. 17. Antiq. l. 16. c. 6. <c. 3. 1:430,431>}

3992a AM, 4701 JP, 13 BC

5976. Agrippa's ten years of government in Asia (to be calculated from the time when he was sent by Caesar to Asia and Syria and he stayed at Lesbos) was over and he was now ready to leave. Herod sailed to greet him and only took with him Antipater of all his sons. Herod gave Agrippa many gifts and asked him to take Antipater to Rome and to be received into Caesar's favour. {Josephus, Wars, l. 1. c. 17. Antiq. l. 16. c. 6. <c. 3. 1:431>}

5977. When Agrippa returned from Syria, Augustus sent him to make war in Pannonia. He was granted the tribunal power for five more years. When he arrived, the Pannonians were terrified and stopped their rebellion. Agrippa died on his return journey in Campania. His body was brought in the forum at Rome and Augustus commended him in a funeral speech. {Livy, l. 139.} {*Dio, l. 54. 6:355,357}

5978. Antipater was highly honoured at Rome and was commended to all his friends by his father's letters. Although he was absent, he continued to stir up his father by letters against the sons of Mariamme. He pretended to be concerned for his father's safety but indeed by his wicked practices, he was promoting himself in hopes of getting the kingdom. {Josephus, Antiq., l. 16. c. 7. <c. 4. 1:431>}

5979. Against his will, Augustus made his son-in-law, Tiberius to be his partner in the government to replace Agrippa because his grandsons C. Caius and Lucius were still children. Therefore he betrothed his daughter Julia, the widow of Agrippa to Tiberius, and first forced him to leave his wife Agrippina, (the daughter of Agrippa the daughter of Pomponius Atticus.) Tiberius was upset by this because his wife was nursing his son Drusus and was with child again. {Suetonius, in Octavian, c. 63., Tiberius. c. 7.} {*Dio, l. 54. 6:363}

5980. Herod had now become an enemy to his sons, Alexander and Aristobulus. He sailed to Rome with them to accuse them before Caesar. {Josephus, Antiq, l. 16. c. 3. <c. 4. 1:431,433>} He took Nicholas Damascene with him in the same ship with whom he studied philosophy. (Nicholas Damascene in Sua vita in excerptis Henric. Vales. p. 421.}

3993 AM, 4703 JP, 11 BC

5981. Herod did not find Augustus at Rome and followed him as far as Aquilei. Herod accused them of treachery against him and the young men satisfied all who were present of their innocence. They were finally reconciled to their father after many prayers and tears. They thanked Caesar and departed together. Antipater also went pretending that he was glad that they were reconciled. {Josephus, l. 16. c. 7, 8. <c. 4. 1:431-434>}

5982. A few days later, Herod gave Caesar 300 talents who was holding shows and giving gifts to the people. In return, Caesar gave him half the revenues of the metal mines of Cyprus and the other half he committed to his oversight. Caesar honoured him with other gifts of hospitality and he gave him permission to choose which of his sons he wanted for his successor or if he would rather divide his kingdom among them. Herod was ready to divide his kingdom now. Caesar would not allow Herod to do that while Herod was alive. He would not deprive him of his kingdom or his authority over his sons. {Josephus, l. 16. c. 7, 8. <c. 4. 1:434>}

5983. In Herod's absence, a rumour was spread that he was dead. The men of Tracon revolted from him and started their old thievery. The captains whom Herod had left in the kingdom, were able to subdue them again. Forty of the leaders of these thieves were terrified by what happened to those who were captured and fled their country for Arabia Nabatea. They were welcomed by Sylleus (who was an enemy to Herod, because Herod refused to give him his sister Salome for a wife,) and he gave them a certain well fortified place. {Josephus, l. 16. c. 13. <c. 9. 1:442,443>}

5984. Herod and his sons sailed home and they came to Eleusa (its named was changed to Sebaste,) a city of Cilicia. They met Archelaus, King of Cappadocia who very courteously entertained Herod and rejoiced very much because his sons were reconciled to him. He was glad that Alexander had honestly answered the charges that were made against him. They gave royal gifts to each other and parted company. {Josephus, l. 16. c. 7, 8. <c. 4. 1:434>}

5985. When Herod returned into Judea, he called the people together and told them what he had done on his journey. He told them that his sons should reign after him, first Antipater and then Alexander and Aristobulus. The last two he had by Mariamme. {Josephus, l. 16. c. 7, 8. <c. 4. 1:434>}

3994 AM, 4704 JP, 10 BC

5986. At this about time that lame man was born who was more than forty years old when he was healed by Peter at the gate called Beautiful at the temple. {Ac 4:22)} Agrippa was born who was the first king of the Jews by that name and died when he was 54 years old when struck by an angel. {Ac 12:23} {Josephus, l. 19. c. ult. <c. 8. 1:523,524>}

5987. Augustus married his daughter Julia to Tiberius to whom he previously had betrothed her

to him. {*Dio, l. 54. 6:363}

5988. Caesarea Sebaste was finished in the 28th year of Herod's reign, (beginning from the death of Antigonus,) in the 3rd year of the 192nd Olympiad. It was dedicated with great solemnity and most sumptuous preparations. Musicians were brought to see who was the best. Naked wrestlers and a great number of sword players and wild beasts and whatever was done either at Rome or in other countries were also brought there to perform. These sports were consecrated to Caesar and were to be held every fifth year. All this preparation, the king provided to be brought there at his own expense to show the greatness of his magnificence. Julia, the wife of Caesar (Josephus always calls her Livia) gave many things toward the sports. The total cost of the event was over 500 talents. A huge crowd came to see these sports. He entertained all ambassadors who were sent to him from various countries to thank Herod for the favours they had received from him. He lodged, feasted and entertained them. He spent all the days in seeing the sports and the nights in banquets. {Josephus, l. 16. c. 9. <c. 5. 1:434,435>}

3995a AM, 4704 JP, 10 BC

5989. After the dedication and feasts, Herod began to build another city in a place called Capharsala, (or Capharsuluma, {/APC 1Ma 7:31}) which he named Antipatris, after his father's name. He built a citadel which he called Cyprus after his mother's name. In honour of his dead brother, he built in the city of Jerusalem, a good tower not inferior to the Pharos and called it Phasaelus. Later he built a town by the same name, in the valley of Jericho from which the surrounding country is called Phasaelus. {Josephus, l. 16. c. 9. <c. 5. 1:435>}

3995b AM, 4705 JP, 9 BC

5990. The Jews of Asia and Cyrene complained through their ambassadors to Augustus, that the Greeks would not allow them to practice their religion and ignored the immunities which were granted to them by the Romans. The ambassadors wanted to obtain letters confirming these privileges. {Josephus, l. 16. c. 10. <c. 6. 1:436>})

5991. Herod had wasted his wealth by his great expenses and now needed money. He followed the example of John Hireanus and went by night without the knowledge of the people and opened David's sepulchre. He found no money, but large amounts of costly attire and ornaments of gold, which he removed. To atone for this, he built a most sumptuous monument at the entrance of the sepulchre of white marble. Nicholas Damascene mentions this monument but not the king's entering the sepulchre. He wrote the acts of this King Herod in his lifetime. {Josephus, l. 16. c. 11. <c. 7. 1:437.>}

5992. Antipater continued to implicate his brothers, Alexander and Aristobulus, by false accusations made through others. He often seemed to take upon him their defence so that making a pretence of good will toward them, he might more easily oppress them. By these subtleties he so wrought with his father, that Herod thought he was his only preserver. Therefore, the king commended his steward Ptolemy to Antipater and discussed all his plans with his mother Doris. Everything was done according to their wishes and they made the king displeased with those whom it was to their advantage that he should be angry with. {Josephus, l. 16. c. 11. <c. 7. 1:437.>}

5993. Pheroras fell so madly in love with his own servant that he refused the marriage with Cypros, Herod's daughter who was offered to him by Herod. He was persuaded by Ptolemy, the king's steward, to promise to divorce his servant and to marry Cypros within thirty days which he failed to do. He also accused Herod to his son Alexander, that he had heard from Salome, his sister, (which she denied) that Herod was greatly in love with Alexander's wife, Glaphyra. This made the king highly displeased with both of them. {Josephus, l. 16. c. 11. <c. 7. 1:438,439>}

3996 AM, 4706 JP, 8 BC

5994. The man who was diseased started to lie at the pool of Bethesda. He was healed by Christ 38 years later. {Joh 5:5}

5995. Alexander by the wiles of his adversaries was driven to desperation. He was reconciled to his father by Archelaus, the king of the Cappadocians who came to Jerusalem. {Josephus, l. 16. c. 11. <c. 8. 1:442>}

5996. Archelaus was considered one of Herod's best friends. He received generous gifts from Herod and departed into Cappadocia. Herod accompanied him as far as Antioch. Herod and Titus, the president of Syria, reconciled their differences and Herod returned to Judea. {Josephus, l. 16. c. 11. <c. 8. 1:442>}

5997. Herod went the third time to Rome to Caesar. {Josephus, l. 16. c. 11. <c. 9. 1:442>}

5998. While Herod was away from his kingdom, those thieves of Trachona, who had fled to Syllaeus, the Arabian, infested all of Judea and Coelosyria with their robberies. Syllaeus granted them impunity and security for their thievery. {Josephus, l. 16. c. 13. <c. 9. 1:442,443>}

5999. When Augustus was the high priest, he restored to the previous reckoning, the year as it was ordained by Julius Caesar. Later, through negligence, it was incorrectly calculated. {Suetonius, in Octavian, c. 31.} In 36 years, there were intercalated 12 days where there ought to have been but 9 days intercalated. Therefore, Augustus commanded that twelve years should pass without any leap year at all so that those excess three days that had been added by the over zealous priests in thirty six years should be eliminated in the following twelve years which would not be leap years. {*Pliny. l. 2. c. 6. 1:191} {Salinus, c. 3.} {Macrob. Saturnal, l. 1. c. 14.}

6000. In the ordering of the year, Augustus called the month Sextilis after his own name August, rather than calling the month September after his name even though he was born in that month. He did this because in the month of Sextilis, he had first been consul, and also had had many great victories. {Suetonius, in Octavian, c. 31.} {Dio, l. 55. 6:395} Macrobius records the very words of the decree of the senate. {Macrobius, Saturnal, l. 1. c. 12.} He also mentioned the decree of the people concerning the same matter. Pacuritus the tribune of the people proposed the law. This was when C. Marcius Censorinus and G. Asinius Gallus were consuls. {Censorinus, de die. natali} {*Dio, l. 55. 6:391}

6001. In their consulship there was a second census of the citizens made at Rome. In the census, there were 4,233,000 Roman citizens, as is gathered from the fragments of Ancyran marble.

{Gruter, Inscriptions, p. 230.} In Suidas in Aunousq the number is far less of those that were numbered, 4,101,017. Suidas very ridiculously states that this number was for the city and not the whole world.

6002. When Herod returned from Rome, he celebrated the dedication of the temple built again by him within nine and an half years on the very anniversary of his kingdom when he first received it from the senate. His custom was to solemnize the day with great joy. The king sacrificed 300 oxen to God and numerous others offered sacrifices according to their abilities. {Josephus, l. 15. c. ult. <c. 11. 1:423>}

3997a AM, 4706 JP, 8 BC

6003. Herod had found that in his absence, his people had been greatly harmed by those thieves of Trachona. He could not subdue them because they were under the protection of the Arabians and neither could he tolerate their attacks. Therefore, he entered Trachona and he killed all their relatives. By this they were the more incensed (especially because they had a law by which they are commanded not to allow the slaughter of their families to go unrevenged.) Therefore they ignored all dangers and molested all Herod's country with continual excursions and driving and carrying away their goods. {Josephus, l. 16. c. 13. <c. 9. 1:443>}

6004. When Augustus would resign his principality since another ten years was almost expired, he assumed it again as though against his will. He made war on the Germans. He sent Tiberius against them but he himself stayed home. {*Dio, l. 55. 6:393} He gave money to the soldiers also because they had Caius along with them for the first time taking part in their military exercises. {*Dio, l. 55. 6:395}

3997b AM, 4707 JP, 7 BC

6005. Dionysius Halicarnassus began to write the books of Roman history in the 193rd Olympiad when Claudius Tiberius Nero and Cn. Calphurnius Piso were consuls. This he stated in the preface to those books. He was considered an historian by Clement {Clement Alexandria, l. 3. c. 1.} and a rhetorician by Quintilian. {Quintilian, l. 3. c. 1.}

6006. Herod sent to the presidents of Syria who were appointed by Caesar, Saturninus and Volumnius (the agent) and demanded that he might punish those thieves of Trachona who were wasting his country by there invasions from Arabia and Nabatea. They were told that the robbers had increased to about 1000 and began to make sudden invasions and to waste both field and villages and cut the throats of all that fell into their hands. Therefore Herod demanded those thieves be turned over to him, and required the sixty talents that he had lent Obodas under Syllaeus' security. Syllaeus had kicked Obodas out of the government and now ruled all himself. He denied that those thieves were in Arabia and he deferred to pay the money concerning which it was debated before Saturninus and Volumnius. Finally, it was determined by them that within thirty days time both the money should be repayed and the runaways from both countries should be turned over to each other. {Josephus, l. 16. c. 13. <c. 9. 1:443>} Syllaeus also swore by the fortune of Caesar, in the presence of those presidents of Syria that he would pay the money within thirty days and turn over those fugitives to Herod. {Josephus, l. 16. c. 16. <c. 10. 1:447>}

6007. After the time appointed was come, Syllaeus was unwilling to live up to his agreement

and went to Rome. Herod, with the permission of Saturninus and Volumnius who had given him permission to prosecute those obstinate people, entered Arabia with an army. In three days, he travelled as far as they use to do in seven. When he came to the citadel where the thieves lived, he took it at the first assault. He demolished this fortress called Raeeptu and did no harm to the inhabitants of the country. When a captain of the Arabians came to their aid, they joined battle. A few of the Herodians and about 25 Arabians were killed along with their captain. The rest of the Arabians fled. When Herod was revenged of the thieves, he brought 3000 Idumaeans into Trachona to restrain the thieves who lived there. He sent letters to the Roman captains who were then in Phoenicia, in which he told them that he had only used the power they had granted them against those obstinate Arabians and nothing else. When they inquired about this, they found that what Herod had said, was true. {Josephus, l. 16. c. 14. <c. 9. 1:443>}

3998a AM, 4707 JP, 7 BC

6008. At Rome, Syllaeus received letters about what happened but they grossly exaggerated everything. These lies so incensed Caesar against Herod that he wrote to him threatening letters because he had marched with an army from his own kingdom. At first, Caesar would not so much as admit his ambassadors who were sent to plead his cause. They again petitioned to be heard and he dismissed them without anything being done. {Josephus, Antiq. c. 16. c. 15. <c. 9. 1:443>}

6009. The Trachonites together with the Arabians seized on this occasion and attacked the garrison of the Idumaeans that Herod had sent to them. Herod was terrified by the anger of Caesar and was forced to bear it. {Josephus, Antiq. c. 16. c. 15. <c. 9. 1:443>}

6010. After Obodas, the king of the Arabians (of Nabatea) had died, Aeneas succeeded him in the kingdom, who changed his name and was called Aretas. While Syllaeus was at Rome, he tried by false accusations to have him thrust from the kingdom and to get the kingdom for himself. He gave much money to the courtiers and promised many great things to Caesar. He knew Caesar was offended with Aretas because he dared assume the kingdom without his consent. {Josephus, Antiq. c. 16. c. 15. <c. 9. 1:444>}

3998b AM, 4708 JP, 6 BC

6011. Caius and Lucius, the sons of Augustus by adoption, were raised in the imperial house. They were quite insolent even when they were very young. Lucius, the younger of the two, entered the theatre unattended where he was received with a general applause. This increased his boldness and he even dared ask that the consulship might be given to his brother Caius before he was of military age. When Augustus heard this, he wished that there might never be a time of necessity as in his own case when the consulship was given to one that was not 20 years old. When his son did earnestly desire this of him, he then said, that this office was to be undertaken by one who could both avoid making mistakes and that could resist the desires of the people. Finally, he gave the priesthood to Caius and gave him permission that he might go into the senate and to sit with the senators both at the plays and the feasts. {*Dio, l. 55. 6:401} He also granted that although they were not yet seventeen they should be called princes of youth. Augustus declined the consulship for them which they strongly wanted. {Tacitus, Annals, l. 1. c. 3.}

6012. To make his sons behave more modestly like private citizens, Augustus granted to Tiberius the power of Tribune for five years. He assigned him to Armenia which had revolted after the death of Tigranes (who was made king by Tiberius.) This did not work as Augustus planned and the sons and Tiberius were offended. The sons felt ignored and Tiberius feared their anger and he went to Rhodes not to Armenia. {Xyphiline, ex Dio} {Zonaras, ex Dio} {*Dio, l. 55. 6:403} He used the pretence that he wanted to study the arts but his real reason was so the sons would be relieved of the sight of him and his actions. {Xyphiline, ex Dio} {Zonaras, ex Dio}{*Dio, l. 55. 6:403} {in Excerptis, ab Henric. Vales. edit. p. 662.} He feared lest his glory might dim the beginnings of the careers of two rising young men. {Velleius Paterculus, l. 2. c. 99. 1:257} Some thought that when Augustus' sons were now young men, Tiberius left the place and the position of second highest in the empire which he held so long. He followed the example of Marcus Agrippa, who went to Mitylene. Marcus Marcellus was admitted to public offices. If Tiberius was present he might conflict with them and detract from their glory. Tiberius gave that reason a long time later. {Suetonius, in Tiberius, c. 10.}

6013. Some think that he went away because of his wife Julia whom he dared not accuse, nor divorce and he could not endure her any longer. {Suetonius, in Tiberius, c. 10.} {*Dio, l. 55. 6:405} {in Excerptis, ab Henric. Vales. edit. p. 662.} Others say that he was offended that he was not adopted by Caesar. Still others claim that he was sent there by Augustus, because he acted treacherously against his sons. {*Dio, l. 55. 6:405}

6014. Concealing his true reasons, Tiberius asked permission of Augustus who was his father-in-law, to go away from Rome and from his wife. {*Velleius Paterculus, l. 2. c. 99. 1:403,405} {Suetonius, in Tiberius, c. 10.} Neither did he yield to his mother who humbly besought him or his father-in-law complaining that he also was forsaken by the senate. They resolutely detained him and he ate nothing in four days. Finally they granted him permission to go. He went down presently to Ostia and did not say a word to those who went with him. He kissed very few of them when he sailed. {Suetonius, in Tiberius, c. 10.} At his departure, he opened his will and read it before his mother and Augustus. {in Excerptis, ab Henric. Vales. edit. p. 665.} {Dio, l. 55. 6:405}

6015. From Ostia he sailed along the coast of Campania, where he heard of the weakness of Augustus. He stayed there a little time. However, the rumour increased as if he tarried for an occasion of greater hopes. He sailed to Rhodes almost in foul weather. {Suetonius, in Tiberius, c. 11.} He took his journey like a private man, except that he compelled the Pharians to sell him a statue of Vesta which he dedicated in the temple of Concord. {Dio, l. 55. 6:405} {in Excerptis, ab Henric. Vales. edit. p. 662.}

6016. When he came to Rhodes, he was contented with a small house there and a slightly larger one in the country. He lived a most retired life. He sometimes walked into their gymnasiums without either sergeant or guard. He gave and received courtesies from the Greeks on equal terms. {Suetonius, in Tiberius, c. 11} Nevertheless, all the proconsuls and lieutenants who were going into foreign provinces, came there to visit him. They always submitted their fasces to him. Although as a private citizen, he confessed that his retirement was more honourable than when he was in the government. {Velleius Paterculus, l. 2. c. 99. 1:257} In his retirement, he diligently listened to Theodorus the Gadarean, a rhetorician, who desired to be called the Rhodian. {Quintil. l. 3. c. 1.}

6017. There was a great conjunction of the planets which only occurs once every 800 years.

6018. Aeneas, who is called Aretas, the new king of the Arabians of Nabatea sent letters and gifts to Caesar which included a crown worth many talents. In his letters, he accused Syllaeus of many crimes and of being a most wicked servant who had poisoned Obodas. While Obodas was alive, Syllaeus had done as he pleased. Caesar would not even hear his ambassadors and also despised his presents and dismissed them without anything done. {Josephus, Antiq., l. 16. c. 15. <c. 9. 1:444>}

6019. Herod was compelled by the wrongs and insolence of the Arabians, to send Nicholas Damascene to Rome to see if he could get any justice from Caesar through his friend's mediation. {Josephus, Antiq., l. 16. c. 15. <c. 9. 1:444>}

6020. The discord of Herod with his sons that he had by Mariamme was greatly increased by the wiles of Eurichus, a Lacedemonian. He was the same person (unless I am deceived) who fled 25 years earlier with Antony from the battle of Actium. He was now being entertained by Herod and stayed at Antipater's house. He had ingratiated himself to Alexander. Herod gave him 50 talents for information against Alexander. Eurichus went to Archelaus, the king of Cappadocia and bragged how he had reconciled Alexander to his father's favour again. He received money from Archelaus also and returned to Lacedemon. There he continued his wicked ways and he was banished from Lacedemon. {Josephus, Antiq., l. 16. c. 16. <c. 10. 1:444,445>}

6021. Herod made diligent inquiry about his sons. He put to death, by extreme torture, many of his own and of his son's friends. However, he found nothing wrong except that some were too free in their complaints about these unfortunate young men. They complained of their father's immoderate cruelty and of the dishonest ease of listening to any gossip of wicked men. They noted the impiety and wicked deceits of their brother Antipater and of the faction that was combined against them. They thought to escape further harm by fleeing to Archelaus. His two sons did not deny this but Herod put them in prison, as if they were guilty of treason against their father. He said that he would punish them accordingly as his affairs went at Rome. Concerning this business, he sent letters to Caesar by Volumnius, (the general of his army) as Josephus calls him, {Josephus, Wars, l. 1. c. 17.) and Olympius, his friend. Herod ordered that on their trip they should stop at Eleusa, a town of Cilicia and give a letter to Archelaus. They should expostulate with him because he was a partner in his sons' plans. {Josephus, Antiq., l. 16. c. 16. <c. 10. 4:446>}

6022. At Rome Nicholas Damascene allied himself with the Arabians who came to accuse Syllaeus. He claimed that he was Herod's accuser before Augustus and not Herod's defender otherwise he would not likely have been allowed to speak and turned away as others had been. When Nicholas had exposed publicly many of Syllaeus' crimes, he also added that Caesar was misled by his lies in the case of Herod. When he had so publicly shown and had confirmed by certain and authentic records, Caesar condemned Syllaeus and remanded him to the province that he might be punished after he had paid his debt. {Josephus, Antiq., l. 16. c. 16. <c. 10. 4:446,447>}

6023. From this time, Augustus was reconciled to Aretas and Herod and then received his presents which he so often had rejected. He confirmed by his authority, the kingdom of the Arabians on him. He advised Herod also by letters, that he should call a council at Berytus and meet with the presidents of Syria, Archelaus, the king of the Cappadocians, and others of his friends and noble men. Together they should settle the whole business. {Josephus, Antiq., l. 16.

c. 16. <c. 11. 4:448>}

6024. In the isle of Cos, an earthquake destroyed much property. {Eusebius, Chronicles}

6025. The angel, Gabriel, (who had in time past foretold to Daniel the coming of the Messiah, by a definite number of weeks of years) appeared at the right side of the altar of incense to Zacharias, the priest of the course of Abia as he was offering incense in the temple of the Lord according to the custom of the priest's office. {Ex 30:7,8} He told him that there would be born to him who was now old and to his aged wife Elizabeth, who was barren, a son. He would be called John, a Nazarite, and be the forerunner of the Lord. He would minister in the spirit and power of Elijah. Zacharias did not believe the promise and was made dumb. {Lu 1:5-22}

3999a AM, 4708 JP, 6 BC

6026. After the days of his ministry were finished, Zacharias returned home and his wife Elizabeth conceived a son by him and hid herself five months, saying:

``Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men." {Lu 1:23-25}

6027. When Herod received Augustus' letters, he rejoiced exceedingly because he was restored into his favour and he was given the power to do what he wanted with his sons. He convened by messengers all those whom Caesar had appointed to meet at Berythus except for Archelaus who kept his sons not far from the city, in Plaran a city of the Sidonians. First of all Saturninus, one who had been a consul and one of great dignity spoke his opinion. He was moderate and said that indeed the sons of Herod were to be condemned but not to be put to death. After him his three sons who were their father's lieutenants, were of the same opinion. On the other side Volumnius stated that they were to be punished with death because they were so impious toward their father. Most followed his opinion. Then the king took his sons with him to Tyre where Nicolaus arrived as he came from Rome. After Herod had conferred with him concerning his sons, he ordered Nicolaus to sail with him to Caesarea. {Josephus, l. 16. c. ult. <c. 11. 1:448>}

6028. At Caesarea a certain old soldier named Tero smartly reprehended Herod for the wickedness he planned against his sons and told him that he and 300 captains were of the same opinion. Herod ordered him to be cast into prison. Trypho, the king's barber used this occasion and accused Tero. He said that he had been often solicited by Tero that he would cut the king's throat with his razor as he was trimming him. Immediately both the barber and Tero and his son were tortured. His son saw his father so cruelly handled. To free him from the tortures, he were unadvisedly merciful and accused him of intending to murder the king. Then Herod brought those 300 captains together with Tero and his son and the barber and accused them before the people. The people threw anything that came next to hand and killed everyone of them. {Josephus, l. 16. c. ult. <c. 11. 1:449>}

6029. Alexander and Aristobulus were led to Sebaste and there strangled by their father's command. Their bodies were buried in the citadel of Alexandrion where Alexander their grandfather on their mother's side, and many of their family were buried. {Josephus, Antiq., l. 16. c. ult. <c. 11. 1:450>, Wars, l. 1. c. 17.}

6030. When Augustus had assumed the twelfth consulship, he brought Caius into the court who was now of age and designed him "Prince of Youth", and made him a prefect of a tribe, {Suetonius, in Octavian, c. 26.} {Zonaras, ex Dio} {*Dio, l. 55. 6:405} This title of prince was given him by:

``all the Roman equestrians that gave him silver spears."

6031. Augustus stated this in the breviary of his deeds. Augustus also mentions the consulship that was then decreed both to Caius and Lucius.

``In respect of honouring me, the senate and people of Rome designed them consuls when they were only fifteen years old so that they might enter into that office after five years, to be calculated from that day that they were brought into the court."

6032. Thus the Ancyran Marble has it. {Gruter, Inscriptions, p. 231} Whereas in another Roman stone it is said that the people created Caius consul when he was only fourteen years old. (For "created" it means "designed" for at this time his fourteenth year was ended and he was entering on his fifteenth.)

6033. After his brothers were dead, Antipater, intended also to remove his father. Since Antipater knew he was hated by many in the kingdom, he endeavoured by bribes to get the good will of his friends at Rome and in Judea. He especially solicited Saturnius, the president of Syria, and Pheroras and Salome, the brother and sister of Herod. {Josephus, Antiq., l. 17. c. 1. <1:451>}

6034. Herod sent home Glaphira the widow of his son Alexander to Archelaus, her father, the king of Cappadocia. He gave her also a dowry from the king's treasury lest some controversy should arise concerning it. He took good care of the young children of Alexander and Aristobulus. Antipater was grieved by this and feared that when they were come of age, that they would restrain his power. Hence, he plotted their destruction also and he so overcame Herod by his intreaties, that he would allow him to marry the daughter of Aristobulus and allow Antipater's son to marry the daughter of his uncle, Pheroras. {Josephus, Antiq., l. 17. c. 1. <1:451>}

6035. Herod invited Zamaris, a Babylonian Jew, and gave him a country in Trachonis to inhabit so that he might guard that country against thieves. He came with 500 cavalry and 100 of his relatives. He built various citadels in various places around Trachonis and also at Bathyra. With these he gave safe passage to the Jews who came from Babylon to the feasts at Jerusalem from the thiefs of the Trachonites and others. {Josephus, Antiq., l. 17. c. 1. <c. 2. 1:452>}

6036. Antipater plotted treason against his father and involved his uncle Pheroras with him along with some of the king's women who belong mainly to the Pharisees. Salome remained loyal to her brother Herod. The Pharisees were a crafty people, arrogant and enemies to kings. Thereupon when as the whole country was to swear loyalty to the king and Caesar, they alone would not swear. They numbered more than 6000. They were fined by the king for this reason

and the wife of Pheroras paid their fine for them. Since they were thought to be able to foresee the future, in return they foretold her that it was decreed that the kingdom would be taken from Herod and his children and would be given to her and her husband and their children. Salome told Herod about this and that they had solicited and corrupted many of his courtiers with bribes. Herod killed the leading Pharisees who were involved along with the eunuch Dagoas and his catamite, Carus who was commended to him for his handsomeness. Herod also killed whomever he had found of his family that had conspired with the Pharisees. {Josephus, Antiq., l. 17. c. 3. <c. 2. 1:453,454>}

6037. After Herod had convicted the Pharisees and punished them, he called a council of his friends. Before them, he began an accusation against Pheroras' wife. When Pheroras would not forsake her in favour of his brother, Herod forbid Antipater to associate with Pheroras. {Josephus, Antiq., l. 17. c. 3. <c. 2. 1:453,454>}

6038. To remove all suspicion of his father from himself, Antipater through his friends who lived at Rome, requested that Herod should send Antipater immediately to Augustus. Herod sent along with him many expensive presents and his will. In it he stated that Antipater should be king but if he died then Herod's son, Herod Philip, whom he had by Mariamme, the daughter of Simon the high priest, would be the king. {Josephus, Antiq., l. 17. c. 4. <c. 3. 1:454)}

6039. In the sixth month after John was conceived, the angel, Gabriel, was sent by God to Nazareth in Galilee, to the most blessed virgin Mary who was betrothed to Joseph. They were both of the tribe of Judah and of David's family. He greeted her and declared that she should bring forth the Son of God and should call his name, Jesus. She was more fully instructed by the angel of the admirable manner of her conception to be performed by the power of the Holy Ghost who would overshadow her. With great faith, she said that it should be to the handmaid of the Lord according to thy word. {Lu 1:26-38}

6040. Christ was thus conceived and the mother of the Lord hurried into the hill country to a city of Judah. (That is, Hebron, a city of the priests located in the mountains of Judah {Jos 21:10,11}) When she had entered into the house of Zacharias, the priest and had greeted her cousin, Elizabeth, she perceived the child to leap in her womb. Elizabeth was filled with the Holy Ghost and declared that Mary was blessed. She believed this and confirmed that those things should be performed that were told her by the Lord. Mary imitated that song of Hannah, {1Sa 2:1-10} and spoke that divine hymn, "My soul doth magnify the Lord, &c." Mary stayed with her about three months. {Lu 1:39-56}

6041. Syllaeus, the Arabian, went to Rome but had done nothing which Caesar had ordered him to do. Antipater accused him before Caesar of the same crimes that Nicolaus Damascene had previously accused him of. There was also present another accuser, Aretas (the king of the Nabateans) who accused him of the murder of many honourable men without his consent. He especially complained about the murder of Sohemus who was a man most famous for all virtue. He also complained about the murder of Fabalus, Caesar's agent. {Josephus, Wars, l. 1. c. 18. Antiq., l. 17. c. 4. <c. 3. 1:454>}

6042. Herod banished his brother Pheroras into his tetrarchy because he so obstinately persisted in the love of his wife. He went willingly and swore that he would never return until he heard of Herod's death. Soon after that, Herod became sick and often sent for him to receive some private

instructions from him as he lay on his death bed. He refused to come for his oath's sake. {Josephus, Wars. l. 1. c. 19. Antiq. l. 17. c. 5. <c. 3. 1:454>)

6043. When the time of Elizabeth was come, she gave birth to a son. When he was to be circumcised the eighth day the bystanders would have had him called Zacharias, after his father's name but his parents said that they would have him named John. Zacharias had his speech restored and was filled with the Holy Ghost and prophesied saying, "Blessed be the Lord God of Israel, &c." {Lu 1:57-68} When Joseph found his betrothed wife, Mary with child, he was willing to put her away quietly. He was told by God in a dream that she had conceived by the Holy Ghost and should bring forth her son, Jesus, who would save his people from their sins. He then took her as his wife. {Mt 1:18-24}

6044. When Pheroras became sick beyond all hope of getting well, Herod, his brother, came and visited him and very kindly sought help for him. However, he died within a few days. Herod brought his body to Jerusalem and buried it there. Herod honoured him with public mourning. {Josephus, Wars, l. 1. c. 19. Antiq. l. 17. c. 5. <c. 3. 1:454,455>}

6045. Two of Pherora's freed men who were most dear to him, (who were Taphenites) told Herod, how he had been killed with poison by Doris, the mother of Antipater. Herod inquired into this villainy and by luck he by little and little found out much greater villainies and the obvious treasons of his son, Antipater. Antipater on his journey to Rome, had given a deadly poison to Pheroras. Theudon, the brother of Doris, sent it from Egypt by Antiphilus, one of Antipator's friends, to kill his father. Theudon did this when he was away so that no one would suspect he had anything to do with his father's death. {Josephus, Antiq. l. 17. c. 6. <c. 4. 1:455>}

6046. Thereupon Herod expelled Doris, the mother of Antipater, from the palace and took her jewels from her which were worth many talents. Herod divorced his wife, another Mariamme, the daughter of the high priest, who was in on this plot. He removed her son from his will, where he was appointed successor. He also deprived his father-in-law of the high priesthood and substituted Matthias, the son of Theophilus who was born at Jerusalem. {Josephus, Antiq. l. 17. c. 6. <c. 4. 1:455,456>}

4000a AM, 4709 JP, 5 BC

6047. On the day of atonement, when there was a solemn fast of the Jews, the new high priest Matthias could not perform the divine service because he had suffered from nocturnal pollution. Therefore Joseph, the son of Ellemus was appointed to be his assistant and substitute, since he was his relative and the same day he entered into the Holy of Holies. {Josephus, Antiq., l. 17. c. 8. <c. 6. 1:462>}

6048. Bathyllus, the freed man of Antipater came from Rome. When he was tortured, he confessed that he had brought poison which he gave to Antipater's mother for Pheroras. He said if the first poison was too weak, they could certainly kill him with this one. Antipater had his friends at Rome sent letters to the king. These accused Archelaus and Philip, Herod's sons, of complaining about the murder of Alexander and Aristobulus and pitied the misfortune of their innocent brothers. These young men were at that time at Rome to study but now their father ordered them to return. Thereupon Antipater bribed his friends with large gifts that they might

make his father suspect these two men who stood in the way of Antipater's ambitions. Antipater himself, wrote to his father concerning them as if he were excusing them because they were young. {Josephus, l. 17. c. 6. <c. 4. 1:456>, Wars, l. 1. c. 20.}

6049. Augustus ordered that all the Roman world should be taxed. This taxing first happened when Cyrenius was governor of Syria. {Lu 2:1} From this a little book was made by Augustus, containing all the public riches, number of Roman citizens and armed allies. It listed the navies, kingdoms and provinces. It had what tribute and customs were required to be paid. {Tacitus, Annals, l. 1. c. 11.}

6050. P. Sulpicius Quirinius is called in the Greek Kutwiou or Kurniou had been a consul at Rome for seven years previous to this. Strabo {*Strabo, l. 12. c. 6. 5:479} wrote about the Homonadensians, a people of Cilicia:

``Quirinius overcame them by famine and took 4000 men and distributed them into the neighbouring cities."

6051. Tacitus wrote: {Tacitus, Annals, l. 3. c. 48.}

``He was a valiant warrior and ambitious in all his duties. He had the consulship under Augustus. He was famous for he won the citadels of the Homonadensians by assault and he obtained the ensigns of triumph."

6052. Augustus himself had decreed that magistrates should not be sent into provinces as soon as they had left office. {Suetonius, in Octavian, c. 36.} They should wait five years after their term of office. {*Dio, l. 53. 6:227}

6053. Thereupon Quirinius obtained the proconsulate of Cilicia and might be sent into Syria that was close by either as censor with an extraordinary power or as Caesar's governor with ordinary power. He would still retain the proconsulship of Cilicia and Sextius Saturninus of Syria. We have often read in Josephus that Volumnius and Saturninus in like manner were called presidents of Syria, when as Volumnius, was only epitropou {Josephus, Wars, l. 1. c. 17.} A little later, Quintillius Varus was made successor to Saturninus with the proconsular authority. So nothing is incorrect in that Quirinius may be said to have succeeded or rather to have been added to the office of administration of Caesar's affairs, as King Herod was. Josephus noted Herod was to be the governor of all Syria {Josephus, Wars, l. 1. c. 15.} and was so constituted by Augustus that he was added to the governors and that all things should be done according to his wishes. {Josephus, Antiq. l. 15. c. 13.} Hence both would govern together as Tertulian has it: {Tertulian, contra. Marcion, l. 4. c. 9.}

``that there was a tax raised under Augustus in Judea, by Sentius Saturninus."

6054. The words of Luke tell us when this same taxing was made.

``when Cyrenius or Quirinius was governor of Syria."

6055. Luke would rather mention him than of the governor of Saturninus because he would

compare this taxing with another that was made by the same Quirinius ten years later after Archelaus was sent into banishment. He stated that of the two taxings that this was the first that was the time of the birth of Christ.

6056. When this first taxing was enacted, Joseph went up from Galilee, from the city of Nazareth into Judea to the city of David, called Bethlehem because he was of the house and linage of David so that he might be taxed with Mary his wife who was due to deliver. {Lu 2:4,5}

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The Seventh Age of the World

6057. Jesus Christ and Son of God, in the fulness of time was born of the most blessed virgin Mary, at Bethlehem. {Mt 1:25 2:1,5 Ga 4:4} Mary wrapped him in swaddling clothes and laid him in a manger because there was no room in the inn. {Lu 2:7}

6058. The birth of our saviour was revealed by an angel of the Lord to shepherds who kept their flock by night in the neighbouring fields. They heard the word of a multitude of the heavenly host who prayed for glory to God, peace to the earth and good will to men. The shepherds hurried to Bethlehem and found Mary and Joseph and the child lying in the manger. They told everyone what they had heard concerning the child and they returned praising and glorifying God. {Lu 2:8-20}

6059. The child was circumcised on the eighth day after his birth and his name was called Jesus as foretold by the angel before he was conceived in the womb. {Lu 2:21}

4000b AM, 4710 JP, 4 BC

6060. The wise men from the east were guided by a star and came to Herod at Jerusalem. They were told that the birth place of Christ was in Bethlehem of Judea. They went there and entering into the house which was showed to them by the star that stood over it. They found the little child with Mary, his mother. They fell down and worshipped him and gave their treasures to him, gold, frankincense and myrrh. They were warned by God in a dream that they should not return to Herod and so they departed into their own country by another way. {Mt 2:1-12}

6061. On the fortieth day after her delivery, Mary went to Jerusalem to the temple to present him to the Lord according to the law of the firstborn and also to offer for herself a pair of turtle doves or two young pigeons. (She could not afford to offer a lamb.) This was according to the Levitical law. {Lu 2:22-24,27 Le 12:2-4,6,8}

6062. When his parents brought the child Jesus into the temple to perform the requirements of the law, Simeon came into the temple to whom it was revealed by God that he should not die until he had seen the anointed of the Lord. He took Jesus in his arms and praised the Lord and spoke prophesies about Christ and his mother. At the same time, Anna, a prophetess the daughter of Phanuel, came and publicly acknowledged the Lord and spoke of him to all who looked for redemption in Jerusalem. {Lu 2:25-38}

6063. When Joseph and Mary had performed all the things according to the law of the Lord, they returned into Galilee to their own city of Nazareth. {Lu 2:39}

6064. The angel of the Lord appeared to Joseph in a dream and warned him to flee to Egypt to save the life of the child and escape the machinations of Herod. When he awoke, he took the young child and his mother by night and went into Egypt where he remained until the death of Herod. {Mt 2:13-15}

6065. Herod thought the young child was still at Bethlehem. He killed all the children who were

in Bethlehem and in all the surrounding area who were two years old or less. This was according to the time when the star first was seen in the east and when the wise men enquired about the child. {Mt 2:16}

6066. Herod received letters from Antipater from Rome, in which he told him that he had settled all his business according to his wishes and he would return home in a short time. Herod wrote to him back again and concealed his anger. He said he should hurry home lest anything happen to him while he was away. He also modestly complained of his mother and promised that he would settle all differences after his return. {Josephus, Antiq., l. 17. c. 7. <c. 5. 1:456>}

6067. Antipater heard no news all this time either of the death of Pheroras or of those things that were brought against him even though seven months had elapsed. {Josephus, Wars, l. 1. c. 20} {Josephus, Antiq., l. 17. c. 6. fin. <c. 5. 1:456>} On his journey, he received a letter at Tarentum about Pheroras' death. In Cilicia he got those letters from his father that told him to hurry home. When he came to Celenderis, a town of Cilicia, he began to have doubts about his return and was extremely sorrowful for the disgrace of his mother. However, he sailed on and he came to Sebaste, the port of Caesarea. He was greeted by no one and he went to Jerusalem. {Josephus, Antiq., l. 17. c. 6. fin. <c. 5. 1:456,457>}

6068. It happened that at the same time, Quintilius Varus was at Jerusalem, who was sent as the successor to Saturninus in Syria and was summoned there by Herod. Herod wanted Varus to help him with his council in his weighty affairs. As they were sitting both together, Antipater came in not suspecting anything. He entered the palace in his purple garment that he usually wore. When he entered, the guards at the gates allowed none of his followers to come in with him. As he approached them, his father thrust him from him and accused him of the murder of Pheroras, Herod's brother and of intendeding to poison his father. He told him that on the next day Varus would both hear and determine all things between them. {Josephus, Antiq., l. 17. c. 6. fin. <c. 5. 1:457>}

6069. The next day Varus and the king sat in judgment. His father first began the accusation and left the prosecution and confirmation of it to Nicholas Damascene, his dear and close friend and one who knew all the business. When Antipater could not clear himself from the crimes alleged against him, Varus ordered the poison which he had prepared for his father to be brought out. It was given to another condemned man who immediately died. After this, Varus arose from the council and the next day he went to Antioch because this was the main palace of the Syrians. Herod soon put his son into prison and sent letters to Caesar indicating what he had done. He also sent messengers who by word of mouth, might verify to Caesar of the cursed treason of Antipater. {Josephus, Antiq., l. 17. c. 6. fin. <c. 5. 1:457-460>}

6070. At the same time, letters were intercepted from Antiphilus to Antipater from Egypt along with others from Rome which were sent to Antipater and Herod the king and written from Acme. She was a Jew and a chambermaid to Livia, Caesar's wife. She was well bribed by Antipater and sent a forged letter to Herod as if it had been written from Salome to her Livia against him, in which she desired that she might have permission to marry Syllaeus. (This is that Nabatean who was Herod's sworn enemy.) A little after this, Syllaeus was beheaded at Rome for betraying Aelius Gallus on the Arabian expedition and for other crimes. {*Strabo, l. 16. 7:363} Herod sent by his ambassadors to Caesar, a copy of these letters together with those of his own against his son. {Josephus, Antiq., l. 17. c. 6. fin. <c. 5. 1:460>}

6071. While the ambassadors hurried to Rome, Herod fell sick and made his will. He left the succession of his kingdom to his youngest son, Herod Antipas since he was estranged from Archelaus and Philip, by the false accusations of Antipater. {Josephus, Antiq., l. 17. c. 8. <c. 6. 1:460>}

6072. Judas, the son of Saripheus and Matthias, the son of Margalothus, were two of the most learned of the Jews and best interpreters of the law. When they knew that the king's sickness was incurable, they persuaded some young men who were their scholars that they should throw down the golden eagle that Herod erected over the large gate of the temple. They went at noon day, they pulled and hewed down with their axes the eagle while a large number in the temple witnessed their actions. As soon as it was told the captain, he came with a strong band of soldiers and laid hold upon some forty of the young men together with their masters and brought them to Herod. These continually defended their actions and Herod ordered them to be bound and sent to Jericho. He convened the rulers of the Jews and was brought into the assembly in a litter because he was so weak. He complained not so much of the wrong done to himself as to God, as he said. They denied that it was done according to their order and Herod dealt more mildly with them. He took away the high priesthood from Matthias since he knew of this affair and replaced him with Jazar the brother of his wife, (Mariamme, the daughter of Simon the high priest.) He burned alive the other Matthias that was partner of this sedition along with his companions. That night the moon was eclipsed {Josephus, Antiq., l. 17. c. 8 <c. 5. 1:461,462>} on March 13th, three hours after midnight according to the astronomical tables.

6073. Herod's disease grew worse, for he was inflamed with a slow fire which was not felt but it burnt up his very bowels. He had also the disease called bulimia which was a continual desire for food. To satisfy this, he was always eating. He was also continually tortured with ulcers in his bowels and pains of the colic. His feet swelled with a moist liquid. Also his thighs and his members rotted and were full of worms. He also had a filthy and no less troublesome priapism and a most terrible stench. In addition, he was troubled with convulsions and had difficulty in breathing. {Josephus, Antiq., l. 17. c. 8. <c. 6. 1:462>}

6074. Although he was so grievously tormented that everyone thought he would die from this, yet he hoped he should get well. He very carefully sent for physicians and sought medicines from every place. He went also beyond the Jordan River into the hot baths at Callirrhoe which drained into the Dead Sea. Beside their medicinal value, the water is pleasant to drink. By the advice of his physicians, he was placed in a bathing tub filled with oil. When he seemed to have died, his friends suddenly cried out and bewailed him. He came to himself and now realised there was no more hope for recovery. He ordered 50 drachmas to be given to every soldier and was generous to his captains and friends. He returned again to Jericho. {Josephus, Antiq., l. 17. c. 8. <c. 6. 1:462>}

6075. Augustus had heard that among the children that Herod, the king of the Jews had ordered to be killed who were two years or under. One of Herod's own sons was also killed by this same edict. Augustus said: {Macrobius, Saturnal, l. 2. c. 4.}

``It was better to be Herod's hog than his son."

4001a AM, 4710 JP, 4 BC

6076. Herod by an edict, convened to Jericho from every place, the most noble of the Jews and locked them up in a place called the hippodrome. He ordered his sister Salome and her husband Alexas, that as soon as he was dead, they would order the soldiers to kill all those that were confined so that the people should have cause for sorrow otherwise they would rejoice at the death of their king that they hated so much. {Josephus, Antiq., l. 17. c. 8. <c. 6. 1:463>}

6077. Letters came from Rome from the ambassadors that were sent to Caesar. They stated that Acme was put to death by Caesar who was angry for her involvement in Antipater's conspiracy. Antipater was left to his father's pleasure, either to banish him or to put him to death. When Herod had heard these things, he was cheered a little but presently he was in pain again. He was hungry and called for an apple and a knife to peal it. When he tried to stab himself, Achialus, his nephew, prevented him and called for help as he held out Herod's right hand. A great sorrow with fear and tumult struck the whole palace, as if Herod had been dead. {Josephus, Antiq., l. 17. c. 9. <c. 7. 1:463>}

6078. When Antipater heard the noise, he thought certainly that his father was dead. He began to bargain with his keeper about letting him out. He promised him many things now and in the future when it was within his power. The keeper told the king who for very anger cried out. Although he was so near death yet raised himself up in his bed and ordered one of his guard to immediately go and execute Antipater. He was to be buried in the castle of Hircania without any honour. {Josephus, Antiq., l. 17. c. 9. <c. 7. 1:463>}

6079. Then Herod changed his mind and made a new will. Antipas who before he had made his successor in the kingdom, he made him tetrarch of Galilee and Petrea. He gave the kingdom to Archelaus and assigned to his son Philip the regions of Gaulanitis, Trachonitis, Batanaea and Paneada in the name of a tetrarchy. He gave to Salome, his sister, Jamnia, Azotus and Phasaelis with 500,000 drachmas. To the rest of his family, he gave money and yearly pensions. To Caesar he gave 10,000,000 drachmas of silver and all his vessels as well of gold as silver, and a great quantity of precious clothes. To Livia, Caesar's wife and to some certain friends he gave 5,000,000 drachmas. {Josephus, Antiq., l. 17. c. 10. <c. 8. 1:463,464>}

6080. After Herod had ordered these things, he died five days after he had executed Antipater. He held the kingdom for 34 years after he had killed Antigonus but from the time that he was declared king by the Romans, 37 years. {Josephus, Antiq., l. 17. c. 9. <c. 8. 1:464>} He died about the 25th of November that is the 7th of the month Chisleu which is therefore accounted a joyful and festival day because in that day:

``Herod died who hated all wise men."

6081. This is according to Edward Liveley, a most learned man, as noted in his chronology, in the tyn[t tlygm, Volume of the Fejunii.

6082. Before the king's death was known, Salome and Alexas, sent all those home that were locked up in the hippodrome. They said that Herod had so ordered that they should go into the country and follow own their businesses. {Josephus, Antiq., l. 17. c. 10. <c. 8. 1:464>}

6083. When the king's death was declared, all the soldiers were called into the amphitheatre of Jericho. They first read the king's letter to the soldiers in which Herod thanked them for their

fidelity and love to him. Herod desired that they would be faithful to his son Archelaus, whom he had appointed to be his successor in the kingdom. Then Ptolemy the keeper of the king's seal, read his will which he could not ratify without Caesar's consent. Then was there a shout for joy that Archelaus was king and the soldiers came flocking in with their captains around him. They promised that they would be just as faithful to him as they had been to his father and they prayed God to prosper him in his reign. Archelaus prepared the king's funeral most royally. {Josephus, Antiq., l. 17. c. 10. <c. 8. 1:464>}

4001b AM, 4711 JP, 3 BC

6084. After Herod had died who sought the life of the young child, Jesus, the angel of the Lord appeared to Joseph in a dream in Egypt and ordered that he should return with the young child and his mother to the land of Israel. When he awoke, he did what he was commanded to do. {Mt 2:19-21.}

6085. When Joseph came into the land of Israel, he heard that Archelaus reigned in Judea in the place of his father, Herod and he feared to go there. God warned him in a dream and he departed into the region of Galilee (the tetrarchy which Archelaus' father Herod had given to Antipas in his will.) He settled in the city of Nazareth from whence Jesus took the name of Nazarene, {Mt 2:22,23} and the Christians of Nazarenes. {Ac 24:5}

6086. Herod's body was carried in a funeral possession 45 miles from Jericho, to the citadel Herodion where he had arranged to be buried. {Josephus, Wars, l. 1. c. ult. fin. <c. 33. 1:597>} Each day they only travelled one mile. He was carried on a golden bier embroidered with precious jewel and covered with a purple cloth. His body was clothed with purple also. A diadem was put on his head and also over him a crown of gold and a sceptre in his right hand. His son and his relatives walked beside the bier and were followed by the soldiers, marshalled according to their countries. Then came 500 servants who carried perfumes. {Josephus, Antiq. l. 17. c. 10. <c. 8. 1:464>}

6087. After the funeral ceremony was over, Archelaus came to Jerusalem, and solemnized the mourning for his father for seven days according to the traditions of the Jews. At the end of the mourning, he made a funeral banquet to the people. He went up into the temple and wherever he went he was congratulated. He went up to a higher place and sat on a golden throne. He spoke graciously and honestly to the people. However, he said that he would not take the name of king until Caesar had confirmed his father's will. After the sacrifices were over, he banqueted with his friends. {Josephus, Antiq. l. 17. c. 10. <c. 8. 1:464>}

6088. The friends of those whom Herod had put to death for throwing down the golden eagle, made a sedition. They reproached the dead king and demanded some of his friends also to be punished. Moreover they desired that Joazar, the high priest to be removed from the priesthood. Archelaus tried to appease them but in vain. It happened that about the feast of the passover, Archelaus sent the whole army against them and 3000 men were killed by the cavalry around the temple. The rest fled to the adjoining mountains. {Josephus, Antiq. l. 17. c. 11. <c. 9. 1:465,466>}

6089. Archelaus went down to the sea with his mother (Malthace, a Samaritan) to sail to Caesar. He took along Nicolaus Damascene, Ptolemy (Herod's agent) and his many other friends. He

committed his family and kingdom to the trust of his brother Philip. Salome also, the sister of Herod, went with him and took with her all her children. Others of his relatives also went under the pretence of helping him to get the kingdom when indeed they planned to oppose him and to accuse him for that deed that was committed in the temple. {Josephus, Antiq. l. 17. c. 11. <c. 9. 1:466>}

6090. As Archelaus was travelling with this group, Sabinus, Caesar's agent in Syria met him and said he sent to Judea to take charge of Herod's money. Varus, the governor of Syria fortunately met him and restrained him for Archelaus had sent for Varus by Ptolemy. Sabinus yielded to the governor and neither seized the citadels of Judea nor sealed up the king's treasures. He left all things in Archelaus' control until Caesar should determine something concerning them. When Sabinus had promised this, he stayed at Caesarea. After Archelaus sailed for Rome and Varus returned to Antioch, Sabinus went to Jerusalem and seized the palace. He convened the captains of the citadels and the king's agents and demanded the accounts from them and that the citadels should be delivered over to him. The captains obeyed Archelaus and kept all things as they were until the king's return. They pretended that they kept them for Caesar. {Josephus, Antiq. l. 17. c. 11. <c. 9. 1:466>}

6091. At the same time Antipas, the son of Herod, sailed to Rome with hopes of getting the kingdom for himself. Salome instigated him to do this since he was to be preferred before Archelaus because he was appointed the successor of the kingdom in Herod's first will which ought to have more validity than the second. He took with him his mother (Cleopatra who was born at Jerusalem) and Ptolemy, the brother of Nicolaus Damascene. He was one of Herod's best friends and favoured his title. He especially included Irenaeus, an orator who was an eloquent man knowledgable in the king's businesses, to help him secure the kingdom. After Antipas came to Rome, all the relatives sided with him because they hated Archelaus. Sabinus wrote letters to Caesar also to accuse Archelaus. {Josephus, Antiq. l. 17. c. 11. <c. 9. 1:466>}

6092. Archelaus through Ptolemy showed a petition to Caesar containing his own right and the accounts of Herod's money that was sealed up. When Caesar had read the petition as well as Varus' and Sabinus' letters, he convened his friends. He gave the first place in the council to Caius, the son of Agrippa and his daughter Julia whom he had now adopted. Antipater, the son of Salome who was a very eloquent man, spoke against Archelaus to whom Nicolaus Damascene answered in his defence. When he had finished his discourse, Archelaus fell down at Caesar's feet, whom he courteously raised up and pronounced that he was worthy of the kingdom. Caesar said pretending that he would do nothing unless it was prescribed in his father's will or that should be profitable for Archelaus. When Caesar saw the young man confirmed in some hope by his promise, he determined nothing more at that time. {Josephus, Antiq. l. 17. c. 11. <c. 9. 1:466>}

6093. Varus came from Antioch to repress the seditions that were raised in Judea after Archelaus' departure. He punished the instigators of the sedition and after the sedition was mostly settled, he returned and left one legion in Jerusalem to prevent further seditions. As soon as he was gone, Sabinus, Caesar's agent came there and took control of those troops. He thought he was more than a match for the people and tried to seize the citadels. He forcibly searched for the king's money for his own private wealth and covetousness sake. {Josephus, Antiq. l. 17. c. 11. <c. 10. 1:468>}

6094. Many thousands came to the feast of Pentecost not so much for religion's sake but to

revenge Sabinus. They came not only from Judea which was more grievously afflicted but from Galilee, Idumaea, Jericho and from the towns that were beyond the Jordan River. They fiercely attacked Sabinus and divided their troops into three brigades. The Roman soldiers valiantly opposed them and killed many of them. The soldiers entered the treasure house of the holy treasure and stole most of it. 400 talents of that money was openly brought to Sabinus. A company of the most warlike Jews besieged the palace but Rufus and Gratus, who had under their command 3000 men of the most warlike and best of Herod's soldiers, allied themselves with the Romans. In spite of this, the Jews zealously continued the assault and undermined the walls. They exhorted their adversaries to depart and promised them safe conduct. Sabinus did not trust them and would not withdraw his soldiers. He expected help from Varus. {Josephus, Antiq. l. 17. c. 11. <c. 10. 1:468,469>}

6095. In this state of things, there were various other seditions raised in Judea and in other places because the country did not have a king of their own who might restrain the multitude and compel obedience to the law. For 2000 men, who had served under Herod, were disbanded to live at home. They got together and attacked the king's faction who were under Archiabus, Herod's nephew, and general for the king. He dared not attack the old soldiers on equal terms and so he defended himself and his side as well as he could by retreating to the mountainous regions that were hard to get at. {Josephus, Antiq. l. 17. c. 11. <c. 10. 1:469>}

6096. Judas (the son of Ezekias who headed a robber band and in previous times tried to overthrow Herod,) gathered a band of desperate men at Sepphoris, a city of Galilee and made incursions into the king's dominion. He captured the king's armoury and he armed all his soldiers and seized the king's treasure in those places. Thereupon he began to terrorise the inhabitants. He spoiled all that fell into his hands. He aspired also to the kingdom, not by lawful means, of which he was wholly ignorant, but by force. {Josephus, Antiq. l. 17. c. 11. <c. 10. 1:469,470>} For whereas hdwhy of the Hebrews, is the same with hdwt of the Syrians, from which comes Judas and Thaddaeus. {Lu 6:16 Mr 3:18} The name is Theudas since this Judas seems to be no other than Theudas, of whom {Ac 5:36} Gamaliel spoke:

``Before these times rose up Theudas, boasting himself to be some body, to whom a number of men, about 400, joined themselves, who were slain, and all as many as obeyed him, were scattered and brought to nought."

6097. Simon also, a servant of King Herod's was a wise man esteemed among all men, for his handsomeness, height and strength. He dared assume the kingdom. He was attended by a large company and proclaimed king by them. These were an unbridled multitude and persuaded him that he was more fit to be the king than anyone else. He began his kingdom by plundering and burning the king's palace at Jericho. Then he burned other palaces and gave their plunder to those who followed him. He would also have done more licentious deeds if he had not been quickly stopped. Gratus, the captain of the king's soldiers, who then followed the Roman side, marched with his forces against Simon. There was a fierce conflict on the other side of Jordan. Simon's men fought in disorder and more from courage than skill and were defeated. Gratus captured Simon, as he was fleeing through a narrow valley and cut off his head. {Josephus, Antiq. l. 17. c. 11. <c. 10. 1:470>} Tacitus refers this rather to Varus {Tacitus, History, l. 5. c. 5} and wrote this about Simon:

``After the death of Herod, Simon made himself king, without so much as looking for Caesar's consent, but he was punished by Varus, the governor of Syria."

6098. At Amatha, also by the Jordan River, a royal palace of the king, was burnt by the rabble of men that Simon had. Athronges who was an obscure shepherd and only famous for his great height and strength, made himself king. He had four brothers that were just as tall and strong whom he made his lieutenants over the multitude that came flocking to him in this time of unrest. He wore a crown and although he consulted others, he kept the sole command in his own hands. The power of this man lasted long, (for he was not a king for nothing) until he was brought under the power of Archelaus when he returned from Rome. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:470>}

6099. Athronges' cruelty affected especially the Romans and the king's side for he hated them both alike. His forces surprised a cohort near Emmaus as it was carrying food and weapons to the army. He killed with their arrows, Arius, a centurion along with 40 of his best foot soldiers. The rest would have been killed had not Gratus arrived with the king's soldiers and rescued them but left the dead bodies. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:470>}

6100. Quintilius Varus knew the danger that Sabinus was in by his letters and feared the utter destruction of the third legion. He left with two other legions, (for at the most there were but three legions in all Syria) and four troops of cavalry and the auxiliaries of the king and tetrarchs. He hurried into Judea to help the besieged and ordered those who were sent ahead, to meet him at Ptolemais. On his way past the city of Berythus, he received 1500 auxiliaries from them. Antus was a Petrean and a friend to the Romans. In spite of his hatred of Herod, he sent him good a number of cavalry and foot soldiers. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:470,417>}

6101. After all the army came to Ptolemais, Varus turned part of it over to his son and to one of his friends. They were to march against the Galilaeans who bordered on Ptolemais. When they entered the country, they put all to flight who dared oppose them. They took the city Sepphoris and sold all the inhabitants and burned the city. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:471>}

6102. Varus went toward Samaria with the army but did no harm to the city because he knew it had not been involved in the sedition. He pitched his camp in a certain village which was called Aras and was in the possession of Ptolemy. The Arabians had burnt it because they hated Herod's friends because they hated Herod as well as anyone who was Herod's friend. He marched and came to Sampho which the Arabians first plundered and then burnt even though it was well fortified. On all that march, they burned everything and killed anyone they met. Emmaus was burnt by the order of Varus, in revenge of his soldiers who were killed there. However, the inhabitants had first abandoned it. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:471>}

6103. Then when they came near to Jerusalem, the Jews who besieged the Romans on that side, were terrified as soon as they saw the army coming. They abandoned the attack they had begun. Those of Jerusalem were grievously reproved by Varus. They excused themselves and said that the people indeed were gathered together for the feast but that the sedition was not started with their consent. It was caused by the boldness of the strangers who came there. Varus was met by Joseph, a nephew of King Herod's, Gratus and Rufus with their soldiers and the Romans that had endured the siege. Sabinus would not come but stole away secretly and hurried to the seaside. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:471>}

6104. Then Varus sent part of his army throughout all the country to capture the instigators of

this sedition. When he found them, he punished the most guilty and some were let go free. About 2,000 were crucified for this sedition. After this he dismissed his army who were disorderly and disobedient and committed many outrages for mere money's sake. When he heard that there were 10,000 Jews gathered together, he hurried to apprehend them. They dared not withstand him and surrendered themselves by advice of Achiabus. Varus pardoned the common people for their sedition but sent the ring leaders to Caesar. So all things were made peaceful again and he left the same legion in Jerusalem in the garrison. He returned to Antioch. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:471>}

6105. Malthace, the mother of Archelaus, died of a sickness at Rome.

6106. When Caesar had received Varus' letter about the revolt of the Jews, he pardoned the rest of the captains of the seditions and only punished some of King Herod's relatives who with no regard for justice had fought against their own relatives. {Josephus, Antiq., l. 17. c. 12. <c. 10. 1:471>}

6107. At the same time, with the permission of Varus, an embassy of the Jews came who desired that they might live according to their own laws. There were about 50 ambassadors who were joined by about 8000 Jews who lived at Rome. Caesar had convened a council of his friends and chief citizens into the temple of Apollo which he had built at great expense. The ambassadors and a multitude of the Jews who following them also went there. Archelaus came also with his company. Philip was also there who came by Varus' advice from Syria so that he might be an advocate for his brother to whom Varus wished well. He also wanted a share in the division of Herod's kingdom. The ambassadors were given permission to speak and they began with accusations against Herod and Archelaus and then desired that they might have no more kings. They wanted the government to be annexed to Syria and that they would obey the governors sent to them from Rome. When Nicolaus Damascene had answered the objections for Herod who was dead and for Archelaus who was present, Caesar dismissed the council. {Josephus, Antiq., l. 17. c. 12. <c. 11. 1:471-473>}

6108. A few days later, Caesar declared Archelaus not to be king but made him lord of half part of that dominion that was left him by his father, Herod. He promised him a kingdom if he behaved himself so as to merit a kingdom. A fourth part of their tribute was remitted because they did not join the sedition. These cities were included in his government, the tower of Strato, Sebaste, Joppe, and Jerusalem. The cities Gaza, Gadara, and Hippos were cities which followed the laws of Greece. For this reason Caesar annexed them to Syria. There accrued to Archelaus 600 talents annually from his own dominion. {Josephus, Antiq., l. 17. c. 13. <c. 12. 1:473>}

6109. Caesar divided the other half of Herod's dominion into two parts, one for each of Herod's sons. Herod Antipas was given Galilee with the little country of Petraea. (It was a most fertile country and lies beyond Jordan between the two lakes of Tiberias and the Dead Sea.) This generated 200 talents a year in revenue. Philip received Batanea with Trachonitis as well as Auranitis, with a certain part of the palace of Zenodorus, (as they call it) which paid annually 100 talents. Salome received in addition to the cities which were left her by her brother, Jamnia, Azotus and Phasaelis and 500,000 drachmas of silver. Caesar gave her a palace in Askelon and she also received from those places which were subject to her, 60 talents. Her residence was within the dominion of Archelaus. The rest of Herod's relatives received what was bequeathed by his will. Also two of Herod's daughters who were virgins, received in addition to what was bequeathed them, 250,000 drachmas of silver from the bounty of Caesar and they were married

to the sons of Pheroras. Caesar gave his portion of the king's estate which amounted to the sum of 1500 talents to his sons. He kept only a few vessels not so much for their value but as keep sakes for the memory of his friend. {Josephus, Antiq., l. 17. c. 13. <c. 12. 1:473>}

6110. Thus the children of Herod governed the country and were now restrained by a threefold division. {Tacitus, l. 5. c. 9.} Strabo added this about his children:

``Some of them Herod put to death himself under the charges of treachery, others at his death he left as his successors and assigned to everyone his portion. Caesar also highly honoured Herod's children and his sister Salome and Berenice the daughter of Salome."

6111. A certain young man, a Jew of lowly parentage, was brought up in Sidon, with a Roman freed man. He resembled Alexander the son of Herod in his face and pretended to be Alexander who was saved from death with his brother Aristobulus by means of a certain friend of his keeper. This man took on an accomplice who was very well acquainted about Herod's palace and well instructed by this fellow's cunning and deceits. When he had sailed into Crete, he persuaded all the Jews that came to meet him this thing was so. He got money from them and he sailed to the island of Melus, where he got a huge amount of money under pretence that he was of the king's family. He now hoped that he should recover his father's kingdom and he hurried to Rome with his friends. When he had sailed to Puteoli, he was there likewise well received and deceived the Jews. As he was coming to Rome, all the Jews who lived there came out to meet him. When this news was brought to Caesar, he sent there Celadus, one of his freemen who was previously very well acquainted with the young men. Caesar ordered him that if he was Alexander, he should bring him to him. He likewise was deceived and brought him to Caesar. However, he did not deceive Caesar who sent this false Alexander when he had confessed his imposture to the galleys as a rower because he had a strong body. He executed the one that put him up to this fraud. {Josephus, Antiq., l. 17. c. 14. <c. 12. 1:473,474>}

4002a AM, 4711 JP, 3 BC

6112. When Archelaus returned to his government in Judea, he removed the priesthood from Joazar, the son of Boethus (or his grandchild by his son Simon) accusing him that he had favoured the seditions and gave that office to Joazar's brother, Eleazar. {Josephus, Antiq., l. 17. c. 15. <c. 13. 1:474>}

4002b AM, 4712 JP, 2 BC

6113. Augustus brought his son Lucius (in his 13th consulship) into the court. {Suetonius, Octavian, c. 26.} He conferred the same honours on him which he had conferred three years earlier on his brother Caius shown by the inscriptions on the coins. They show ensigns of Caius and Lucius with bucklers and spears with this inscription, "C. L. Caesares, Augusti. F. Cos. Des. Principes. Juvent." This means "Caius and Lucius Caesar, the sons of Augustus, designed consuls, princes of youth."

6114. In the same 13th consulship, he wrote on a monument of Ancyra, that he:

``gave 60 denarii to the common people that received public grain. (welfare)"

6115. He added:

``there were more than 200,000."

6116. This very thing is also found in Xyphiline, in his writings from Dio, {Xyphiline, ex Dio} except that for 60 denarii, which the Greeks called drachmas, the Latin author wrote 240 denarii. We do not know the basis for the change.

6117. When Augustus and Gallus Coninius were consuls, they satisfied the desires of the Roman people with gladiatorial shows and a sham naval battle. {*Velleius Paterculus, l. 2. c. 100. 1:257} {Jerome, in Chronicle} For these shows, he brought water into the circus. Thirty crocodiles were killed. {Xyphiline, ex Dio}

6118. He also held a naval fight and hollowed the ground around the Tiber River. That place was later called Caesar's Grove. {Suetonius, in Octavian, c. 43.} The hollowed place was 1800 feet long and 200 feet wide. He had 30 warships and many galleys and smaller boats fight. This is recorded in the breviary of his doings which was engraved in the marble of Anoyra. Augustus wrote that this was a novelty in Rome. Ovid makes mention of this: {Ovid, Art, l. 1.}

What, Caesar when, like a sea-fight by land,
Made the Persian and Cecropian beaks the sand
To ride? He brought both men and maids from the main,
And made the city all the world retain.

6119. When Augustus was preparing his games in Rome, there was trouble in Armenia. Only Pompey had exposed the Armenians to the government of Roman governors. They had expelled Artarasdes (or Artabazes) whom Augustus had set over them as governor and had substituted Tigranes in his place. To support this revolt, they called the Parthians for help. So Armenia yielded to the Parthians and the Parthians broke their alliance with Rome and seized Armenia. {*Florus, l. 2. c. 32. 1:341,343} {*Velleius Paterculus, l. 2. c. 101.} {Tacitus, Annals, l. 2. c. 3.} {Zenaras, ex Dio} {excerptis a Fulv. Ursino Edit. legat. 39.} {Sextus Rufus, in Breviary}

6120. Augustus brought Caius and Lucius who were yet very young into the government service. He sent them around the provinces and armies and they had the title of consuls. {Suetonius, in Octavian, c. 64.} Hence we read in Velleius Paterculus, {Velleius Paterculus, l. 2. c. 101.} that Caius went about the provinces to settle them. Beatus Rhenanus thinks it should read "to quiet them." Justus Ligsius thinks it should read, "to visit them." This is the best reading as that place of Dio shows in the collections recorded by Henricus Valesius, (p. 665.)

``Caius Caesar went about as they usually do in peace, viewed the legions that were encamped by the Ister River for he had never any command in the wars not that there was not any war at that time. This was because he had learned the arts in peace and security while the dangers of the war were committed to others to manage."

6121. At Rome in the very year that Augustus held the shows of the combatants on land and sea, there was a filthy and horrible disaster in his own house. His daughter Julia who was altogether unmindful either of the greatness of her father or husband, left no disgraceful deed untried that it

was possible for a woman to do or happen to her. She measured the greatness of her fortune by her liberty in sinning and considered everything lawful if it pleased her. {*Velleius Paterculus, l. 2. c. 100. 1:259} She came to such height of lasciviousness that she kept her mighty feasting in the very courts of justice. She abused those courts with lascivious acts in which her father had made the law against adultery. Thereupon her father was so enraged that he could not contain his anger within his own house. He published these things and told them to the senators. {Seneca, de Beneficiis, l. 6. c. 32.} {Xyphiline, in Dio} {Excerptis, Valesii, p. 665.} He was not present but he had a quaestor read a note to them telling everything that happened. He kept himself also from any company for a very long time for very shame. He was thinking also of putting his daughter to death. {Suetonius, in Octavian} At last, she was banished to Pandataria, an island of Campania and her mother, Scibonia voluntarily accompanied her into exile. {Velleius Paterculus, l. 2. c. 100. 1:259} {Xyphiline, in Dio} Her mother was divorced from Caesar on that very day she was born. L. Martius and C. Sabinus, were consuls at that time {*Dio, l. 48. 1:291} in 39 BC or 4675 JP. Hence Julia was 38 years old at that time. Macrobius confirms she was at least that old. {Macrobius, Saturnal, l. 2. c. 5.}

6122. Tiberius was in Rhodes and heard that his wife Julia was condemned for her lusts and adulteries and that a divorce was sent to her in his name by the order of Augustus. Although he was glad, yet he thought it his duty as much as lay in him to frequently write to Augustus. He begged him that he would forgive his daughter and would give her, although she did not deserve it, whatever he had given her. {Suetonius, in Tiberius, c. 11.}

4003a AM, 4712 JP, 2 BC

6123. When Augustus heard that the Armenians had revolted and they were helped by the Parthians, he was grieved and did not know what to do. He could not manage the war himself because he was too old. Tiberius had withdrawn himself and he dared not trust any of the more powerful citizens. Caius and Lucus were too young and unfit for such matters. From necessity, he sent Caius and made him a proconsul. To give him more honour, he had him get married. He would have more friends to give him wise counsel. {Zenaras, ex Dio} He married Lollia Paulina, {Suetonius, in Claudius, c. 26.} who was either the daughter or niece of Marcus Lollius. {*Pliny, l. 9. c. 35. 3:243} {Solinus, c. 53.} Augustus wanted him to be an adviser for his young son. {*Velleius Paterculus, l. 2. c. 102. 1:261} {Suetonius, in Tiberius, c. 12.}

6124. When Caius was prepared for this expedition, Ovid wrote mataioqecnian, in his first book. He mentioned the recent naval battle which had ended.

Caesar prepares with courage to subdue
Of the whole world the only unconquered crew,
Now must the Parthian by him overcome,
Receive chastisement and observe his doom.
Rejoice yon buried Crassians, what you lost,
Revengefully is taken to their cost,
By one, though captain young, yet shows the world,
Such high achievements cannot be controlled.

6125. He added a little latter:

With father's fate and gravity renowned,
Thou fighting shalt with victory be crowned:
Such expectation doth thy name obtain,
Though now of young, a prince of old thou let reign.

6126. Ovid was a very good prophet in trying to predict the outcome of this expedition. He recorded Caius' age correctly. His father Augustus was nineteen years old when he gathered his army as it has been shown before from the Ancyran Marble. Caius just turned nineteen, when he prepared for the Armenian and Parthian war. He was a commander in war just at the same age that his father had been.

6127. The Emperor Augustus sent ahead Dionysius who was a most excellent geographer into the east to note the geography of the land for his older son who was to go into Armenia. Pliny records information about Parthia and Arabia. {*Pliny, l. 6. c. 27-32. 2:421-459} We do not know whether it was that famous Dionysius whose records of geography are extant in Greek poetry or Dionysius, the son of Diogenes, of whom Marcianus Heracleota in his first book of journeys stated that he measured the dimension of the earth.

6128. Caius Caesar was assigned Armenia for his province. {Tacitus, Annals, l. 2. c. 3. l. 3. c. 48.} He was sent into Syria. {*Velleius Paterculus, l. 2. c. 101. 1:259} He was made the governor of the east. {Suetonius, in Tiberius, c. 12.} He was sent by Augustus to order the provinces of Egypt and Syria. {Orosius, l. 7. c. 3.} Pliny cites the letters of King Juba written to the same Caius concerning the expedition into Arabia. {Pliny, l. 6. c. 31. 2:445.} Caius had only seen Arabia but never made any expedition there. {Pliny, l. 6. c. 32. 2:459}

6129. As soon as Phraates, the king of the Parthians, heard of the war preparations that Caius made against the barbarians, he sent an apology for those things that were done and desired peace. Caesar replied by letters and ordered him to leave Armenia. Tigranes, at that time, sent no embassy to him. {Dio, in Excerptis, ab Ursin. edit. legat. 39.}

4003b AM, 4713 JP, 1 BC

6130. When the time of his tribuneship was over, Tiberius finally confessed that he went into his retirement only to avoid all suspicion of envy between himself and Caius and Lucius. There was no danger concerning that now because they were grown men and next in authority to the emperor. Tiberius requested that Augustus would give him permission to see again his relatives whom he had a great desire to see. This was not granted and he was warned that he should forget about those whom he so willingly left. {Suetonius, in Tiberius, c. 11.}

6131. Therefore Tiberius stayed at Rhodes against his will. He was not able to obtain that through his mother's request that he should remain there as a lieutenant to Augustus to cover his ignominy. He only lived as a private citizen and was in danger and fear. He hid in the middle of the island to avoid seeing those who sailed by. {Suetonius, in Tiberius, c. 12.}

6132. When Caius went to the Armenian war, Tiberius crossed over to Chios to present his service to him. He removed all suspicions about himself and was very humble to Caius and to his followers. {Xyphiline, ex Dio} {Zonaras, ex Dio} Although Velleius flattered Tiberius, as he did always and wrote that Caius gave all honour to Tiberius as his superior. {Velleius

Paterculus, l. 2. c. 101. 1:259,261} Suetonius wrote that Tiberius went not to Chios, but Samos, to see his son-in-law, Caius. He was poorly received through the false accusations of Marcus Lollius. {Suetonius, in Tiberius, c. 12.}

6133. Tiberius came also into suspicion through gifts he gave to some centurions. (??) They went from meeting him to the camp again and seemed to have given dubious commands to many which might tempt them to a revolt. When Augustus knew of this suspicion, Tiberius continually desired that Augustus would send one to him of any rank to be a witness to his words and deeds. He stopped his usual riding and his other martial exercises. He went in his coat and shoes and laid aside his country living. In that fashion he lived at Rhodes for the next two years and every day he was more despised and hated. {Suetonius, in Tiberius, c. 12.}

6134. Caius passed through Judea and scorned to worship at Jerusalem. As soon as Augustus knew this, he highly commended him for this. {Suetonius, in Octavian, c. 93.} {Orosius, l. 7. c. 3.} Orosius added that Caius came from Egypt and passed by the borders of Palestine.

6135. Zonaras {Zonaras, ex Dio} stated that Caius came from there into Syria and did nothing praiseworthy. Velleius Paterculus stated that he behaved himself with such versatility that there was much he could be praised for as well as critical of. {Velleius Paterculus, l. 2. c. 110.} Through the greatness and majesty of the Roman name, he settled all things. {Sextus Rufus, in Breviary}

6136. When Quirinus returned to Rome, he married that generous woman Lepida, who was intended for sometime to be the wife for Lucius. (??) She was the daughter-in-law to Augustus. After twenty years when C. Marcus Valerius Messala and Marcus Aurelius Cotta were consuls in 20 AD, he divorced her and accused her of trying to poison him. {Suetonius, in Tiberius. c. 49.} {Tacitus, Annals, l. 3. c. 22, 23.}

6137. When Augustus wrote the letters to Phraates, he did not call him king. Phraates was not intimidated but proudly wrote back again and called himself "king", and called Augustus nothing but "Caesar." {Dio, in Xephiline} {Legat. 39. Ursin. deit.} When he knew that Caius came into Syria, Phraates suspected that his subjects would not be quiet because they hated him. Hence he made a peace with Caius on this condition that he would lay aside all claims to Armenia. {Xyphiline, ex Dio} From this we read: {Eutropius, l. 7.}

``Augustus received Armenia from the Parthians."

6138. We read also {Eusebius, Chronicle} that Caius Caesar made peace with the Parthians.

6139. When Artabazes or Artavasdes had died of a disease, Tigranes sent presents to Augustus for joy that his enemy was gone. He did not address himself as king and begged the kingdom of him. Augustus was troubled by these things and feared a Parthian war. He accepted his presents and offered him some hope if he went to Syria. He said:

``The Armenians who were then stronger than the Parthians, are subdued by Caius. The Armenians allied themselves with the Parthians and are easily overcome by Caius Augustus. The Armenians thought it better to be reconciled to the friendship of the Romans and to live in

their own country than to join with the Parthians and loose their country and have the hostility of the Romans."

4004 AM, 4714 JP, 1 AD

6140. This is the first year of the common Christian account of which we now calculate to be 1663 (when Ussher wrote this paragraph.) Caius Caesar was now twenty years old and this was five years after he was brought into the forum. He was consul in the east, as Pighius showed from a marble table of Naples and Anagna. {Pighius, Annals}

6141. Also this year, Tiberius lived at Rhodes as a banished man, under the pretence of leading a anxious life, for thus Tacitus rightly terms it. {Tacitus, Annals, l. 1. c. 4.} Thereupon when his name was mentioned in a banquet, a man promised Caius, that if he would allow him, he would sail immediately to Rhodes and bring him the head of that banished man. Tiberius was compelled more from danger than fear to desire his return by his own and his mother's (of Livia) most earnest requests. However, Augustus was determined to do nothing concerning this matter except what pleased Caius. {Suetonius, in Tiberius, c. 13.}

6142. After his climax year is past, Augustus celebrated his 64th birthday. On October 23rd (9th calends), he wrote this letter to Caius.

``All hail my Caius, my best delight whom in good faith I always desire when you are from me but especially on such days as this is. My eyes always long for Caius, whom wherever you are, I hope that you are merry and in health and celebrated my 64th birthday. For you have seen that we have past the 63rd, the common climax of all old men. I pray the gods that for the rest of my life that remaines, I may lead it in an happy estate for the government and that you are healthy and behaving yourself like a man and will succeed in my place."

6143. This is from a book of the letters of Augustus to Caius that Aulius Gellius has preserved. {Aulius Gellius, Noctibus Atticis, l. 15. c. 7.}

4005a AM, 4714 JP, 1 AD

6144. Caius went to a conference with the king of the Parthians on an island in the Euphrates River. Each side had an equal sized retinue. The Roman and the Parthian army faced each other on either side of the river. First the Parthians was feasted by Caius on the Roman side and then Caius by the Parthians on the Parthian side. Velleius Paterculus witnessed this event. He was paymaster for the troops since he was a tribune for the soldiers. {Velleius Paterculus, l. 2. c. 101. 1:262}

6145. At that time, the Parthians told Caius Caesar of the perfidious, subtle and cunning councils of Marcus Lollius. {Velleius Paterculus, l. 2. c. 102. 1:262} He was notorious for taking bribes from the kings and for robbing all the countries of the east. Caius excluded him from his friends although his own wife, the daughter or niece of this Lollius, was said to have been given a gown by Lollius that was covered with pearls and valued at 40,000,000 sesterniums. (Some say this was a third of a million pounds of gold!) {*Pliny, l. 9. c. 38. 3:243} {Solinus, c. 55.} The more Caius was offended with Lollius, the more he showed himself gentle

and kind to his father-in-law, Tiberius. {Suetonius, in Tiberius, c. 13.}

6146. Velleius did not know if the death of Lollius which happened a few days later was accidental or a suicide. Pliny and Solinus stated that he died by taking poison. Velleius stated that all men rejoiced as heartily over this man's death as the city mourned the death of Censorinus. He died a little later in that province and was very well liked by everyone. {Velleius Paterculus, l. 2. c. 102. 1:259,261} It seems that Caius Marcius was this Censorinus who represented the Jews of Cyrene and of Asia to Augustus. {Josephus, Antiq. l. 16. c. 10. <c. 6. 4:436>}

4005 AM, 4715 JP, 2 AD

6147. Quirinius was made adviser to Caius Caesar to replace Lollius who served Tiberius when he lived at Rhodes. Tiberius acknowledged this in the senate after the death of Lollius (??) and commended the services of Quirinius to Caius. He accused Lollius as the author of the ill will and differences between him and Caius Caesar. {Tacitus, Annals, l. 3. c. 48.}

6148. With Caius' consent, Tiberius was recalled but on the condition, that he should hold no office in the government. {Suetonius, in Tiberius, c. 13.}

6149. Tiberius was very skilful in astrology. He had Thrasyllus, a mathematician with him, who saw a ship sailing toward them in the distance which brought the news from Livia and Augustus of his return from exile. Tiberius said he was happy when in fact these things had recently happened to him before Thrasillus' predictions. Tiberius had intended at that very time as they walked together to throw him headlong into the sea since he was not honest with him and knew his secrets. {Suetonius, in Tiberius, c. 14.} {Xyphiline, ex Dio}

6150. Tiberius had stayed seven years at Rhodes. In the eighth year after his departure, he returned into his country when Publius Vineius was consul and Lucius and Caius were still alive. {Suetonius, in Tiberius, c. 14.} {*Velleius Paterculus, l. 2. c. 99. 1:255 c. 103. 1:263} When he returned to Rome, his son Drusus was in the forum. Tiberius presently went from Pompey's house in the street Carinae to Mecaenas, his gardens in Esquiliae. He wholly gave himself to ease, doing some private entertaining but did not meddle with the government. {Suetonius, in Tiberius, c. 15.}

6151. As Lucius was about to go to the armies in Spain, he died at Marseilles of a sudden death, who was not famous for anything, twenty two months before his brother Caius' death. {*Florus, l. 2. 1:343} {*Velleius Paterculus, l. 2. c. 102. 1:263} {Tacitus, Annals, l. 1. c. 3.} {Suetonius, in Octavian, c. 65.} {Zonaras, ex Dio}

6152. After Lucius' death, Augustus would have adopted Tiberius but he vehemently refused it for he feared the envy of Caius. {*Velleius Paterculus, l. 2. c. 103. 1:263}

4006 AM, 4716 JP, 3 AD

6153. Caius entered into Armenia and at first had good success. A little later Addo or Adduus, (he was called also Ador by Strabo) the governor of Artagera, persuaded the citadel to revolt. He

enticed Caius to the wall, as though he would tell him some secret business, and wounded him. Caesar's captains took the citadel by continual assault and dismantled it. {*Velleius Paterculius, l. 2. c. 103. 1:263} {*Strabo. l. 11. 5:327} {Zonaras, ex Dio}

6154. In Florus {*Florus, l. 2. 1:343} this story is thus related. Dones or Domitus whom the king had made governor of Artaxatis or Artagerae pretended to betray the king. He wounded Caius as he was looking over a scroll which he had given him that contained a record of the treasures. Caius was indeed wounded, but in a short time recovered from his wound. The barbarians were attacked on every side by the army with the swords. Domitus was wounded and hurled himself upon a burning pyre. Thus he made atonement with his life to Caesar who outlived him. Sextus Rufus also followed Florus in his breviary. {Sextus, in Breviary}. However he relates this as it had been concerning the Parthians and not concerning the Armenians. He without any reason adds:

``The Parthians to give satisfaction for such a bold attempt, first gave hostages to Octavian Caesar and restored the ensigns that were taken away under Crassus."

6155. This is the account of all those things to this history of Caius (incorrectly called Claudius, both here and by Jornandes, and in that writing of the Latins, that Georgius Syncellus transferred into his Greek Chronicle) which Suetonius {Suetonius, Octavian, c. 21.} had written about the Parthians. He confuses the two accounts and combines them into one:

``The Parthians easily yielded up Armenia to (Octavian) who claimed it. They restored the military ensigns to him that he demanded which were taken from M. Crassus and M. Antony. Moreover, they offered hostages."

6156. Caius made Ariobarzanes governor over the Armenians at their request. He was a Mede and was very handsome and intelligent. {Tacitus, Annals, l. 1.}

6157. Caius was less useful because of his wound and he was less energetic and his mind was less profitable to the state. He never lacked the company of men who by their flattery fomented his vices. By this it happened that he would rather spend all his time in any corner of the world than to return to Rome. He became less astute through sickness and more retiring and he desired that he might live a private life. Augustus was grieved by this and advised him that he should return into Italy He sailed to Lycia and died of sickness in the city Limyra. {Velleius Paterculus, l. 2. c. 102. 1:259} Tacitus notes that he died as he came from Armenia and was sick from his wound. {Tacitus, Annals, l. 1 c. 3.} Sextus Rufus affirmed that he died from his wound after he returned to Syria. Suetonius confirmed that he died in Lycia as does also Dio and Velleius (who was a tribune of soldiers and then served under Caius.) {Suetonius, in Octavian, c. 65.}

6158. Augustus was very grieved by the death of Caius. In his letters, he complained to Asinius Pollio who was his dear friend when eating a large supper when his grief was too fresh and great. Pollio wrote back:

``I supped after the same fashion when I lost my son Aterius. Would any exact more grief from a friend than from a father?"

6159. Marcus Seneca relates this in the poem of the 4th book of his controversies. {Seneca, Controversiae Suasoriae. l. 4.}

6160. The bodies of Caius and Lucius were brought to Rome by the captains, armies and commanders of every city. The golden (or silver) shields and spears which they received from the equestrians when they came to manhood, were hung up in the senate house. {Xyphiline, ex Dio} Although Bellonius related in the second book of his observations that the epitaph of G. Caesar may be seen at Hama or Emesa in Syria. However, his bones were buried at Rome as this epitaph showed which is seen before the temple of the gods behind the temple of Minerva. "OSS A C. CAESAR IS AVGVSTIF. PRINCIPIS JUVENTUTIS." This means the bones of G. Caesar the son of Augustus, prince of youth. {Gruter, Inscriptions, p. 235. 4.} There was a suspicion that both these brothers were taken out of the way by the deceit of their stepmother Livia, to make way for her son, Tiberius for the empire. {Tacitus, Annals, l. 1. c. 3.} {Zonaras, ex Dio}

6161. Augustus was made a god by the people. He did not approve and forbid it by an edict. {Xyphiline, ex Dio} {Zonaras, ex Dio} {Suetonius, in Octavian, c. 53.}

4007a AM, 4716 JP, 3 AD

6162. After the thirteen years of his government had expired, he took upon himself the empire for another ten years. He did this as if it were upon compulsion. He had now become more mild and was loath to exasperate the senators and would not offend anyone any more. {Xyphiline, ex Dio}

6163. Augustus made Tiberius Nero his partner in the tribuneship. Tiberius eagerly refused both privately and in the senate. {Velleius Paterculus, l. 2. c. 103. 1:265} Suetonius stated that the tribuneship was given to him for five years {Suetonius, in Tiberius, c. 16.} and Dio said for ten years. {Dio, l. 55. 6:425}

4007b AM, 4717 JP, 4 AD

6164. The Julian calender was now correct. The third intercalary day which was superfluous and added by the carelessness of the Roman priests, was omitted this year in the month of February. Later Augustus, who was the high priest, ordered that one day in the beginning of every fifth year should be intercalated according to the edict of Caesar. To ensure the perpetual keeping of this order, he ordered that it should be engraved in a brass table. {Macrobius, Saturnal. l. 1. c. 14. fin.} From the institution the records of all times after this are calculated. {Solinus, c. 3.} It was no marvel, for it was constantly observed after this until the change of the calender made by Pope Gregory 13th in the year 1579. Yet lest the fairs that were kept by the Romans at the beginning of every ninth day, should fall on the first of January, one day was added often at the end of the previous year and was removed again in the following year. This would keep the time in agreement with Julius Caesar's edicts. {Dio, l. 48. p. 377.} {Dio, l. 60 p. 681.}

6165. After five years Augustus brought his daughter Julia from the island to the continent and gave her some more gentle conditions of exile. However, he could not bring himself to recall her altogether. When the Roman people intreated him for her and were very urgent with him, he used this curse publicly on them that they should have such daughters and such wives. {Suetonius, Octavian, c. 65.}

6166. When Aelius Catus and Sentius (Saturninus) were consuls on June 27th (5th calends of July), Augustus adopted Tiberius Nero. {Velleius Paterculus, l. 2. c. 103. 1:265} He swore before the people that he adopted him for the commonwealth's sake.{Velleius Paterculus, l. 2. c. 104. 1:265} {Suetonius, in Tiberius, c. 21.} Marcus Agrippa, the brother of Caius and Lucius was adopted the same day whom Julia bore after the death of Agrippa. {Velleius Paterculus, l. 2. c. 104. 1:265} {Suetonius, in Tiberius, c. 15.} Augustus feared lest Tiberius should grow proud and make a rebellion. Before he adopted him, he made Tiberius adopt Germanicus, the son of his brother Drusus, although Tiberius had a son of his own. {*Dio, l. 55. 6:425} {Suetonius, in Tiberius, c. 15.} {Tacitus, Annals, l. 1. c. 3.}

6167. Immediately after his adoption, Tiberius was sent into Germany, with whom Paterculus went and served as a colonel of the cavalry. He was an eye witness of all that Tiberius did for nine years. {*Velleius Paterculus, c. 104, 105. 1:265-269}

6168. When Tiberius was sent into Germany, the ambassadors of the Parthians, came with their embassy to Rome. They were ordered to go into the province to him. {Suetonius, in Tiberius, c. 16.} There were many contending for the Parthian kingdom and ambassadors came from the noblemen of Parthia and desired to have a king of one of the three sons of Phraates who remained as hostages at Rome. Vonones was preferred before his other brothers and was helped by Caesar. He was joyfully received by the Parthians for some time. {Suetonius, in Octavian, c. 21.} {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478,479>} {Tacitus, Annals, l. 2. c. 2.}

6169. Augustus accepted the proconsular power so that he might raise a tax in Italy. {*Dio, l. 55. 6:427}

4008 AM, 4718 JP, 5 AD

6170. The sun was partially eclipsed {*Dio, l. 55. 6:451} on March 28 about five o'clock in the afternoon according to the astronomical tables.

6171. Toga Virilis which was the gown that the Roman men wore at age 18, was given to Marcus Agrippa Posthumous, (e.g. born after the death of his father) who had never had those honours that his brothers (Caius and Lucius) had. {*Dio, l. 55. 6:451}

4009 AM, 4719 JP, 6 AD

6172. The rulers of the Jews as well as of the Samaritans could no longer put up with the tyranny of Archelaus and accused him to Caesar. They knew that he had acted contrary to Caesar's command by whom he was commanded to govern his subjects with justice and equity. When Caesar heard this, he was very angry and sent for his agent who lived at Rome. He did not write anything to Archelaus but ordered his agent to go to Judea and immediately to bring his master to him. {Josephus, Wars, l. 2. c. 6.} {Josephus, Antiq., l. 17. c. ult. <c. 13. 1:474,475>}

6173. Archelaus claimed to have had a dream foretelling this misfortune. He saw nine ears of grain which were eaten up by oxen. Simon, an Essean, interpreted those ears to be nine years of his kingdom and said that now the end of his government was at hand. The fifth day after this,

the agent of Archelaus is said to have come to Judea. He found Archelaus banqueting with his friends and told him Caesar's pleasure was that he must come and answer the accusations. {Josephus, Antiq., l. 17. c. ult. <c. 13. 1:475>}

4010a AM, 4719 JP, 6 AD

6174. About our November, on the seventh day of the Jewish month Cisleu, began the tenth year of the reign of Archelaus. (What Augustus called an ethnarchy the Jews called a kingdom.) Joseph the priest had a son named Matthias, in the tenth year of the reign of Archelaus as it is in the public registers. Flavius Josephus, the historian, was the son of this Matthias. {Josephus, Life, 1:1} For this very reason, Josephus thought it best to change what he had written formerly in his books of the wars of the Jews about the nine years of Archelaus. In his books of antiquities he substituted in the ten years in his kingdom and ten ears in the dream. No such amendment was needed. He only reigned a few days in his tenth year of his ethnarchy or kingdom. He was sent into banishment at the end of that year when M. Aemilius Lepidus and L. Aruntius were consuls. Under their consulship:

``Herod of Palestine (who was indeed none other than this Archelaus) was accused by his countrymen and was banished beyond the Alps and his government was confiscated." {*Dio, l. 55. 6:465,467}

6175. When Caesar heard the accusations and the defence of Archelaus, he banished him to Vienna of France and confiscated his country and his treasure. {Josephus, Wars, l. 2. c. 6.} {Josephus, Antiq., l. 17. c. ult. <c. 13. 1:475>} This is that son of Herod, whom Strabo noted to have lived in exile among the Allobroges of France. {*Strabo, l. 16. 7:299}

4010b AM, 4720 JP, 7 AD

6176. Augustus proscribed his only nephew Marcus Agrippa who was born after the death of his father. He was ignorant and foolishly fierce from a pride of his strength. He was found innocent but Augustus confiscated all his goods into the military treasury and banished him to Planasia, an island near Corsica. {Tacitus, Annals, l. 1. c. 3.} {*Dio, l. 55. 6:475}

6177. The government of Archelaus, that is, Judea, (containing the tribe of Judah and Benjamin) Samaria and Idumea, was organised into a province and annexed to Syria. Quirinius was sent by Caesar, to be the governor of Syria so that he might tax both it and all Syria. He was sent to evaluate the wealth of the Jewish estates and to sell Archelaus' property and bring its money into his own country. {Josephus, Antiq, l. 17. c. fin l. 18. c. 1. <c. 13. 1:475,476>}

6178. Although the Jews could barely tolerate even the mention of a tax, however, Joazar the son of Boethus the high priest convinced them. He was either restored by Archelaus or else took the priesthood again in his absence. Without much opposition, they allowed themselves to be taxed. {Josephus, Antiq. l. 18. c. 1. <1:476>}

6179. At the time of this taxing, Judas a Galilean arose and drew away many people after him. After he died, all that followed him were dispersed according to Gamaliel. {Ac 5:37} Josephus calls him a Gaulonite. {Josephus, Antiq. l. 18. c. 1. <1:476>} He was born in the town of

Gamala but in another place Josephus agrees with Gamaliel and he calls him a Galilean and wrote that he instigated the people to revolt from the Romans when Quirinius taxed Judea. {Josephus, Antiq. l. 18. c. 2. <c. 1. 1:476> l. 20 c. 3. <c. 5. 1:531>}

6180. Sadduc, a Pharisee was his associate and tried to stir up the people to rebel. He said that this taxing was nothing else but an obvious sign of their servitude. He exhorted all the country to stand for their liberty and gave them the hope that by this they should better enjoy their lives. They would be confirmed in the possession of their estates and would be considered valiant. They could not expect any help from God if they did not help themselves. The people readily received these speeches and were encouraged to do something. These men troubled the country for they filled all places with murders and robberies. They plundered without any respect of friend or foe and murdered many noble personages. All this was done under the pretext of defending the public liberty but indeed it was for their private profit. Judas and Sadduc were the instigators of all these calamities and the example for all who were desirous of seditions. This not only disturbed the country now but were the seeds of all the future calamities. {Josephus, Antiq., l. 18. c. 1. <1:476>}

6181. To the three ancient sects of the Jews, (that is the Pharisees, Sadducees and Essenes), Judas the Galilean founded a fourth one. Its followers agreed with the Pharisees and affirmed that God only is to be accounted Lord and master of all. They would more easily endure any most horrible torture together with their friends and children than call any mortal man, Lord. {Josephus, Antiq., l. 18. c. 2. <c. 1. 1:477>}

6182. Quirinius sold and confiscated Archelaus' goods and went through the land with the tax. (This happened in the 37th year after the victory at Actium beginning in September of the previous year.) There was a sedition of the common people made against Joazar the high priest. Quirinius removed him from his office and substituted Ananus (or Annas) the son of Seth in his place. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>}

6183. Quirinius was accompanied by Coponius, who was of the equestrian order and Coponius was sent by Augustus to be the first governor of Judea, after it was organised into a province. {Josephus, Antiq., l. 18. c. 2. <c. 1. 1:477>} {Josephus, Wars, l. 2. c. 7.} The term of the governors seems always to have expired after three years.

4011 AM, 4721 JP, 8 AD

6184. When Coponius was governor of Judea, in the passover of this or the following year, the priests (as it was the custom always at this feast) had opened the gates of the temple about midnight. Certain Samaritans secretly entered Jerusalem and scattered men's bones amidst the porch and over all the temple. After this, the priests watched the temple much more diligently than before. {Josephus, Antiq., l. 18. c. 3. <c. 2. 478>}

6185. At the passover of this year, Christ in the twelfth year of his age was brought to Jerusalem by Joseph and Mary. After the seven days of unleavened bread were over, his parents returned home and he stayed behind. They did not know where he was and looked for him for three days. They found him in the temple, sitting in the midst of the teachers. He was listening to them and asking them questions. All who heard him, were astonished at his understanding and answers. {Lu 2:41-47}

6186. Jesus went down with his parents to Nazareth and was obedient to them. {Lu 2:51} He followed his father's trade as a carpenter and ate his bread by the sweat of his brow. From this, his fellow citizens of Nazareth stated: "Is not this the carpenter, the son of Mary?" {Mr 6:3}

4012 AM, 4722 JP, 9 AD

6187. Ovid was banished to Tomas in Pontus because, he saw some dishonest act of Augustus which he did not want to be seen. About this misfortune, we read him complaining: {*Ovid, Tristia, l. 2. 1:63}

Why saw I ought? Why did I guilty make My eyes? This sin why did I, wretch, partake?

6188. He was exiled also for his love of books he himself confirms and is recorded by Sidonius Apollinaris and others. {*Ovid, Tristia, l. 2. 1:61} We have shown before, that he was born in the consulship of Hirtius and Pansa, and was at this time fifty one years old but the current year was not complete. The poet records his age: {*Ovid, Tristia, l. 2. e. 10. 1:203}

When twice five times with olive girt the knight. Had bore away the prize (his virtues right)
When by my princes rage I had command Of the Euxine Tomitae to seek the land.

6189. That is, as it is more clearly expressed by him, in his book in Iben, (he wrote against his accusers when he first arrived at Tomos.) {*Ovid, Tristia, l. 2. e. 8. 1:193}

When to this time ten lustrals I had seen.

6190. For he did not confuse the Olympiads which were every four years with the lustrals of the Romans which were every five years.

4013 AM, 4723 JP, 10 AD

6191. Ovid signified this that he had passed the first winter in Pontus, and with that the first year of his banishment, (for he had spent the former winter on his journey.) {*Ovid, Tristia, l. 3. e. 12. 1:147}

Now zephyr tames the cold; the years run round,
A longer winter the Maeotae found.
The sign in Aries, the night did make
Her equal hours with the day partake.

6192. He noted the second year of his banishment. {Ovid, Tristia, l. 6. e. 4.}

Since I my country left the barns twice filled And presses, grain and wine did to them yield.

6193. Marcus Ambivius was sent by Augustus, as the second governor into Judea. During his stay, Salome died who was the sister of Herod. She bequeathed to Julia (Livia, Augustus' wife)

Jamnia, with its government, Phasealis which was located in the plain and Archelaus which was very well planted with date palm trees which is a most excellent fruit. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>}

4015 AM, 4725 JP, 12 AD

6194. Ovid recalls the beginning of his third winter that he spent in Pontus. {*Ovid, Tristia, l. 5. e. 10. 1:245}

Since I to Pontus came thrice Ister stood
With frost, and thrice lay glazed the Euxine flood.

6195. The senate and people of Rome, at Augustus' request, made a decree that Tiberius might have the same power in all the provinces and armies as he himself had. {*Velleius Paterculus, l. 2. c. 121. 1:307} Suetonius stated that this law was propounded by the consuls {Suetonius, in Tiberius, c. 21.} that Tiberius should govern the provinces in common with Augustus. Germanicus was consul all that year, whom the aged Augustus used to commend in writing to the senate just as the senate itself did also commend him to Tiberius. {*Dio, l. 56. 7:59} It was no wonder that the senate should receive the commendation from Augustus:

``to his son his colleague of the empire and partner in the tribuneship."

6196. as Tacitus stated. {Tacius, Annals, l. 1. c. 3.} Tiberius was also made censor and he committed the care of the city to Lucius Piso because he had continued two days and two nights in drinking with him since Tiberius was now made a prince. {*Pliny, l. 14. c. 38. 4:281} Tacitus confirmed that Piso was the prefect of the city for twenty years and did his job well. He died when Domitius Aenobarbus and Aulus Vitellius were consuls in 32 A. D. and was honoured with a public funeral. {Tacitus, Annals, l. 6. c. 11.} From this it is gathered that Tiberius was now prince or viceroy in 12 A. D. two whole years before Augustus' death. Therefore there must be a distinction noted between the beginning of Tiberius' first being a prince or viceroy and his later becoming emperor.

4016 AM, 4726 JP, 13 AD

6197. Ovid noted his fourth winter which he lived in exile. {*Ovid, Pontus, l. 1. e. 2. ad Maximus 1:291?}

Here the fourth winter wearied me doth hold,
Resisting adverse fate, weapons, sharp cold.

6198. Annius Rufus was sent as the third governor to Judea by Augustus. {*Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>})

4017a AM, 4726 JP, 13 AD

6199. When Lucius Munacius and Caius Silius were consuls, the fourth ten year term of Augustus' empire was about to expire. Against his will, he accepted the government of the state

for another ten years and continued Tiberius' tribuneship. {*Dio, l. 56. 6:63}

4017b AM, 4727 JP, 14 AD

6200. When Sextus Pompeius and Sextus Apuleius were consuls, Augustus wrote in a breviary of his acts which was engraved in marble of Ancira that he with his colleague Tiberius, numbered the people of Rome for the third time. In this census, the Roman citizens totalled 4,137,000. {Gruter, Inscriptions, p. 230} Eusebius {Eusebius, Chronicle} is incorrect where he said that there were numbered 9,370,000. Jornandes followed Eusebius in this error in his book {Jornandes, Succession of Kingdoms and Times} and gave and even larger number. He added that Augustus had:

``commanded all the world to be numbered since there was peace at the birth of Jesus Christ."

6201. Both he and Eusebius in that place conjecture that the birth of the Lord happened in the 42nd year of Augustus' empire.

6202. When Augustus made this great muster in Mars field, there were a number of people there. An eagle often fluttered about Augustus and then went and sat on a nearby temple on the first letter of Agrippa's name. When Augustus saw this, he commanded his colleague Tiberius to make those vows that were usually made for the next year. For although all things were ready for the solemnities of those vows, yet he refused to make those vows which he should not live to perform. (??) {Suetonius, Octavian, c. 97.}

6203. About the same time the first letter of his name, that was on the inscription of his statue which was set in the capitol, fell down after it was struck with a flash of lightning. The soothsayers said that he would live only an hundred days after that because the letter "C" denoted 100 in Roman numerals. Also he should be canonized as a god, because "AESAR", which was the rest of his name, in the Etruscan language, meant "a god". {*Dio. l. 56. 7:67} {Suetonius, Octavian, c. 97.}

6204. In the meanwhile, Augustus wrote a summary of his doings which he wanted to have engraved in tables of brass and placed over his tomb. {Suetonius, in Octavian, c. ult.} {*Dio, l. 56. 7:73} An example of this which was written in the marble of Ancyra, so often mentioned by us, in which that former census that he took so recently was described.

6205. So Augustus ended his days at Nola in Campania, when those two Sexti were consuls and were named on his tomb. {*Velleius Paterculus, l. 2. c. 123. 1:311} {Suetonius, in Octavian, c. 100.} {Tacitus, Annals, l. 1. c. 5. & 7.} {*Dio. l. 56. 7:71} He died in the same house and chamber, where his father Octavian had died, {Suetonius, in Octavian, c. 100.} {Tacitus, Annals, l. 1. c. 9.} on August 19th, which was the same day he was first made consul. {Suetonius, in Octavian, c. 100.} {*Dio, l. 56. 7:69}

6206. Tiberius did not announce the death of Augustus before he had killed Agrippa Posthumous. He replied to the captain who killed him and brought back word that he had done as Tiberius had ordered that he had not ordered it and that he should give an account of it to the senate. He was willing at the present to avoid its reproach. {Suetonius, in Tiberius, c. 22.}

{Tacitus, Annals, l. 1. c. 6.} {*Dio, l. 57. 7:119,121} After preparing all things according to the time, the same news came together that Augustus was dead and that Tiberius Nero was emperor. {Tacitus, Annals, l. 1. c. 5.}

6207. Although he had every intention of taking over the empire, yet he for a long time most imprudently refused it and held the senate in suspense. They begged him and fell on their knees to him. He replied with doubtful and delaying answers so that some upbraided him to his face for his indecision. {Suetonius, in Tiberius, c. 24.} {*Velleius Paterculus, l. 2. c. 124. 1:311,313} {Tacitus, Annals, l. 1. c. 7.} {*Dio, l. 57. 7:117}

6208. Between this new principality, as Tacitus calls it, {Tacitus, Annals, l. 1. c. 6,7.} and the former which he had 2 years before Augustus' death, was this difference. The former extended only to armies and provinces of the Roman Empire but this to the head city itself in which Tiberius only had the authority of censorship and tribuneship. He had the Augustal Principality, that is, of governing after his own will and being freed from all bonds of laws. For Tiberius had not equal power with Augustus as Lucius Varus had with Antony the philosopher who governed the state with equal authority according to Spartianus. {Spartianus, in Hadrian, Aelio Vero, & M. Aurelio.} His power was like Antoninus Pius had with Hadrian who was adopted by him and made colleague with his father in the proconsular power (in respect of the other provinces) and in the tribuneship (at home) as Julius Capitolinus stated. Thereupon Tiberius did not issue the edict by which he called the senators into the senate by the authority of his new principality but by the power of the tribuneship which he had under Augustus. However, he controlled the Praetorian cohorts as emperor. {Tacitus, Annals, l. 1. c. 7.}

4018a AM, 4727 JP, 14 AD

6209. The legions of Pannonia rebelled and were frightened by a sudden eclipse of the moon and so submitted themselves to Tiberius. {Tacitus, Annals, l. 1. c. 28.} {*Dio, l. 57. p. 7:123} This total eclipse happened on September 27th at five hours after midnight so that the moon set even in the very eclipse.

6210. Ovid {*Ovid, Pontus, l. 4. e. 5. 1:439} wrote about Sextus Pompeius who was consul this year and {*Ovid, Pontus, l. 4. e. 6. 1:441} the next poem about Brutus, in which he mentions the death both of Augustus and Fabius Maximus. (It is obvious from Tacitus, {Tacitus, Annals, l. 1. c. 5.} that Maximus died this year under Tiberius.) Ovid showed in these verses that he was more than five years into his banishment and that then he was entering the sixth, (of the beginning of which we are certain.)

Now one quinquennial Olympiad's run, In Scythia I, and the second Lustral gun.

6211. In this sixth year he remembered also: {*Ovid, Pontus, l. 4. e. 10. 1:463}

This is the sixth summer on the Cymmerian shores That I must spend amongst these Getic boors.

4018b AM, 4728 JP, 15 AD

6212. Ovid mentioned in his eulogy to Caras of the sixth winter, (from which he counts the beginning of the seventh year of his banishment.) {*Ovid, Pontus, l. 4. e. 13. 1:477}

This the sixth winter (my dear friend)
Must I in this cold climate spend.

6213. Where also he tells of a poem at this time written by him in the language of the Getes of the canonization of Augustus. {*Ovid, Pontus, l. 4. e. 13. 1:477}

Ah shame, in Getic language then did I
Compile a book, fancy my Posey;
Yea gloried in it, and estsoon began
Amongst these barbars to be the only man.

6214. An Hebrew woman that had been bound by Satan eighteen years from this date, was restored by Christ to health. {Lu 13:1-16}

6215. Valerius Gratus is sent by Tiberius as governor to Judea to replace Annius Rufus. Gratus held the government for eleven years. {Josephus, Antiq. l. 18. c. 3. <c. 2. 1:478>}

6216. When the governor of Crete died, for the rest of his term the island was committed to the charge of the quaestor and his assessor. {Dio, l. 57. 7:147}

4019 AM, 4729 JP, 16 AD

6217. The Armenians had received Vonones into their kingdom who was expelled from his own by the threats of Artabanus the king of the Parthians and Medes. Vonones solicited in vain for help from Tiberius through his ambassadors whom he sent to Rome. Since the most powerful of the Armenians followed the faction of Artabanus, Vonones gave up all hope of recovering the kingdom. He retired with an huge amount of treasure to Antioch and submited himself to Creticus Silanus, the governor of Syria. Because Vonones was educated at Rome, the governor kept him with him in Syria and set a guard over him but allowed him to maintain the pomp and name of a king. Artabanus set Orodes, one of his sons, to be king over the Armenians. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:>} {Tacitus, Annals, l. 2. c. 4.} {Suetonius, Tiberius, c. 49.}

4020 AM, 4730 JP, 17 AD

6218. Ovid the poet died in banishment and was buried near the city Tomos. {Jerome, Chronicles}

6219. Tiberius had Archelaus, the king of Cappadocia tricked into coming to Rome through the letters of Livia. Tiberius hated him because he had not offered him any help all the while he lived at Rhodes. She did not hide her son's displeasure with him but offered him mercy if he would come and ask for it. Archelaus did not know of the treachery or possible hostility and hurried to Rome. He was churlishly entertained and not long after he was accused of feigned crimes in the senate. {Tacitus, Annals, l. 2. c. 42.} He was accused as though he planned a

sedition. The old king was worn out with extreme old age and gout and was believed to dote on the people. He defended himself in his letter in the senate and pretended that he was not well at that time in his mind and escaped danger for the time being. {*Dio, l. 57. 7:157} However, not long after this he died from other causes because he was tired with grief and with old age. Then Cappadocia was organised into a province and committed to the government of an equestrian. {*Dio, l. 57. 7:159} {Tacitus, Annals, l. 2. c. 42.} {Suetonius, in Tiberius, c. 37.}

6220. Tiberius stated that by the profits of that kingdom of Cappadocia, the tribute of one in the hundred might be stopped and appointed the tribute of one in two hundred to be raised. (??) {Tacitus, Annals, l. 2. c. 42.} He ordered that its chief city called Mazaca, a most noble city, should be called Caesarea. {Jerome, Chronicles}

6221. At the same time after Antiochus, the king of the Commangenes had died, there arose a contention between the nobility and the common people. The nobility desired that the kingdom should be made into a province and the common people wanted another king. {Tacitus, Annals, l. 2. c. 42.} {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:479>} In similar manner also the country of the Cilicians was in a turmoil when their King Philopator died. Many wanted it to become a Roman province and many wanted a kingdom. The provinces of Syria and Judea were oppressed with taxes and made a petition that their tribute might be lessened. {Tacitus, Annals, l. 2. c. 42.}

6222. Tiberius discussed these things with the senate and persuaded them that these problems in the east could only be settled by the wisdom of Germanicus. Thereupon by the decree of the senate, Germanicus was given the charge of all the provinces east of Italy. This was a greater command than anyone before him had. {Tacitus, Annals, l. 2. c. 43.} Under the pretence of problems in the east, Tiberius intended to take him from the legions that he usually commanded and gave him charge over new provinces which exposed him more to treachery and hazards. {Tacitus, Annals, l. 2. c. 45.??}

6223. Because the governor of Syria, Creticus Silanus was related (??) to Germanicus, Tiberius appointed Cn. Piso as his successor. He was a head strong and rebellious man and was well aware that he was made governor of Syria to thwart Germanicus. Some believed that he had secret orders from Tiberius to do so. Without a doubt, his wife Plancina was advised by Augusta through female jealousy to quarrel with Agrippina (the daughter of M. Agrippa) and Julia, the wife of Germanicus {Tacitus, Annals, l. 2. c. 43.}

6224. In the same year twelve famous cities of Asia were destroyed in one night by an earthquake. These were Ephesus, Magnesia, Sardis, Mosthene, Aegae, Hiero-Caesarea, Philadelphia, Temnus, Cyme, Myrina, Apollonia, and Hyrcania. They stated also that huge mountains were laid flat and plains raised up into hills and fire flashed out of those ruins. The disaster was most serious among the Sardians and created much sympathy for them. Tiberius promised them 1,000,000 Sesterces and to release them for five year's time of all that they were to pay to the common treasury. The Magnetes near the mountain Sypilus were the next worst damaged. They were given relief from taxes for five years also as well as the Temnians, Philadelphians, Aegetians, Apollonienses, and such as are called Mosthenians, or Macedonians of Hyreania, and those who lived at Heiro-Caesarea, Myrina and Cyme. Tiberius sent some of the senators to them to see the situation and help them. This charge was committed to M. Aletus who was once a praetor. If one who had been consul over Asia had been sent, there might have been some envy between equals (e.g. the governor of Asia) and the business would have been hindered. {Tacitus, Annals, l. 2. c. 43.} {*Strabo, l. 12. 5:515,517 l. 13. 6:179} {*Pliny. l. 2. c.

84. 1:329} {*Dio. l. 57. 7:159} {Eusebius, Chronicles} {Orosius, l. 7. c. 4.}

6225. For this magnificent generosity to the public, a large statue of Tiberius was erected in the forum at Rome by the temple of Venus. Each of the cities which was rebuilt, also erected a statue of Tiberius according to Phlegon Trellianus in his book of wonders stated from Apollonius the Grammarian. Scaliger also adds that there were silver medals coined to commemorate these things. On one side of the coin was the face of Tiberius and on the reverse side was the picture of Asia in a woman's clothing sitting with these words CIVITATIBUS ASIAE RESTITUTIS meaning, "for the cities of Asia restored."

4021 AM, 4731 JP, 18 AD

6226. Germanicus was sent out to settle the affairs of the east. {Suetonius, Caligula, c. 1.} He sailed into the isle Lesbos where his wife Agrippina had previously given birth to Julia. He desired to see the places of antiquity and fame, he went to the confines of Asia, Perinthus and Byzantium, cities of Thrace. Then he entered the straits of Propontis and the mouth of the Pontic Sea. Likewise he relieved the provinces which were oppressed with civil discord or oppressive magistrates. He sailed to Colophon and consulted the oracle of Clarius Apollo. The oracle told him in dark speeches (as the manner of oracles was) that his death was near. {Tacitus, Annals, l, 2. c. 54.}

6227. Cn. Piso sailed as quickly as possible by the Cyclades and using the shortest routes by sea, he overtook Germanicus at Rhodes. Piso was saved from danger of shipwreck by Germanicus but yet was not placated. He left Germanicus and went ahead of him to Syria. When he came to the legions with gifts and bribes, he tried to win them over to him. He reached such an height of corruption that among the common people, he was called the father of the legions. Both he and his wife Plancina as well by herself were involved in this. She instigated some of the soldiers to obey her base commands and spoke disrespectfully against Agrippina and Germanicus. It was all the easier because it was secretly whispered that this was done with the emperor's consent. {Tacitus, Annals, l. 2. c. 55.}

6228. Although Germanicus knew about those things, the affairs of Armenia required his attention first. At that time, the Armenians had expelled Vonones and had no king. (This is if we can believe Tacitus for Suetonius {Suetonius, Caligula, c. 1.} stated that the king of Armenia was conquered by Germanicus. This was Orodes, the son of Artabanus, king of the Parthians, as it was stated from Josephus.) The good will of the country was inclined more towards Zeno, the son of Polemon, the king of Pontus. From his childhood, he had imitated the customs and clothing of the Armenians in hunting and feasting and other exercises which were greatly esteemed by the barbarians. He had won to him the good will of the nobles and common people. Germanicus intended to make him king in the city of Artaxatis. The noble men approved of this and the multitudes flocked around him. The rest reverenced him as their king and greeted him by the name of Artaxias after the name of their city. {Tacitus, Annals, l. 2. c. 56.}

6229. Then the Cappadocians were organised into a province and Q. Veranius was made its governor. {Tacitus, Annals, l. 2. c. 56.} To encourage them that the Roman government would be mild, some of the tributes that they used to pay to their kings, were reduced. Q. Servaeus was made governor over the Commagenians. This province was ruled by a praetor. (??) {Tacitus, Annals, l. 2. c. 56.}

4022a AM, 4731 JP, 18 AD

6230. After all the affairs of the allies were successfully settled, Germanicus was still uneasy about Piso's arrogance. Germanicus had ordered that either he himself or his son, should lead some of the legions into Armenia and neither did anything. Finally, they both met at Cyrrhum, a city of Syria, where the tenth legion wintered. In the presence of a few families, Caesar had a heated discussion with Piso and and Piso answered with a proud submission. Hence they departed with grudges against each other. After that Piso was seldom at Caesar's tribunal, and if at any time he assisted, he showed himself froward and obviously dissented from him. This speech of his was told at a banquet made by the king of the Nabateans, where large crowns of gold were given to Germanicus and Agrippina and small ones to Piso and the rest. This feast was made for the son of a Roman prince and not for the son of the Parthian king. The son threw away his crown, and spoke many things against the generosity of the host. (??) Although Germanicus could hardly digest this, yet endured it all patiently. {Tacitus, Annals, l. 2. c. 57.}

6231. Ambassadors came from Artabanus, the king of the Parthians, to Germanicus to renew the friendship and league between them. The king said that he would give so much to the honour of Germanicus that he would come to the banks of the Euphrates River. He desired in the meantime that Vonones might not stay in Syria, lest by secret messengers he might make a rebellion among the noble men of the country around there. Germanicus answered agreeably to the alliance between the Romans and the Parthians. Concerning the king's coming and the honour done to himself, he answered politely and with modesty. Vonones was moved to Pompeipolis, a sea town of Cilicia. This was not done so much at Artabanus' request, as to spite Piso to whom Vonones was most acceptable for many services and gifts which he had given to Plancina, Piso's wife. {Tacitus, Annals, l. 2. c. 58.}

4022b AM, 4732 JP, 19 AD

6232. When M. Silanus and L. Norbanus were consuls, Germanicus went into Egypt to learn its history but pretended a concern for the province. He opened the granaries and brought down the price of grain and did other things to win the favour of the people. He went about without soldiers, wore open shoes and dressed like a Greek. Tiberius lightly blamed him for his behaviour and apparel and sharply rebuked him that contrary to Augustus' order he had entered Alexandria without the permission of the prince. However, Germanicus did not yet know that his journey was frowned on and sailed up the Nile River starting at the town Conopus. Later he visited the great ruins of Thebes where the Egyptians' letters could still be seen in the old buildings which contained their ancient wealth. He intended to see other marvels of which the main attraction was the stone image of Memnon. When it is illuminated by the sun, it makes a sound like a man's voice. He also saw the pyramids as high as mountains built by the former kings to show their riches. He saw the impassable sands and the hand made ditches to hold the flooding of the Nile River. They were so narrow in same places and so deep in other places that the bottom could not be determined. Then he came to Elephantine and Syene. So that summer was spent by Germanicus in seeing various provinces. {Tacitus, Annals, l. 2. c. 59-62.}

6233. At the same time Vonones bribed his guards and tried by all means to escape to the Armenians and from there to the Albanians and Heniochians and to his relative, the king of Scythia. Under the pretence of going hunting, he left the seacoasts and took the byways. His fast horse brought him quickly to the Pyrimus River, whose bridges the inhabitants had broken down

when they heard of the king's escape. The river was too deep to ford across. Therefore on the bank of the river, he was captured and bound by Vibius Fronto, captain of the cavalry. Then as it were through anger, he was run through by Remmius Evocatus, to whose keeping he was first committed. {Tacitus, Annals, l. 2. c. 68.}

6234. The daughter to Jairus, the ruler of the synagogue, was born. She was his only child and died when she was twelve years old. Christ restored her to life. During this year also, the woman became sick of the flux of blood. Twelve years later she was healed by touching the garment of Jesus. {Lu 8:42,43 Mr 5:42}

6235. There were many vain oracles that went about as though they had been the Sibyls concerning the destruction of Rome which was to happen in the year 900 from its founding. Tiberius reproved them and saw all the books which contained any prophesies. He rejected some as of no importance and he received others into the number of those which were to be approved. {*Dio, l. 57. 7:161,163}

6236. The senate debated about elimination of the Egyptian and Jewish religion. An act was made that those who observed them must depart from Italy if within a certain day they did not stop those practices. {Tacitus, Annals, l. 2. c. 85.} They were compelled to burn all their religious garments with all things belonging to them. {Suetonius, in Tiberius, c. 36.} This may also be what Seneca refers to. {Seneca, ep. 108.}

``When I was a young man in the government of Tiberius, the foreign rites of the countries were removed. It was thought superstitious to abstain from some kinds of food."

6237. An horrible crime was committed against Paulina, a noble woman by the Egyptian religion. When it was known, Tiberius commanded the temple of Isis to be thrown down and Isis' statue to be drowned in the Tiber River. {Josephus, Annals, l. 18. c. 4. <c. 3. 1:481>} A certain imposter was the reason for the expulsion of the Jews. He fled his country for fear of being punished, according to their laws. He then lived at Rome and made himself as though he were an interpreter of Moses' law. He had also three associates like himself. A noble woman, Fulvia, embraced the Jewish religion and became their scholar. They persuaded her that she should send purple and gold to the temple of Jerusalem. When they had received this, they used it for themselves. Tiberius was informed of this by his friend Saturninus, the husband of Fulvia who complained of the wrong to his wife. Tiberius ordered all the Jews to get out of the city. {Josephus, Antiq., l. 18. c. 5. <c. 3. 1:481>}

6238. The consuls enlisted 4000 of the youth for soldiers from the Jews who were the sons of free men. They were sent into Sardinia to suppress the robbers. They thought it no great loss if they should perish through the intemperance of the air. Many who refused to be enlisted because of the religion of their country, were grievously punished. The rest of that nationality or any that followed their religion, were turned out of the city under the penalty of perpetual slavery if they did not obey. {Josephus, Antiq., l. 18. c. 5. <c. 3. 1:481>} {Suetonius, in Tiberius, c. 36.} {Tacitus, Annals, l. 2. c. 85.}

6239. Rhascupolis or Rhascoporis, the king of Thracia, killed Cotys his brother's son, who also was his partner in the kingdom. He was betrayed by Pomponius Flaccus. (Ovid mentions Flaccus {*Ovid, Pontus, l. 4. . e. 9.} as governor of Moesia.) He was brought to Rome and there

condemned and taken to Alexandria. He was killed as though he had made an attempt to flee from there. {Tacitus, Annals l. 2. c. 67.} {*Velleius Paterculus, l. 2. c. 126. 1:311} {Suetonius, Tiberius, c. 37.}

4023a AM, 4732 JP, 19 AD

6240. When Germanicus returned from Egypt, he found that everything he had ordered about the legions or cities was not done or done exactly opposite to what he ordered. Thereupon, he had very harsh words with Piso as if Piso had disobeyed the emperor directly. Hence Piso decided to leave Syria, but was then detained by reason of Germanicus' sickness. When he heard he was getting better and that the vows were to be made for his health, he thought his sergeants, drove away the beasts brought to the altar and disturbed the preparation for the sacrifices and the solemn meeting of the people of Antioch where Germanicus was. {Tacitus, Annals, l. 2. c. 69.} When Germanicus was sick, he used him most harshly in words and deeds without any moderation. {Suetonius, Caligula, c. 2.}

6241. Then Piso went to Seleucia and expected Germanicus to become sick again. {Tacitus, Annals, l. 2. c. 69.} In the house where Germanicus lived, they found pieces of human bodies dug out, verses and charms, his name engraved on lead sheets, ashes half burned and mingled with corrupt blood and other sorceries. It was believed that by this the souls are dedicated to the infernal powers. {Tacitus, Annals, l. 2. c. 69.} {*Dio, l. 57. 7:163}

6242. Germanicus was very angry and renounced by letters Piso's friendship according to the ancient custom. Some add that he ordered him to leave the province. Piso did not stay but weighed anchor. However he sailed slowly so that he might return the sooner if news of Germanicus' death should open a way for him into Syria. {Tacitus, Annals, l. 2. c. 70.} {Suetonius, Caligula, c. 3.}

6243. Germanicus was greatly weakened by his sickness and knew his end was near. He accused Piso and his wife Plancina and desired his friends to revenge it. He died to the great regret of the province and the neighbouring people. {Tacitus, Annals, l. 2. c. 71,72.} He died at Antioch from a disease that had no respite when he was 34 years old. He was suspected to have been poisoned that was given to him through the treachery of Tiberius and Piso. {Suetonius, Caligula, c. 1, 2.}

6244. The day that Germanicus died, the temples were battered with a storm of stones, altars were overturned, the household gods by some were thrown into the streets and children laid out to die. They report also that the barbarians consented to a truce for public mourning with whom there was civil war or war against the Romans. Some governors among them cut off their beards and shaved their wives' heads, as a sign of their greatest mourning. The king of kings did no hunting or feasting with the nobles, which is a kind of holiday among the Parthians. {Suetonius, Caligula, c. 5.}

6245. His funeral was without any images or pomp and was solemnized with the praises and memory of his virtues. Before his body was burnt, it lay naked in the forum of Antioch where it was to be buried. It was uncertain, if he showed any signs of poison for there was a difference of opinion. Those who favoured Germanicus thought he was and those who favoured Piso did not think so. {Tacitus, Annals, l. 2. c. 73.} In addition to the marks which were all over his body and the froth which came from his mouth, the heart did not burn with the rest of his body. It was

thought that it would not be consumed with fire if the man died from poison. {Suetonius, Caligula, c. 1.} In a speech Vitellius later made, he tried to prove Piso guilty of this villainy and used this argument and publicly testified that the heart of Germanicus could not be burned because of the poison. Piso used the defence that the hearts of those who die of the disease called Cardiaca Passio cannot be burned. {*Pliny, l. 11. c. 71. 3:549}

6246. Cneus Sentius was chosen as the governor for Syria, by the lieutenants and senators who were there. They sent Martina to Rome, a woman infamous in that province for poisoning but very much liked by of Piso's wife, Plancina. This was done at the request of Vitellius and Veranius who alleged crimes and accusations against them as if they were already found guilty. {Tacitus, Annals, l. 2. c. 74.} Although Agrippina was worn out with grief and sickness, she was impatient of anything which might hinder her revenge. She sailed with Germanicus' ashes and her children. {Tacitus, Annals, l. 2. c. 75.}

6247. Piso received the news of Germanicus' death at the isle of Cos and expressed his joy most intemperately. Plancina was more insolent, who then first of all stopped her mourning for the death of her sister. {Tacitus, Annals, l. 2. c. 75.} The centurions came flocking about him and told him that the legions were already at his command and he should return to the province which was wrongfully taken from him and now had no governor. {Tacitus, Annals, l. 2. c. 76.} He sent letters to Tiberius and accused Germanicus of riotousness and pride and that himself was driven out to make way for a revolt Germanicus was planning. Piso said that he had taken the charge of the army again with the same fidelity he had governed it before. He had ordered Domitius Celer with a galley to sail to Syria as quickly as possible by the open sea and avoid the longer coastal route. Piso then marshalled and armed renegades and his rascal companions. He sailed over to the continent and intercepted an ensign of new soldiers who were going to Syria. He wrote to the leaders of Cilicia to send him help. {Tacitus, Annals, l. 2. c. 78.}

6248. Piso and his companions sailed by the coast of Lycia and Pamphilia and met with the ships which conveyed Agrippina. They each hated one another and prepared to fight. They were equally afraid of each other and only exchanged harsh words. Marsus Vibius told Piso that he should come to Rome and answer for himself. He scoffingly replied that he would come when the praetor who was to inquire into the poisonings would appoint a day for the plaintiff and defendant. {Tacitus, Annals, l. 2. c. 79.}

6249. In the meanwhile, Domitius went to Laodicea, a city of Syria, and came to the winter quarters of the sixth legion. It was the best one to corrupt but he was prevented from this by the lieutenant Pucureius. Sentius warned Piso by letters that he should not go about to corrupt the army nor raise any war in the province. He immediately marched with a strong force and was ready to fight. {Tacitus, Annals, l. 2. c. 79.}

6250. Piso seized the strong citadel of Celenderis in Cilicia. He had intermixed the renegades and the new soldiers that he had intercepted, with his own troops, Plancina's slaves (??) and the forces which the leaders of the Cilicians had sent him. He marshalled them into the form of a legion and then he drew out his companies before the citadel walls on a steep and craggy hill. All the other sides were surrounded by the sea. When the Roman cohorts came, the Cilicians fled and the Romans occupied the citadel. {Tacitus, Annals, l. 2. c. 80.}

6251. In the meantime, Piso tried in vain to attack the navy that was not far off. He then returned

to the citadel again. He tormented himself on the walls and called every soldier by name. He offered bribes and tried to raise a rebellion. He succeeded so well that the standard bearer of the sixth legion defected to him with his ensign. Then Sentius commanded the cornets and trumpets to sound and made an assault on the rampart. He raised the ladders and ordered the ablest men to follow him and others to shoot from engines, arrows, stones and firebrands. In the end, Piso was overcome and entreated that since he had laid down his arms he wanted to stay in the citadel until Caesar was consulted as to who should be the governor of Syria. These conditions were rejected and nothing was granted to him except naval escort and safe conduct to Rome. {Tacitus, Annals, l. 2. c. 81.}

6252. When the rumour of Germanicus spread, it was exaggerated by the distance it travelled to Rome. The people were deeply grieved by his death {Tacitus, Annals, l. 2. c. 82.} as much as it pleased Tiberius and Livia. {*Dio, l. 57. p. 615.} No consolations or edicts could restrain the public mourning which lasted all the festival days of the month of December. {Suetonius, Caligula, c. 6.}

6253. Germanicus was decreed every honour which love or imagination could conceive. Arches were erected at Rome and on the bank of the Rhine River. On the Amanus mountain in Syria, an inscription was placed of what he had done and that he died for the country. A sepulchre at Antioch was made for his burial. A funeral monument was made at Epidaphne where he died. {Tacitus, Annals, l. 2. c. 83.}

6254. Although it was winter, Agrippina still continued her voyage by sea and arrived at the island Corcyra opposite the coast of Calabria. She rested a few days to settle her mind and then sailed to Brundusium. After she landed with her two children and held the funeral urn in her hand, there was a general mourning among them all. {Tacitus, Annals, l. 3. c. 1.}

4023b AM, 4733 JP, 20 AD

6255. Drusius, the son of Tiberius, went as far as Tarracina to meet her with Germanicus' brother Claudius and the children of Germanicus who had remained in the city. The new consuls M. Valerius and M. Aurelius, the senate, and a large number of the people lined the way. {Tacitus, Annals, l. 3. c. 2.}

6256. The day that the remains of Germanicus were placed in Augustus' tomb in Campus Martius, there was a desolate silence that was sometimes broken by their weeping. Everyone honoured Germanicus and had great sympathy for his widow, Agrippina and railed against Tiberius. {Tacitus, Annals, l. 3. c. 4, 5.}

6257. When Piso came to Rome, he landed at Caesar's tomb. That day, the shore was full of people. Piso with a large company of followers after him and Plancina with a number of women in her train went ashore. They both looked very cheerfully and solemnizing their happy return in an house that overlooked into the forum which was decked out for feasts and banquets. {Tacitus, Annals, l. 3. c. 9.} The next day Fulcinius Tiro accused Piso before the consuls. Tiberius referred the whole case to the senate. {Tacitus, Annals, l. 3. c. 10.} The day the senate met Drusius, Tiberius made a prepared speech and tried to accommodate and moderate the defendant's offence. {Tacitus, Annals, l. 3. c. 12.} The accusers were given two days to bring in their accusations and after six day's time, the defendant had three days to answer for himself.

{Tacitus, Annals, l. 3. c. 13.}

6258. As the case was pleaded, the outcry of the people could be heard before the court. They said they would tear him in pieces if the senate found him innocent. They had dragged his images into the Gemonian Steps and began to break them in pieces. (These steps descended from the capitol to the forum and were used to expose the bodies of executed criminals.) However, by Tiberius' orders they were restrained from their actions. {Tacitus, Annals, l. 3. c. 14.} They showed the same hatred against Plancina but she was protected by Tiberius (through the influence of his wife.) Piso knew he was finished when his wife separated her defence from her husband's. Thereupon he killed himself with his own sword. {Tacitus, Annals, l. 3. c. 15.}

6259. Suetonius writes that he was almost torn in pieces by the people and was condemned to death by the senate. {Suetonius, Caligula, c. 2.} Dio related this account. For the death of Germanicus, Piso was brought into the senate by Tiberius himself. Piso desired that he might have time to defend himself and he committed suicide. {*Dio, l. 57. 7:165} Cornelius Tactius says that he had often heard from the old men, {Tacitus, Annals, l. 3. c. 16.} that there was often seen a little book in Piso's hand which he kept to himself. His friends said it contained Tiberius' letters and commission against Germanicus. Piso planned to disclose it to the senators and to accuse Tiberius, had he not been deluded by Tiberius' vain promises. Piso did not kill himself but someone was sent to murder him. Tacitus said:

``I will not confirm either of these things although I ought not to conceal it to have been said by those who lived until I came to a man's age." {Suetonius, Tiberius, c. 52.}

4025 AM, 4735 JP, 22 AD

6260. Licences for ordaining sanctuaries increased greatly throughout the cities of Greece. These places became havens for debtors against their creditors and those that were suspected of capital crimes. Hence the wickedness of men was protected by the ceremonies of the gods. Tiberius ordered that the cities should sent their charters and ambassadors to the senate to Rome for confirmation. The Ephesians were first heard concerning this business. Then came the Magnetians, Aphrodisians, Stratonicenses, Hiero-Caesarians, Cypriots, Pergamenians, Smyrnians, Tenians, Sardians, Milesians, Cretians, and others. An honourable standard was prescribed. They were commanded to erect altars in the very temples for a sacred memory yet so that under pretence of religion, they should not fall into rivalries. {Tacitus, Annals, l. 3. c. 60-63.}

6261. Caius Silvanus was accused of bribery by his companions and banished into the Isle Cythera. {Tacitus, Annals, l. 3. c. 66-69} Caesius Cordus was also accused of bribery by the Cyrenenses, by the suit of Ancharius Priscus and was condemned. {Tacitus, Annals, l. 3. c. 70.}

4026 AM, 4736 JP, 23 AD

6262. Aelius Sajenus killed Drusius (the son of Tiberius and his partner in the tribuneship after Sajenus committed adultery with Drusius' wife, Livia) by poison given him by Lygdus, an eunuch. {Tacitus, Annals, l. 4. c. 8. 10.} Sajenus also accused the Jews who lived at Rome to Tiberius of pretended crimes so that he might wholly destroy that nationality. He knew they were the main ones who opposed his wicked practices and he said they conspired against the life

of the emperor. {Philo, de legat. ad Caium} {Flaccus, in initio.}

6263. After Drusius' funeral was over Tiberius returned to his accustomed business and took no extra time off. He jeered the ambassadors of the Illenses that came too late to comfort him, as though the memory of grief had been blotted out. He replied that he also was forty when they had lost so gallant a citizen as Hector was. {Suetonius, Tiberius, c. 52.}

6264. The senate passed the decrees of Tiberius that the city Cibyra in Asia and Aeginum in Achaia that were badly damaged by an earthquake should not have to pay tribute for the next three years. {Tacitus, Annals, l. 4. c. 13.}

6265. The Samians and the men of Cos sent their ambassadors to Rome and desired the confirmation of their ancient right of sanctuaries. One temple was for Juno and the other for Aesculapius. {Tacitus, Annals, l. 4. c. 13.}

6266. Lucilius Longus died who was the companion of the fortunes of Tiberius whether good or bad and who only of all the senators, was Tiberius' companion when he exiled himself to Rhodes. {Tacitus, Annals, l. 4. c. 15.}

6267. Lucilius Capito, the governor of Asia, was condemned by the accusation of the province. In the previous year, they had brought C. Silanus to justice and the cities of Asia decreed a temple dedicated to Tiberius, his mother, and the senate. They received permission to build it. {Tacitus, Annals, l. 4. c. 15.}

6268. Valerius Gratus the governor of Judea, removed Ananus or Annas from the high priesthood and made Ismael, the son of Fabus, the high priest. He soon removed him also. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>}

4027 AM, 4737 JP, 24 AD

6269. Ismael was removed from the high priesthood and Eleazar, the son of Annas, (or Ananus who was previously removed,) was made high priest by Valerius. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>}

6270. Cassius Severus the orator, seventeen years earlier, was banished into Crete for his vicious tongue by the decree of the senate. He behaved just as poorly there and had all his estate taken from him. He was forbidden both water and fire and was banished into the stony island of Seriphos. Eight years later, he died in extreme poverty. {Tacitus, Annals, l. 4. c. 21.} {Jerome, Chronicles}

6271. P. Dolabella, the proconsul of Africa, summoned to help him and his country men, Ptolemy, the son of Juba, King of Mauritania. He killed Tacfarinas and put an end to the Numidian war. The king of the Garamantes had helped Tacfarinas with light cavalry whom he sent from a long way off. When Tacfarinas was killed, Garamantes sent ambassadors to give satisfaction to the people of Rome. {Tacitus, Annals, l. 4. c. 23-26.}

6272. Vibius Serenus a banished man, was falsely accused by his son of treason and was

condemned for an old grudge that Tiberius had against him. Gallus Asinius was of the opinion that he should be confined, either to Gyaros or Donusa. Tiberius set aside his grudge and said that he disagreed with that sentence. He said that both those islands lacked water and that to whom life was granted, things necessary for life were also to be granted. Thereupon, Serenus was banished to Amorgos, (one of the islands of the Sporades.) {Tacitus, Annals, l. 4. c. 28-30.}

6273. The ten year term of Tiberius' empire had expired and he made no plans of resuming it by any decree for another ten years longer neither did he want to have it divided by ten year periods as Augustus had done. He just continued on by his own authority. However, the decennial plays were held. {*Dio, l. 57. 7:181}

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4028 AM, 4738 JP, 25 AD

6274. Valerius Gratus removed Eleazar from the high priesthood after one year and gave the office to Simon, the son of Camithus. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>}

6275. The citizens of Cyzicum imprisoned some Roman citizens and had not completed the temple for Augustus that they had started. They had their liberty again taken from them that they had earned by being besieged in the war of Mithridates. {Tacitus, Annals, l. 4. c. 36.} {*Dio, l. 57. 7:183}

6276. Fonteius Capito, who had governed Asia as proconsul, was acquitted because it was found that he was falsely accused by Vibius Serenus. (Tacit. Annal. 4. c. 36.)

4029a AM, 4738 JP, 25 AD

6277. Eleven cities in Asia strove with great rivalry to see in which of them would build the temple that was appointed for Tiberius and the senate. Tiberius heard their ambassadors disputing for many days concerning this matter in the senate. The Hypepenians and Trallians, as also the Laodiceans and Magesians were eliminated as not having enough strength to do this. The Ilians related how Troy was the mother of Rome and they had a good argument but the glory of antiquity was doubted and they were eliminated. The Halicarnassians affirmed that their city had not been shaken with an earthquake for 1200 years and that the foundation of their temple was upon a natural rock. The Pergamenians were excluded because they already had a temple to Augustus. The senators thought one temple was enough for them. The Ephesians and Milesians were excluded because their cities were already involved with the ceremonies of Apollo and Diana. The decision was between the Sardians and Smyrnaeans. Each presented their case. The senate preferred the Smyrnaeans and Vobius Marius was of the opinion that M. Legidus who governed that province, should be placed in charge of the new temple as well as his other duties. Legidus refused through modesty and the senate selected by lot Valerius Naso who had been praetor, for the job. {Tiberius, Annals, l. 4. c. 55, 56.}

4029b AM, 4739 JP, 26 AD

6278. When Simon had held the high priesthood for one year Valerius Gratus appointed Joseph as his successor in that office. He was surnamed Caiphas, the son-in-law of Annas or Ananus who was formerly removed from the priesthood. {Joh 18:13} After the annual changes of the high priest were completed, Gratus returned to Rome after he had been eleven years in Judea. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>} By this action, we are rather inclined to refer these changes to the end of his government than to the beginning.

6279. Pontius Pilate was sent as the successor to Valerius Gratus. {Josephus, Antiq., l. 18. c. 3. <c. 2. 1:478>} Philo documents Pilate's actions in his government. {Philo, Embassy to Caius} Philo wrote that he was afraid lest the embassy which was sent by the Jews to take away the bucklers that were dedicated to him within the Holy City, would find out about his other crimes:

``sale of judgments, repines, slaughters, rackings, condemning innocent men to death, savage

cruelty &c."

4030a AM, 4739 JP, 26 AD

6280. The 30th jubilee happened in the 30th year of our Lord Jesus Christ and the beginning of his gospel. It was now proclaimed by the voice of one crying in the wilderness:

``Prepare ye the way of the Lord make his paths straight," {Mr 1:1-3}

6281. and the start of the acceptable year of the Lord or the time of his divine pleasure in which the good God showed the great one to the world. {Isa 61:2 Lu 4:19}

6282. It was in the 15th year of the reign of Tiberius Caesar, (which was the 13th of his empire which began after the death of Augustus) when Pontius Pilate was governor of Judea, Herod (Antipas), the tetrarch of Galilee and his brother Philip, tetrarch of Ituraea and the region of Trachonitis and Lysanias, tetrarch of Abylene, under the priesthoods of Annas and Caiphas. The word of the Lord came to John, the son of Zacharias in the desert. {Lu 3:1,2} He by God's authority was a Nazarite who was both a priest and prophet of the Lord and baptized in the desert of Judea. (These cities were mentioned in {Jos 15:1-6}) He preached the baptism of repentance for the remission of sins. {Mt 3:1 Mr 1:4 Lu 3:3} By his ministry, he announced and made known to Israel, Christ who would come after him. {Joh 1:7,8,13} So John would certainly know who he was, God gave him this sign. Whomever he saw the Holy Ghost descending on and remaining, he would know that it was he that should baptize others with the Holy Ghost. {Joh 1:33}

6283. It is most probable that his ministry began on that most suitable day, the tenth day of the seventh month, (about the 19th day of our October.) This was the solemn fast in which whoever did not afflict his soul was to be cut off from his people. It was the day of atonement in which the high priest went into the holy of holies to expiate the sins of the people with blood that was offered. On the same day a trumpet was sounded announcing the start of the year of jubilee in the land. {Le 25:9}

6284. Hence John the Baptist was the preacher of repentance and remission of sins to be attained by the blood of Christ who was to come. John went into every region around Jordan, lifting up his voice like a trumpet proclaiming:

``Repent ye for the kingdom of heaven is at hand."

6285. Many came to him from Jerusalem, all Judea and the regions around the Jordan River. (This would be especially true of that huge multitude who returned from Jerusalem after the feast of tabernacles was over about the beginning of November.) Many were baptized by him in the Jordan and confessed their sins. {Mt 3:2,3,5,6 Mr 1:5}

6286. John had his garment of camel's hair and a leather belt about his waist like Elijah. {2Ki 1:8} He ate locusts (which was a clean inexpensive food {Le 11:22}) and wild honey. {Mt 3:4 Mr 1:6}

6287. John sharply rebuked the Pharisees who came to his baptism. {Lu 3:10,13} When people wondered if John was the Christ, John answered:

``I indeed baptize you with water, but there cometh one who is stronger than I, whose shoe latchet I am not worthy to unloose, he shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will throughly purge his floor, and gather his wheat in his barn, and will burn up the chaff with unquenchable fire. {Lu 3:15-17 Mt 3:11,12 Mr 1:7,8}

4030b AM, 4740 JP, 27 AD

6288. When all the people were being baptized, Jesus came from Nazareth of Galilee to the Jordan to be baptized of John. {Lu 3:21 Mt 3:13 Mr 1:9} John denied that Jesus needed any baptism from him but the Lord urged him and said that it was needful that all righteousness be fulfilled. Then John baptized him. {Mt 3:14,15} Jesus was about 30 years old. {Lu 3:23}

6289. There was made a most obvious manifestation of the trinity. The Son of God in the human nature which he assumed ascended out of the water and was praying. The heavens were opened and the Spirit of God was seen in a bodily shape like a dove and descended on him. The voice of the Father was heard from heaven and said:

``This is my beloved Son in whom I am well pleased." {Mt 3:16,17 Mr 1:10,11 Lu 3:21,22}

6290. Jesus was full of the Holy Ghost and returned from the Jordan. He was driven by the Spirit into the desert. He was tempted for forty days and nights, by Satan while he remained among wild beasts. He ate nothing and after this was over, he was hungry. {Lu 4:1,2 Mt 4:1,2 Mr 1:12,13}

6291. Satan then presented the Lord with a threefold temptation. When this was over, Satan left him for a time {Mt 4:3-11 Lu 4:3-13} and the angels came and ministered to him. {Mt 4:11 Mr 1:13} Jesus returned in the power of the Spirit into Galilee. {Lu 4:14}

6292. Herod Agrippa, the son of Aristobulus, had by Cyprus, the daughter of Phasaelus Agrippa the younger, the last king of the Jews. He is mentioned in Acts. {Ac 25:1-26:32} He was 17 years old when his father died. {Josephus, Antiq., l. 18. c. 7. <c.5. 1:485> l. 19. c. ult. <c. 9. 1:524>}

4031 AM, 4741 JP, 28 AD

6293. Berenice his sister of whom likewise mention is made in Acts was born and later married to Herod, the king of Chalcis and was sixteen years old when her father died. {Josephus, Antiq., l. 18. c. 7. <c.5. 1:485> l. 19. c. ult. <c. 9. 1:524>}

4033a AM, 4742 JP, 29 AD

6294. The fourth year of John the Baptist's ministry started. His ministry of preparing the people for Christ was drawing to a close, for this was his primary purpose. The Lord himself, whose way John had prepared, entered into his ministry. He executed his prophetic office and sealed

his ministry with famous miracles, for John did no miracles. John's ministry of preparation was so celebrated by Isaiah and Malachi so many ages before. None will wonder that so long a period of time was assigned to it by us when they consider that a shorter time for so great a work would be too short especially without the help of miracles to accomplish as much as the angel Gabriel confirmed to his father Zacharias that John should do. {Lu 1:16,17}

``Many of the children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elijah, that he may turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, and to prepare a people ready for the Lord,"

6295. Those words of Paul argue that not a short period of time but a full course of preaching was to be finished by John before the coming of the Lord. {Ac 13:24,25}

``When John had first preached before his coming the baptism of repentance to all the people of Israel, and as John fulfilled his course, he said, whom think ye that I am? I am not he, but behold there cometh one after me whose shoes of his feet I am not worthy to loose."

4033b AM, 4743 JP, 30 AD

6296. The next day after Christ came, the Jews from Jerusalem sent some priests and Levites of the sect of the Pharisees to John when he was baptizing at Bethabara by the Jordan. They asked him to plainly tell them if he was the Christ or not. He denied that he was Elijah or that prophet (foretold by Moses, {De 18:15} and was indeed the Christ, {Ac 3:22 7:37} but by the Jews thought to be another.) He said he was:

``The voice of one crying in the wilderness, make straight the way of the Lord:"

6297. Then he added that testimony about Christ which Paul so praised:

``I baptize with water, but there standeth one among you, whom ye know not, he it is, who cometh after me, who is preferred before me, whose shoe latchet I am not worthy to unloose. {Joh 1:19-28 5:33}

6298. The next day John saw Jesus coming to him and said:

``Behold the Lamb of God that taketh away the sins of the world. This is he of whom I spoke, there cometh one after me, that is preferred before me, for he was before me, &c. and I saw him, and testify that this is the Son of God." {Joh 1:29-34}

6299. The next day John stood with two of his disciples. John saw Jesus walking and said, "Behold the Lamb of God." When his two disciples heard that they followed Jesus and stayed with him that day for it was about the tenth hour (4 o'clock). Andrew was one of these two and brought his brother Simon to Jesus. When Jesus saw Simon he said, "You are Simon, son of Jona, you shall be called Cephas." {Joh 1:35-42}

6300. The next day Jesus went into Galilee and asked Philip (who was from Bethsaida, the city

of Andrew and Simon Peter) to follow him. Philip found Nathanael under a fig tree and brought him to Jesus. Jesus said that he was truly an Israelite in whom there was no guile. Jesus said he was that ladder of heaven, (foreshadowed by Jacob's dream, {Ge 28:12}) upon which the angels of God were seen ascending and descending. {Joh 1:42-51}

6301. On the third day, there was a marriage in Cana of Galilee, to which Jesus was invited along with his mother and his disciples. There he turned the water into wine which was his first miracle. His glory was thus shown and his disciples believed on him. {Joh 2:1-11}

6302. Now we are come to the public ministry of Christ, whose acts we do record according to the four distinct passovers we can gather from the harmony of the four gospels as written by that learned man and much laboured in the studies of the Holy Scriptures, John Richardson, Dr. of Divinity and worthy Bishop of Ardah, in our province of Armagh. In this record it is note worthy that only Matthew neglected the order of time which is constantly observed by the other three gospels (if you will exclude the parenthesis when John was cast into prison by Herod.) {Lu 3:19,20}

The
FIRST PASSOVER
Of The
MINISTRY Of CHRIST.
{Joh 2:13}

From which the first year of the seventieth and last week of Daniel begins in which the covenant is confirmed with many.
{Da 9:27 cf. Mt 26:28}

6303. Jesus went to Jerusalem for the passover. {Joh 2:13}

6304. Jesus went into the temple, he scourged those who bought and sold there and drove them out. As a sign of his authority, he told them how the temple of his body would be destroyed by the Jews and be raised again by himself. {Joh 2:13-22}

6305. He performed miracles and many believed on him but he did not commit himself to them because he knew what was in man. {Joh 2:23-25}

6306. He instructed Nicodemus the disciple who came to him by night about the mystery of regeneration, in faith, in his death and in the condemnation of unbelievers. {Joh 3:1-21}

4034a AM, 4743 JP, 30 AD

6307. Jesus left Jerusalem and went into the land of Judea with his disciples. {Joh 3:22}

6308. Jesus stayed there and baptized people. (That is his disciples baptized people who had been baptized before either by himself or John.) John baptized in Aenon for he was not yet cast

into prison. {Joh 3:22-24}

6309. John's disciples and the Jews had a discussion about purifying. {Joh 3:25}

6310. John instructed his disciples who were envious of Jesus. John told them about Jesus and his office and of the excellence of Jesus Christ, the Son of God. He gave this notable and last testimony of him before his imprisonment. {Joh 3:26-36}

6311. Herod the tetrarch cast John into prison for reprehending his incest with his brother Philip's wife and his wickedness. {Mr 6:17-20 Mt 14:3-5}

6312. Jesus heard that John was cast into prison and that the Pharisees had heard that Jesus had made and baptized many disciples (that is, by the hand of his disciples.) He left Judea after he had stayed there about eight months and went into Galilee. {Joh 4:1-3 Mt 4:12}

6313. Jesus needed to go through Samaria where he converted the Samaritan woman near the city of Sychar and the citizens of Sychar. It was four months before the harvest, (or the passover, about the middle of the ninth month, called Ab.) {Joh 4:4-42}

6314. After he had stayed two days in Sychar, he continued on to Galilee. (This is his second return from Judea to Galilee after his baptism.) {Joh 4:43,44}

6315. Jesus was received by the Galileans who had seen the great things which he had done at Jerusalem. He preached with great fame in their synagogues. {Joh 4:45 Lu 4:14,15 Mr 1:14,15}

6316. In Cana, Jesus healed the sick son of a nobleman. This was the second miracle that Jesus did when he left Judea and came to Galilee. {Joh 4:46-54}

4034b AM, 4744 JP, 31 AD

6317. He did miracles in Capernaum and later came to Nazareth where he was raised. He entered the synagogue, as his custom was, he expounded the prophesy of Isaiah about himself. The citizens first wondered at this but later were filled with wrath. They thrust him out of the city and tried to throw him down headlong from a hill. However, he passed through the crowd and went his way. {Lu 4:16-30}

6318. He left Nazareth and lived at Capernaum. He taught them on the sabbath days and they were astonished at his doctrine. Lu 4:31,32 Mr 1:21,22 Mt 4:13-17

6319. In the synagogue of Capernaum, he cast out an unclean spirit and ordered the spirit that he should not tell who he was. {Lu 4:33-37 Mr 1:23-28}

6320. He arose from the synagogue and went into the house of Simon and Andrew and healed Simon's wife's mother who lay sick with a fever. {Lu 4:38,39 Mr 1:29-31 Mt 8:14,15}

6321. About sunset, he healed all the sick folk who were brought to him and cast out devils. He

ordered them not to speak. {Lu 4:40,41 Mr 1:32-34 Mt 8:16,17}

6322. In the morning, he went into a deserted place to pray. When Simon and others sought for him and would have prevented him from leaving, he replied that he must preach to other cities also. {Lu 4:42-44 Mr 1:35-39}

6323. He went through all Galilee and taught in their synagogues and cast out devils. {Lu 4:44 Mr 1:39}

6324. As he stood by the lake of Gennesaret, a great multitude pressed upon him. Therefore he entered into Simon's ship and taught the multitude from there. {Lu 5:1-4}

6325. When he had finished speaking, at his command, the disciples went fishing and caught a large number of fish. Simon Peter, Andrew, James and John were astonished. Jesus commanded them to follow him and he would make them fishers of men. {Lu 5:4-11 Mr 1:16-20 Mt 4:18-22}

6326. Jesus went through all Galilee and taught in their synagogues and healed every disease. His fame went into all Syria and a great multitude followed him. {Mt 4:23-25}

6327. In a certain city, he healed a leper. Jesus forbid him to tell anyone but he told everyone he met. People came to him from every place to hear him and to be healed. So many came that he could not publicly enter the city and he went into deserted places and prayed. {Lu 5:12-16 Mr 1:40-45 Mt 8:1-4}

6328. After some days, he again returned to his own city of Capernaum and he taught them at home. In the presence of the scribes, Pharisees and a large crowd, he forgave the sins of one who was sick with the palsy. The sick man was let down through the roof of the house and Jesus healed the disease also to the astonishment of all. {Lu 5:17-26 Mr 2:1-12 Mt 9:1-8}

6329. Jesus went out again by the seaside and all the multitude came to him and he taught them. As he passed by he saw and called Levi or Matthew who was sitting at the receipt of custom. Lu 5:27,28 Mr 2:13,14 Mt 9:9

6330. In the house of Levi, Jesus defended himself and his disciples for they ate with publicans. He excused and vindicated them against the Pharisees because his disciples did not fast. {Lu 5:29-39 Mr 2:15-22 Mt 9:10-13}

6331. And it came to pass on the second sabbath after the first, (that is, the first sabbath of the new year which was instituted after the Jews left Egypt and began from the month Nisan or Abib,) Jesus went through the grain fields. He cleared his disciples from the reproach of the Pharisees because they plucked the ears of grain. He explained the doctrine of the sabbath. {Lu 6:1-5 Mr 2:23-28 Mt 12:1-8}

The SECOND PASSOVER
of the
MINISTRY of CHRIST.

{Joh 5:1} cf. {Joh 4:3,5}
From which begins the second year
of the 70th week of Daniel.

6332. After these things, the feast of the Jews was coming and Jesus went up to Jerusalem. On the sabbath day, he healed a man who had been infirmed for thirty eight years and lay at the pool of Bethesda. He answered the Jews who were seeking to kill him because he said that God was his Father. {Joh 5:1-47}

6333. He went from there and entered again into a synagogue and taught the people. He healed one that had a withered hand. The Pharisees went out and immediately with the Herodians took counsel how they might destroy him. {Lu 6:6-11 Mr 3:1-6 Mt 12:9-14}

6334. When Jesus knew this, he withdrew himself to the sea and healed the multitudes who followed him. He strictly charged them that they should not make him known. He ordered his disciples to have a small boat to wait on him because of the multitude who thronged him. {Mr 3:7-12 Mt 12:15-21}

6335. It came to pass in those days, that he went into a mountain to pray and continued in prayer all night. When it was day, he chose the twelve whom he called apostles. {Lu 6:12-16 Mr 3:13-19}

6336. Jesus went down with them and stood in a plain and a great multitude came to him and he healed them all. {Lu 6:17-19}

6337. They went into a house and the multitude came together again so that they could not so much as eat a meal. When his friends heard of this, they went to lay hold on Jesus for they said that he was beside himself. {Mr 3:20,21}

6338. When he saw the multitude, he went up into a mountain. When he sat down, his disciples came to him. He then preached that long and excellent sermon, first to the apostles and later to all the people. {Lu 6:20-49 Mt 5:1-7:29}

6339. When he had finished speaking to the people, he went into Capernaum and healed the centurion's servant who lay sick with the palsy and was almost dead. {Lu 7:1-10 Mt 8:5-13}

6340. The next day, he went into the city of Nain and raised one who was dead and being carried out for burial who was the only son of a widow. Thereupon, his fame spread abroad. {Lu 7:11-17}

6341. When John was in prison, he was told by his disciples about the fame and deeds of Jesus. John sent two of them to him to ask to ask if Jesus was the one they should expect or should they look for someone else. After they returned to John with Jesus' answer, Jesus gave a great testimony about John. Then he upbraided some cities for their ingratitude. He rested in the fact of the divine sovereignty of his Father who hid these things from some and revealed them to others. {Lu 7:18-35 Mt 11:2-30}

6342. And Simon, the Pharisee wanted Jesus to dine with him. As they were eating, Simon criticized the actions of a women because she was a great sinner. Jesus defended the woman who washed his feet with her tears and wiped them with the hairs of her head and kissed and anointed them. {Lu 7:36-50}

6343. It came to pass later that he went from the city and preached. His disciples were with him and certain women ministered to him. {Lu 8:1-3}

6344. They brought to him one who had a demon and who was blind and dumb. Jesus healed him and eagerly defended himself against the Pharisees and scribes that came down from Jerusalem who blasphemed him said that he cast out devils through Beelzebub. {Mr 3:22-30 Mt 12:22-37} Some of the scribes and Pharisees asked for a sign. When Jesus had sharply rebuked them, he gave them no other sign than that of Jonah. {Mt 12:38-45}

6345. And while he spoke to the people, he was told that his mother and brethren, stood outside and wanted to see and speak with him. Jesus replied and showed them whom he counted for his mother and brothers and sisters. {Lu 8:19-21 Mr 3:31-35 Mt 12:46-50}

6346. The same day Jesus left the house and sat by the seaside. Great multitudes came to him so that he went into a boat and sat and taught them many things through the parable of the sower and many other parables. {Lu 8:4-18 Mr 4:1-34 Mt 13:1-53}

6347. The same day at evening, he told his disciples to sail across the lake. When he had given an answer to some who wanted to follow him, he sent away the multitudes. As they were sailing, a strong storm of wind came up. He rebuked the wind and calmed the sea and saved his disciples. {Lu 8:22-26 Mr 4:35-41 Mt 8:18-27}

6348. They came to the other side into the country of the Gadarenes, or Gergesenes which was on the opposite shore from Galilee. When he was come to land, he was met by two fierce men who were possessed with demons. (Mark and Luke mention only one man.) He cast out the demons and allowed them to enter into a herd of swine. The Gadarenes asked him to leave their country. The possessed persons begged Jesus to stay with them. This request was denied and Jesus sent them back to proclaim around Decapolis what great things Jesus had done for them. Jesus sailed across the lake again to his own city of Capernaum. {Lu 8:27-39 Mr 5:1-20 Mt 8:28-34}

6349. It came to pass that when Jesus was returned, the people received him gladly for they waited for him. He was by the seaside. {Lu 8:40 Mr 5:21}

6350. The disciples of John came to him and asked why do we and the Pharisees fast often but your disciples do not fast? He answered their question. {Mt 9:14-17}

6351. While he was speaking, Jairus, one of the rulers of the synagogues came and begged him to heal his only daughter. She was about twelve years old and lay at the point of death. As he was going and almost at Jairus' house, a woman who had an issue of blood twelve years, was suddenly healed by touching the hem of Jesus' garment. The dead daughter of Jairus was restored to life by his word only. He strictly ordered them to tell no one about it. {Lu 8:41-56

Mr 5:22-42 Mt 9:18-26}

6352. When he departed from there, two blind men followed him whom he healed. He strictly ordered them to tell no one but they told everyone they met. {Mt 9:27-31}

6353. As they went out, they brought to Jesus a dumb man who was possessed with a demon. When the demon was cast out, the dumb man spoke and the multitude marvelled but the Pharisees blasphemed. {Mt 9:32-34}

6354. He went all around their cities and villages. He taught them and healed their diseases. When he came into his own country with his disciples, he taught in their synagogue on the sabbath day. He was again despised by them and called the carpenter. However, they were astonished at his doctrine. {Mr 6:1-6 Mt 13:54-58}

6355. He went around their villages and taught them. {Mr 6:6}

6356. He was moved with compassion toward the multitude when he saw how great the harvest was and how few labourers there were. He told his disciples that they should pray the Lord that he would send forth more labourers. {Mt 9:35-38}

6357. Jesus sent out the twelve apostles, by two and two. He instructed them to preach and gave them power to heal diseases. {Lu 9:1-5 Mr 6:7-11 Mt 10:1-42}

6358. It came to pass when Jesus had made an end of commanding his disciples, he departed from there to teach and to preach in their cities. {Mt 11:1,12-16}

6359. After the twelve had departed, they went through the towns preaching the gospel and healing everywhere. {Lu 9:6}

4035a AM, 4744 JP, 31 AD

6360. The seventeenth of November, Sejanus was killed. {Tacitus, Annals, l. 6. c. 25.} After his death, Tiberius immediately knew that all the crimes that Sejanus had accused the Jews of were imagined by himself. Therefore Tiberius commanded the governments of all provinces that in every town they should spare this nationality. Only a very few who were guilty persons should be punished. They should not alter their customs but should take note that these men were lovers of peace and their customs were for the public peace. {Philo, Embassy to Caius}

4035b AM, 4745 JP, 32 AD

6361. After Severus, the governor of Egypt had died, Tiberius appointed Flaccus Avillius, one of his friends, as his successor for six years. He governed the province well for the five first years as long as Tiberius lived. {*Philo, Flaccus, 1:724}

6362. John Baptist was beheaded.

6363. When his disciples heard this, they came and took up the body and buried it and came and told Jesus. {Mr 6:27-29 Mt 14:6,11,12}

6364. Herod the tetrarch and others heard of the fame of Jesus and Herod desired to see him. {Lu 9:7-9 Mr 6:1-4}

6365. When the apostles returned, they told Jesus the things they had done. {Lu 9:10 Mr 6:30}

6366. When Jesus had heard of the death of John and of the deeds of the apostles, he told them to depart into a deserted place and rest for a while. The multitude had kept them so busy they did not have time to eat. He sailed with the twelve with him and privately went into a deserted place near Bethesda. When the multitude heard it, they followed him on foot from all cities and came to him. Jesus taught and healed them. {Lu 9:10,11 Mr 6:31,32 Mt 14:13,14}

6367. Jesus went up into a mountain and sat there with his disciples. The passover was close at hand. At evening, he fed with five barley loaves, and two little fishes more than 5000 men in addition to women and children. There were twelve baskets full of the left overs. When they wanted to make him a king, Jesus constrained his disciples to go before him to the other side, opposite to Bethesda toward Capernaum. He went alone into a mountain. When the disciples had gone about 3 or 4 miles, Jesus walked out to them on the sea in the fourth watch of the night. He told them not to be afraid. Peter asked to join him and he walked out to Jesus. Jesus rebuked Peter for his little faith when Peter began to sink. They were all amazed. They landed and came to the country of Gennesaret. When he left the boat, as soon as it was known, they brought their sick that they might touch the hem of his garment and they were made whole. {Joh 6:1-21 Lu 9:12-17 Mr 6:35-56 Mt 14:15-36}

6368. The next day after Jesus had crossed over, the people who stood on this side of the sea sailed to Capernaum to look for Jesus. He preached to them in the synagogue of Capernaum of the bread of life and affirmed to the Jews that murmured that he was the bread of life. From that time many of his disciples went back but the apostles would not go away. However, he called one of them a devil. {Joh 6:22-71}

The THIRD PASSOVER
of the
MINISTRY of CHRIST
{Joh 6:4}
From which began the third year
of the 70th week of Daniel.

6369. The scribes and Pharisees who came from Jerusalem, went to Jesus. When they saw some of his disciples eat with unwashed hands, they found fault with them that they did not follow the traditions of the elders. Jesus answered them concerning their traditions. He said that they frustrated the commands of God that they might keep the traditions of men. He taught the people and also told his disciples at home that nothing which entered into a man, defiles him but that which comes from within defiles a man. {Mr 7:1-23 Mt 15:1-20}

6370. Jesus left and went into the country of Tyre and Sidon. He could not escape the crowds. A Canaanitish woman, a Gentile of the Syrophenician nationality, came to him and earnestly

begged him for her daughter who was possessed by a demon. Jesus praised her great faith and cast out the demon from her daughter. {Mr 7:24-30 Mt 15:21-28}

6371. After he left the country of Tyre and Sidon, he came to the Sea of Galilee through the middle of the country of Decapolis. A deaf man was brought to him who also had a speech impediment. Jesus healed and in vain ordered him to tell no one. {Mr 7:31-37}

6372. When he went up into a mountain, he sat there and healed many and the multitude wondered. {Mt 15:29-31}

6373. In those days when a very great multitude had stayed with him for three days in the desert, he fed 4000 men in addition to women and children, with only seven loaves and a few little fishes. They gathered seven baskets full of left overs. {Mr 8:1-9 Mt 15:32-38}

6374. Immediately, Jesus with his disciples, sailed over to the country of Dalmanutha or Magdala. {Mr 8:10 Mt 15:39}

6375. The Pharisees came and required a sign from him from heaven. After Jesus had sighed deeply, he refused to give them any sign but that of Jonah. He called them hypocrites because knew how to tell the weather from the appearance of the sky but could not discern the times. He left them and sailed to the other side. {Mr 8:11-13 Mt 16:1-4}

6376. When he and his disciples came to the other side, they had forgotten to take food with them and they had but one loaf of bread with them in the ship. Jesus warned them to beware of the leaven of the Pharisees and Sadducees and the leaven of Herod. They reasoned among themselves that because they had forgotten to take bread, Jesus had said this. Jesus rebuked them that they had forgotten the miraculous multiplication of the loaves and helped them understand that he spoke not of the leaven of bread but of doctrine. {Mr 8:12-14 Mt 16:5-12}

6377. Then he came to Bethsaida and a blind man was brought to him. The blind man was led out of town and Jesus anointed his eyes with spittle and his sight was restored. Jesus forbade him to tell anyone about it. {Mr 8:22-26}

6378. Jesus and his disciples went into the towns of Caesarea Philippi. It came to pass as he was alone praying and was now on his way, he asked his disciples who the people though he was. When they had answered, he asked them their opinion. When Peter answered that he was the Christ, Jesus declared him happy and gave him promises. He forbade his disciples to tell any man that he was the Christ. He foretold his death and resurrection and called Peter, "Satan", because he rebuked Jesus for talking about his death. Then he preached to his disciples and the multitude about the cross that everyone must bear who will follow him. Finally, he foretold his transfiguration. {Lu 9:18-27 Mr 8:27-38 Mt 16:13-28}

6379. It came to pass about eight days after these sayings, (or six intermediate days) Jesus was transfigured on an high mountain. When they came down from the mountain, he charged them that they should tell no man what they had seen until he was risen from the dead. They kept this private and asked one another what the rising from the dead should mean. They asked him why did the scribes say that Elijah must first come? Jesus replied and by this they understood that

Jesus spoke of John the Baptist who was Elijah. {Lu 9:28-36 Mr 9:1-13 Mt 17:1-13}

6380. After this on the next day when they were came down from the hill, Jesus came to his disciples. He saw a great multitude about them and the scribes asking questions. When all the multitude saw him, they immediately were greatly amazed and ran to greet him. As he was asking about their questions, the father of a lunatic child told him, that it was about his child that had an unclean spirit and was deaf and dumb. His disciples could not cast him out. Then Jesus cast out the spirit and restored the child whole to his father. When Jesus went home, he showed his disciples the reason why they could not cast out this demon. {Lu 9:37-42 Mr 9:14-29 Mt 17:14-21}

6381. They departed from there and passed through Galilee and he did not want any man to know it. He taught his disciples about his death and resurrection but they did not understood this. They were exceedingly sorry and were afraid to ask him. {Lu 9:43-45 Mr 9:30-32 Mt 17:22,23}

6382. When they came to Capernaum, they asked Peter about Jesus' tribute money. When Jesus came into the house, he anticipated Peter and told him that he should find a piece of money in a fish's mouth and told him to pay the tribute for both of them. {Mt 17:24-27}

6383. At Capernaum, Jesus asked his disciples what they were discussing on the way. At first they were silent and then they said that it was about who would be greatest in the kingdom of heaven. Jesus took a child and placed him in the midst of them and taught that they should have humility even as a child. He warned them in the world were offences and that they must take heed that neither hand, foot nor eye cause them to offend. Little children were not to be despised. If our brother sinned against us, he was to be reproved. He told of the power of the church to bind and loose. They were to forgive one that asked forgiveness until seven times seventy times as he showed in the parable of two debtors to the king. {Lu 9:46-48 Mr 9:33-37 Mt 18:1-35}

6384. John replied and said that they saw one casting out devils through Christ's name. Jesus taught that he was not to be forbidden and again warned them of not offending little ones and to take heed again, that neither hand, foot or eye cause them to offend. {Lu 9:49,50 Mr 9:38-50}

6385. Junius Gallio, who was trying to win Tiberius' favour, proposed that Tiberius' soldiers, when their time of service was expired, should sit in the same benches with the equestrians to see the plays. Tiberius banished him under the pretence that Gallio would seem to persuade the soldiers to be loyal to the state rather than to Tiberius. When it was written that he would easily endure his banishment in so pleasant an island as Lesbos was, he was brought back to Rome and handed over to the custody of the magistrates. {Tacitus, Annals, l. 6. c. 3.} {*Dio, l. 58. 7:233}

6386. Cassius Severus, the orator died in the 25th year of his banishment on the island of Sephone. He was reduced to such poverty that he had scarcely had a cloth to hide his privates. {Jerome, Chronicles}

6387. At Rome it was proposed in the senate by Quintilian, the tribune of the people, concerning a Sibyl's book. Caninius Gallus, one of the Fifteen for Religious Ceremonies, had requested that it might be received among other books of the same prophetess and passed a decree of the senate

to ratify it. When this was done by joint vote, Tiberius sent letters and rebuked the tribune mildly as not being well versed in the old customs because he was young. He attacked Gallus very smartly, who was a man of years and well experienced in the ceremonies and in spite of this had introduced the business into the senate at such a time when many of the senators were absent. The author of the poem was uncertain and the college had not delivered their opinion, or had the poem been revised and adjusted by the masters (of the priests) according to the usual custom. Thereupon the book was referred to the cognizance of the fifteen. {Tacitus, Annals, l. 6. c. 11.}

6388. After these things Jesus walked in Galilee, for he would not walk in Judea because the Jews sought to kill him. The feast of tabernacles was approaching and Jesus did not go up to the feast at that time as his brothers wished. They as yet did not believe on him. Jesus went up after them, not publicly but as it were in secret. {Joh 7:1-10}

4036a AM, 4745 JP, 32 AD

6389. It came to pass, when the time was come that he should be received up, he set his face to go to Jerusalem. He sent messengers ahead to prepare a place for them to stay. The city would not accept him and they went into another city. He rebuked his disciples who wanted fire to come down from heaven upon them. {Lu 9:51-56}

6390. It came to pass as they went on the way, Jesus answered some who wanted to follow him. {Lu 9:57-62}

6391. After these things, Jesus sent 70 disciples two by two into every city and place where he was going to proclaim that the kingdom of God was at hand. He gave them power to authenticate their message. {Lu 10:1-16}

6392. The multitude enquired after him and murmured concerning him. Jesus taught in the temple in the middle of the feast. They wondered at his doctrine and he answered that his doctrine was not his own but his who sent him. He answered many things to those who reproached and objected against him. Officers were sent to apprehend him. In the last and great day of the feast, Jesus cried out concerning faith in him. There was a division concerning him among the people but the officers who were sent and Nicodemus defended Jesus and his cause before the Pharisees who spoke against Jesus. {Joh 7:11-53}

6393. Jesus went to the mount of Olives and early in the morning he sat and taught in the temple. He was not willing to condemn, as a judge, the woman taken in adultery and warned her to sin no more. He taught in the treasury of the temple and he affirmed that he is the light of the world and defended his bearing record of himself. He taught many things concerning the Father and himself, where he goes, who he is, about their father Abraham, about the servitude of sin and the devil. He denied that he had a demon as the people thought. He said whoever kept his sayings, would not taste of death. He concluded and said he was before Abraham. Thereupon they took up stones to throw at him but Jesus hid himself, and went out of the temple and went through the midst of them and so passed by. {Joh 8:1-59}

6394. As Jesus passed by, he saw one begging who was blind from his youth and he healed him. The beggar and his parents were examined by the authorities and he was expelled from the

synagogue. He found and worshipped Jesus. {Joh 9:1-41}

6395. Jesus preached that he is the door of the sheepfold and that good shepherd. He taught about thieves and hirelings. There was a division again among the Jews because of these sayings. {Joh 10:1-21}

6396. The 70 returned with joy, whom he further warned and instructed. In a rejoicing spirit, he tells them privately that they are blessed because their names are written in heaven. {Lu 10:17-24}

6397. A certain lawyer asked him what he must do to inherit eternal life. Jesus instructed him from the law and taught him who his neighbour was by the parable of the man who fell among thieves. {Lu 10:25-37}

6398. Now it came to pass as he went on his way, he came to a certain town and was received into the house of Martha. She herself ministered to them while Mary heard the words of Jesus. Jesus said Mary had chosen the better part. {Lu 10:38-42}

4046b AM, 4746 JP, 33 AD

6399. It came to pass that he was praying in a certain place. When he stopped, one of his disciples asked him to teach them to pray as John taught his disciples. Therefore he for the second time prescribeed to them the Lord's prayer. He used arguments also to stir them up to constancy in prayer and for obtaining the confirmation of their faith. {Lu 11:1-13}

6400. Jesus cast out a demon from one who was dumb and the multitude marvelled. He rebuked some blasphemers and said that he did not cast out the demons through Beelzebub. {Lu 11:14-26}

6401. It came to pass as he spoke these things, that a certain woman of the company said to him that his mother was blessed. He replied to her that blessed are those who hear the word of God and keep it. {Lu 11:27,28}

6402. When the multitude had gathered thickly together, he said that this generation sought a sign but they shall have no sign except that of Jonah. He added that the queen of the south and the Ninevites shall condemn this generation. They were to take heed that the light that is in them was not really darkness. {Lu 11:29-36}

6403. When he had spoken these things, a certain Pharisee invited him to dine with him. He wondered that Jesus had not first washed. Jesus severely reprehended him along with the rest of the Pharisees for their apparent outward holiness with hypocrisy but inwardly was wickedness, covetousness and pride. He pronounced a woe on the lawyers also. {Lu 11:37-54}

6404. In the meantime, when there were gathered together an innumerable company, Jesus warned to his disciples to beware of the leaven of the Pharisees, which was hypocrisy and not to be afraid of those who kill the body. {Lu 12:1-12}

6405. One of the company asked Jesus to talk to his brother so that he divide the inheritance with him. Jesus replied and said that who made him a judge? On this occasion, he preached against covetousness using the parable of the rich man who wanted to build larger barns. He warned them against an anxious distrustful and unprofitable carping about the necessary things of this life and urged that they rather seek the kingdom of God. They should be like those who wait for the coming of their Lord as it becomes a faithful and wise steward. Jesus said that he shall send the fire of division on the earth and upbraided them that they did not know that this was the appointed time. {Lu 12:13-59}

6406. At that time there were some who told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. From this, Jesus preached about repentance and propounded the parable of the fig tree not having fruit. {Lu 13:1-9}

6407. He taught in one of the synagogues on the sabbath day. There was a woman who had a spirit of infirmity eighteen years and was bent over. He healed her on the sabbath and defended the deed against the indignation of the ruler of the synagogue. Then he likened the kingdom of heaven to a grain of mustard seed and to leaven. {Lu 13:10-21}

6408. He went through all the cities and villages teaching and journeying toward Jerusalem for the feast of dedication. {Lu 13:22}

6409. One asked him if there would be only a few who would be saved. He replied that they must strive to enter in at the narrow gate. {Lu 13:23-30}

6410. On the same day, some of the Pharisees came to him and warned him to leave the area for Herod wanted to kill him. He gave that resolute answer. {Lu 13:31-35}

6411. It came to pass that he went into the house of one of the chief Pharisees to dine with him. There was one there who had the dropsy, whom he healed. He defended the deed, although done on the sabbath. He spoke a parable to them that were bidden to a feast and Jesus instructed the Pharisee who had invited him to dine. {Lu 14:1-14}

6412. When one of them who dined with him, heard these things, he said to him that blessed is he who shall eat bread in the kingdom of God. Jesus replied to him and propounded the parable of the great supper and of each excuse that those made who were invited. {Lu 14:15-24}

6413. There was a great multitude that went with him and he turned and preached to them, that life itself is to be surrendered for Christ. He propounded to them the parables of the man who was about to build a tower and of the king going to war. {Lu 14:25-35}

6414. There came to him all the publicans and sinners to hear him but the scribes and Pharisees murmured. He spoke to them the parables about the lost sheep, the lost coin and the prodigal son. {Lu 15:1-32}

6415. He told the disciples the parable of the unjust steward who was accused to his master and made a practical application from it. The Pharisees heard all these things and they were covetous and derided him. He then preached against them and taught many other things and told about the

rich man who fared sumptuously and of Lazarus the beggar. {Lu 16:1-31}

6416. Jesus warned his disciples of those who cause offences. He taught that their brother who sinned against them, was to be forgiven. {Lu 17:1-9}

6417. Then the apostles asked Jesus to increase their faith. He replied about the power of faith and by the parable of the servant who came in after working, immediately ministered to his master. He showed them that they were unprofitable servants when they had done all that they were commanded for they had have done no more than what was their duty. {Lu 17:5-10}

6418. It came to pass as he went to Jerusalem, that he passed through the middle of Samaria and Galilee. He entered a certain village and ten lepers met him. After they were healed and were going to the priest as Jesus commanded, only one of them came back to Jesus to thank him and he was a Samaritan. {Lu 17:11-19}

6419. The Pharisees asked Jesus when the kingdom of God will come. Jesus replied that the kingdom of God will not come with observation but was within. He told his disciples that according to the days of Noah and Lot, so shall be the day in which the Son of Man shall be revealed, but he must first suffer many things. {Lu 17:20-37}

6420. He spoke to them a parable that they should always pray. He used the example of a widow who interceded with an unjust judge and contrasted this with God who is a just avenger. {Lu 18:1-8}

6421. He spoke also to some who thought that they were just and despised others. He told the parable about the Pharisee and publican praying in the temple. {Lu 18:9-14}

6422. At Jerusalem in the feast of the dedication in the winter time, Jesus walked in the temple in Solomon's porch. The Jews came around him and asked how long he would keep them in suspence as to who he really was. He pointed to his miracles and said that he and his Father are one. Again they took up stones to stone him. He defended himself to be God, by the scriptures and by his works. They tried again to take him but he escaped from their hands. {Joh 10:22-39}

6423. He went again beyond the Jordan River into the place where John first baptized and stayed there and many came to him. As was his custom, he taught them and healed them and many believed on him there. {Mr 10:1 Mt 19:1,2}

6424. The Pharisees came to him and tempted him and asked if it was lawful for a man to put away his wife for any reason. Jesus denied it and replied to the Pharisees who objected and said the bill of divorce was commanded by Moses. Jesus taught them the true meaning of marriage. When his disciples heard this, they said it was better for a man not to marry. {Mr 10:2-12 Mt 19:3-12}

6425. They brought to him little children that he should lay his hands on them and pray. His disciples forbid them and Jesus rebuked them. After he had laid his hands on the children and blessed them, he departed from there. {Lu 18:15-17 Mr 10:13-16 Mt 19:13-15}

6426. As Jesus was leaving on the way, a rich young ruler met him and asked him what he had to do to inherit eternal life and he called Jesus, Good Master." Jesus spoke concerning the title he gave him and pointed him to the commandments. He replied that he had kept them all and observed them and Jesus loved him. However, he told him to sell all that he had and give to the poor. He sent him away very sorry. Jesus inveighed bitterly against covetous rich men. Peter replied that they left everything to follow him. Jesus made notable promises to all who followed him especially to his twelve apostles. He added that many who were first would be last. He instructed them by a parable of labourers going into a vineyard for many were called but few were chosen. {Lu 18:18-30 Mr 10:17-31 Mt 19:16-30}

6427. Lazarus of Bethany was sick. Therefore, his sisters sent to Jesus to tell him of his sickness. As soon as he heard that he was sick, he stayed two more days in the place where he was but later he told his disciples to go again into Judea. They reminded him that just recently the Jews tried to stone him there and and did he really want to go back again. Jesus replied that Lazarus sleeps, (speaking of his death, not of his sleep.) and that they should go to him. Thomas added that we may die with him. {Joh 11:1-16}

6428. When Jesus came near Bethany, he found that Lazarus had been buried four days in the grave. Martha came to meet him, they talked about the resurrection. Mary heard of it and came quickly to him. When Jesus saw her weep, he also wept and went to the grave. He asked them to remove the stone and thanked his Father for hearing him. Jesus called Lazarus from his grave. Thereupon many believed on him and some went to the Pharisees and told them what things Jesus had done.

6429. Therefore the Pharisees convened a council in which Caiaphas prophesied about Jesus. From that day on, they consulted together how they might put him to death. They ordered that if anyone knew where he was, he should tell them so they could take him. Therefore Jesus did not walk publicly among the Jews but went into a city called Ephraim and stayed there with his disciples. {Joh 11:17-54}

6430. As they were on the way up to Jerusalem, Jesus went ahead of them and they were afraid. He again took the twelve and began to tell them what things should happen to him but they did not understand. {Lu 18:31-34 Mr 10:32-34 Mt 20:17-19}

6431. James and John, the sons of Zebedee, and their mother came to him and asked that they might sit in the kingdom, one on the right hand and the other on the left of Jesus. Jesus rebuked them and the rest were upset with those two disciples. Jesus admonished them all that he who would be great and first among them, must be the minister and servant of all. {Mr 10:35-45 Mt 20:20-28}

6432. It came to pass when he came near Jericho, a certain blind man sat begging by the way side. When he asked who it was that passed by and he was told it was Jesus of Nazareth, he earnestly implored his mercy even though the crowd rebuked him. Jesus called to him and he received his sight and followed him glorifying God. {Lu 18:35-43}

6433. Jesus entered and passed through Jericho and saw Zacchaeus in a sycomore tree and told him he needed to stay at his house that day. {Lu 19:1-10}

6434. As they left the city of Jericho, a large crowd following him. He restored the sight to two blind men (of which one was Bartimaeus,) and they followed him. {Mr 10:46-52 Mt 20:29-34}

6435. When they heard these things and because they were near Jerusalem, they thought that the kingdom of God should immediately appear. As they went, Jesus spoke the parable of the noble man that went into a far country who gave his ten servants ten pounds to invest until he returned. When he returned, he determined who had gained the most by trading. He rewarded each of them according to the proportion of their gain. {Lu 19:11-27}

6436. The passover was near and many went from the country up to Jerusalem before the passover to purify themselves. {Joh 11:55-57}

6437. Therefore six days before the passover, Jesus came to Bethany. They prepared a supper for him and Lazarus sat with him. Mary anointed his feet and wiped them with the hairs of her head. Jesus rebuked the criticism of Judas against her. Many people came there not only for Jesus' sake, but that they might see Lazarus. However, the chief priests consulted how they might put Lazarus to death also because many of the Jews believed on Jesus because of him. {Joh 12:1-11}

6438. When he had thus spoken, he went ahead and ascending up to Jerusalem. It came to pass when he was near Bethphage and Bethany, at the mount called the Mount of Olives (the 29th day of March) he sent two of his disciples for an ass colt that was tied. (Matthew makes mention of the she ass also.) {Lu 19:28-35 Mr 11:1-7 Mt 21:1-7}

6439. Therefore, they brought the colt to Jesus and put their garments on the colt and set Jesus on the colt. Many people met him who came to the feast. Many cast their garments in the way and others cut down branches of trees and spread them in the way. When he came to the descent of the Mount of Olives, the crowd who went before him and those who followed behind cried, hosanna to the son of David. Some of the Pharisees told him to rebuke his followers. He replied he would not. Therefore, the Pharisees said among themselves that the whole world was gone after him. {Joh 12:12-19 Lu 19:36-40 Mr 11:8-10 Mt 21:8,9}

6440. When he came near and saw the city, he wept over it. he predicted her utter destruction. When he entered into Jerusalem all the city was stirred and asked who he was. {Lu 19:41-44 Mr 11:10,11}

6441. Jesus went into the temple of God and cast out those who bought and sold in it and healed the blind and the lame in it. He justified the children who cried hosanna in the temple against the objections of the Pharisees and scribes. He taught daily in the temple they who heard him, were very attentive. However, the chief priests and elders of the people tried to destroy him. {Lu 19:45-48 Mr 11:11 Mt 21:12-16}

6442. Some Greeks who came to worship at the feast wanted to see him. He told those that told him about these Greeks about his passion. He called on his Father and received an answer from heaven. Some thought it was thunder and others thought an angel spoke to him. He again spoke of the lifting of the Son of Man from the earth. He answered those who asked him who was the Son of Man? After he left there, he hid himself from them. When it was evening, he went with the twelve to Bethany. Although he had done so many miracles among them, they still did not

believe on him that the word of Isaiah might be fulfilled. However, many of the rulers believed on him but did not confess him publicly for fear of the Pharisees. Jesus preached concerning faith in himself. Joh 12:20-50 Mr 11:17

6443. The next morning when he came from Bethany, he was hungry and saw a fig tree which only had leaves on it. He cursed it and it immediately withered. They came to Jerusalem and entered into the temple. He again expelled those who bought and sold and did not want anyone to carry a vessel through the temple. He taught them concerning faith in himself. However, the chief priests sought how they might destroy him for they feared him because all people were astonished at his doctrine. When evening came, Jesus left the city. {Mr 11:12-19 Mt 21:18,19}

6444. The next morning as they passed by the fig tree, they saw that it was dried up from the roots which Peter noted. Jesus preached to them about the power of faith especially in prayers. They again came to Jerusalem and as he walked in the temple and taught the people, the chief priests, elders and scribes came to him and asked by whose authority he did these things. Jesus replied by asking them about John's baptism. He spoke to them the parable of the two sons and asked them which of the two did the will of the father and then applied it to them. He also told the parable of the vineyard that was rented out to husbandmen and of their killing of the heir of the vineyard and made an application of this also. Therefore, from that hour, they sought to take him but they feared the people for the people thought he was a prophet. Again he propounded to them the parable of the king's son and the refusals and excuses of some that were bidden and the wickedness and punishments of others, especially of him who was not wearing a proper wedding garment. Then the Pharisees went and took council how they might entangle him in his talk. Therefore they sent out to him their disciples with the Herodians who asked if it was lawful to pay tribute to Caesar. They were astonished at his answer and left him and went their way. {Lu 20:1-26 Mr 11:13-12:37 Mt 21:19-22:46}

6445. The same day the Sadducees came to him and asked about a woman who had the seven brothers for her husband. They wanted to know who would be her husband in the resurrection. When the multitude heard his answer to prove the resurrection, they were astonished at his doctrine. Then a Pharisee, a lawyer, tempted him and asked which is the greatest commandment in the law? After Jesus had replied he asked the Pharisee whose son Christ is? No man was able to answer him a word neither dared any man from that day on ask him any more questions. {Lu 20:27-44}

6446. Then Jesus spoke to the multitude and to his disciples about the scribes and Pharisees. He pronounced a woe eight times against them and spoke to the city of Jerusalem and accused her of cruelty and obstinacy and foretold her desolation. {Lu 20:45-47 Mr 12:38-40 Mt 23:1-39}

6447. As Jesus sat opposite the treasury, he commended a widow who cast in two mites more than those who cast in much more. {Lu 21:1-4 Mr 12:41-44}

6448. When he went out of the temple, his disciples showed him the buildings and its stones and he predicted its utter destruction. {Lu 21:5-36 Mr 13:1-37 Mt 24:1-51}

6449. As Jesus sat on the Mount of Olives opposite the temple, his disciples asked him when would these things happen and what would be the sign of his coming and the end of the world? He gave a lengthy reply concerning the sign and his coming. He warned them to watch and to be

ready for they did not know the hour when the Lord would come. {Mr 13:1-37 Lu 21:1:36 Mt 24:1-51}

6450. He taught the same things by the parable of the ten virgins as by the parable of the talents given to the servants to invest. He described the judgment of this world (perhaps as a type of that) by setting the sheep on the right hand and the goats on the left and passing sentence on each of them. By day, he taught in the temple but at night he went to the Mount of Olives. All the people came to him early in the morning and he taught them in the temple. {Lu 21:37,38 Mt 25:1-46}

6451. When Jesus had finished these sayings, he told his disciples that after two days was the passover and the Son of Man would be betrayed to be crucified. The Jewish leaders consulted together in the palace of the high priest about how they might kill Jesus. They agreed that it should not be done on the feast day, lest there by a riot. {Mr 14:1,2 Mt 26:1-5}

6452. When he was in the house eating with Simon the Leper, he defended a woman who poured an alabaster box of ointment on his head because his disciples murmured about this. He foretold his burial. {Mr 14:3-9 Mt 26:6-13}

6453. Then Satan entered into Judas who was to betray Jesus to the Jewish leaders. {Lu 22:1-13 Mr 14:10,11 Mt 26:14-16}

The FOURTH PASSOVER
in which CHRIST, our PASSOVER, was
sacrificed, {1Co 5:7} and so
put an end to all the legal
sacrifices prefiguring this one.
The beginning of the fourth or middle year
of the last week of Daniel.
{Da 9:27}

6454. On the first day of unleavened bread, when the passover was slain (April 2nd) his disciples asked Jesus where they should prepare it. He sent Peter and John into the city and told them that they would meet a man carrying a pitcher of water. They should follow him to his house and ask the owner of it for the use of the guest chamber. They would find the guest chamber already furnished by the good man of the house. {Mr 14:12-16 Mt 26:17-19}

6455. In the evening Jesus went with the twelve disciples and ate supper. Jesus said that he had greatly desired to eat this passover with them before his sufferings. He took the cup and asked them to divide it among themselves. He said that he would no more eat of the passover or drink of the fruit of the vine until the kingdom of God would come. He also said that one of them would betray him. They began to be sorrowful and asked one by one, if it was he. Jesus replied that it was the man who dipped his hand with him in the dish. When Judas asked if it was him, Jesus said it was. {Lu 22:14-18 Mr 14:17-21 Mt 26:20-25}

6456. While they were eating, he instituted the sacrament of his body and blood which were symbolised by the bread and the wine. After he had drank the wine, he said that he would not drink of the fruit of the vine after this until he would drink it anew with them in the kingdom of

his Father. He stated that the one who would betray him was eating with them. Then they began to enquire among themselves if anyone among them would do this. {Lu 22:19-23 Mr 14:22-25 Mt 26:25,26}

6457. There was also a dispute among them of who would be the greatest. After supper, Jesus arose and laid aside his garments. He took a towel and girded himself and began to wash and to wipe his disciple's feet. At first Peter refused to have this done to him but later he consented. After this, Jesus sat down and said that he had given them an example. Just as he had done, they should likewise wash one another's feet. Whoever would be the greatest among them, must become the least. He added moreover that he was not speaking about everyone for he knew whom he had chosen. When he had said these things, he was troubled in the spirit and said that one of them would betray him. Therefore his disciples looked at each other and were uncertain of whom he referred to. Peter beckoned to the beloved disciple that he should ask who it was. Jesus answered that it was the one to whom he gave the sop after dipping it. He gave it to Judas and told him to quickly do what he had to do. When Judas had received the sop, he went out immediately and it was night. {Joh 13:2-38 Lu 22:24-30}

6458. After Judas left, Jesus said that now was the Son of Man glorified and God was glorified in him. He admonished them of his sudden departure and of their mutual love one for another. He also said to Simon that Satan had desired to sift him as wheat. However, Jesus said he had prayed for him and that when he was converted, he was to strengthen his brethren. Peter too confidently replied that he would die for Jesus. Jesus replied that he would deny him three times before the cock crowed. Then Jesus told them all that he who has a purse let him take it and he who did not have a sword, go and buy one. They said they had two swords to which Jesus replied that it was enough. {Lu 22:31-38}

6459. Jesus anticipated their sorrow for his death and comforted them as he usually did. He answered the questions raised by Thomas, Philip and Judas, (who is also Lebbaeus, surnamed Thaddaeus, another of the sons of Alphaeus, and brother of James.) He promised them that the Holy Ghost would be their teacher and left his peace to them. Again he admonished them of his approaching death and of its joyful fruit. Then he said they should now leave. After they sang a hymn, they left for the Mount of Olives. {Joh 14:1-31 Mr 14:26 Mt 26:30}

6460. On their way, he told them the parable of the vine and the branches and exhorted them to bring forth fruit and to remain in the love of God toward them. They should have mutual love one toward another and to endure patiently the hatred of the world which also hated Christ himself. They should not be offended by persecution. Again he comforted them for the sorrow they had about his approaching death, by the promise of sending them the Comforter. He would be the Spirit of Truth and witness against the world and help them. He warned them that in a little while, they would not see him. They did not understand what he meant. He explained it to them and said that their predicted sorrow would be turned into joy just as a woman rejoices who gives birth to a son. He predicted his return to them and told them of the love of the Father toward them and by his willingness to hear their petitions that they would make in his name. He said that he came from the Father into the world and he would again leave the world to return to the Father. His disciples said they now understood what he meant and believed that he came from God. Jesus replied that the time was now come when they all would be scattered and Christ would be left alone. At last he concluded with a most divine prayer to the Father for the mutual benefit of his own and the Father's glory, for the apostles and the whole company of believers. {Joh 15:1-17:26}

6461. When Jesus had spoken these things, he went with his disciples as was his custom and crossed over the brook Kidron to the Mount of Olives. Then Jesus told them that all of them would be offended because of him that night. However, after he was risen again, he would go ahead of them into Galilee. Peter replied that although everyone would be offended, yet he would not be. Jesus told Peter that before the cock crew, he would deny him three times. To this both he and all the disciples replied that although they would die with him, they would never deny him. {Joh 18:1 Lu 22:39 Mr 14:27-31 Mt 26:31-36}

6462. Then they came into a place called Gethsemane where there was a garden. After Jesus had entered with his disciples, he told them to pray lest they fall into temptation. They were to sit there while he went away to pray. He took Peter and the two sons of Zebedee with him and began to be very sorrowful. He told them to stay there and watch. He went a little further about a stone's throw and kneeled down and prayed that this cup might pass from him. And there appeared an angel from heaven who strengthened him. Then he returned and found his disciples sleeping. He reprehended and admonished them and went the second time and prayed more earnestly. He was in an agony and he began to sweat as it were drops of blood. He came again and found them sleeping for sorrow for their eyes were heavy. He again admonished them and they did not know what to say. He then left them and went away again and prayed the same words. Then he returned to his disciples and told them to sleep and take their rest. The Son of Man was betrayed into the hands of sinners. He told them to get up and go for the man who betrayed him was close by. Lu 22:40-46 Mr 14:32-42 Mt 26:36-46

6463. While he was speaking, Judas arrived who knew the place, (because Jesus often went there with his disciples.) He brought with him the chief priests, Pharisees, captains of the temple, elders of the people, officers and a band sent from them. They came there with lanterns and torches and a large number with swords and staves. Judas had given a sign and said the one they were after would be the one he kissed. Judas immediately kissed Jesus. Jesus asked Judas why he came and would he betray the Son of Man with a kiss. Jesus who knew all things that would happen to him, went out to them and asked who they were after. They said they wanted Jesus of Nazareth and Jesus told them he was the one. They went backwards and fell to the ground. He asked them again and answered them as he did the first time and added that if they were only after him, to let the disciples go their way. They took him. When those who were around him saw what would happen they asked him if they should fight for him. Peter struck off the right ear of Malchus, a servant of the high priest's. Jesus told Peter to put away his sword and if he wanted to, he could call down more than twelve legions of angels. He said that he should drink of the cup that his Father had given him and they should allow it to happen. Jesus touched Malchus' ear and healed him. Jesus asked the crowd why they came to him as if he were a thief with swords and staves. He told them that this was their hour and the power of darkness. Then all his disciples left him and fled. A certain young man (of their company) was laid hold on and left his linen cloth and fled naked from them. {Joh 18:3-11 Lu 22:47-53 Mr 14:43-52 Mt 26:47-56}

6464. They bound Jesus and brought him first to Annas, the father-in-law of Caiaphas. Annas sent him bound to Caiaphas, the high priest, who had previously prophesied that it was expedient that one man should die for the people. All the chief priests, elders and scribes of the people were gathered together. Caiaphas asked Jesus concerning his disciples and his doctrine. Jesus said he had spoken publicly and to ask those that heard him. Therefore one of the officers struck him with a staff. Jesus asked him that if he had answered well, why did he hit him? Then

all the council looked for false witnesses against him and could not find any. Finally two false witnesses came but their testimony disagreed with each other. Caiaphas asked Jesus to reply to what these witnesses said against him but Jesus said nothing. Then Caiaphas adjured him that he should say whether he was the Christ. Jesus answered that he was and they would see the Son of Man sitting at the right hand of the power of God and coming in the clouds of heaven. Therefore they judged him guilty of death for this blasphemy. Then they mocked and spat on him. They cruelly beat him with buffets and staves. They covered his eyes and asked him who had hit him. They did many other things and they spoke reproachfully against him.

6465. Peter followed afar off to see the end of the matter. Another disciple accompanied him who was known to the high priest. He went with Jesus into the palace but Peter stood outside at the door whom that other disciple (who spoke to her who kept the door) had brought in. As Peter was warming himself at the fire that burned in the courtyard, (for it was cold) the maid who kept the door asked him and affirmed that he was one of his disciples. Peter denied it and claimed that he did not know him or what the maid spoke about. A little later, he went out into the porch and the cock crew. As he was going out another maid saw him and said to those that were there that Peter was with Jesus of Nazareth. Another person said to him that he was one of the disciples. Then Peter again denied it with an oath. About an hour later, those who stood by came and said to him that his accent gave him away. The cousin of Malchus who was among the rest said that he had seen Peter in the garden. While he was speaking, the cock crowed the second time. Then Jesus turned around and looked at Peter. Peter remembered the words of Jesus and went out and wept bitterly. {Joh 18:12-27 Lu 22:54-65 Mr 14:53-72 Mt 26:57-75}

6466. As soon as it was day, the elders of the people, chief priests and the scribes came together and led him into their council and asked Jesus if he was the Christ? He replied that they would not believe him nor answer his questions nor let him go. Jesus said he was the Son of God and they replied that they did not need any more witnesses. {Lu 22:66-71}

6467. Immediately in the morning, the whole multitude arose and led him bound to Pontus Pilate the governor, from Caiaphas to the hall of judgment. (April 3rd) They did not go into the judgment hall lest they would be defiled and unable to eat the passover. When Jesus stood before the governor, Pilate asked the crowd what was his crime. They said that if he was not a criminal, they would not have brought Jesus to him. They accused Jesus of perverting the country and forbidding any to pay tribute to Caesar. They also said that Jesus claimed to be Christ a king. Jesus refused to answer them and Pilate asked him why he did not defend himself against their many accusations? Jesus did not answer Pilate even so much as a word so that Pilate marvelled. Then Pilate told the crowd to take him and judge him according to their law. They replied that they did not have the power to kill him. Then Pilate entered into the judgment hall again and called for Jesus. He asked Jesus if he were the king of the Jews? Jesus asked Pilate if he asked the question of his own accord or did others tell that to him. Pilate retorted that he was not a Jew and that his own people and the chief priests had brought him to him. He asked Jesus what had he done. Jesus stated that his kingdom was not an earthly kingdom. Pilate asked if he were a king to which Jesus said that this was the reason he came into the world so that be might witness to the truth. Pilate asked him what was truth and then went out again to the Jews and said Jesus was innocent. The crowd was more hostile and said he had stirred up the people and taught through all the country of the Jews starting at Galilee to this place.

6468. When Pilate heard about Galilee, he asked Jesus if he were a Galilaean. When he knew that he belonged to Herod's jurisdiction, he sent him to Herod who was at Jerusalem in those

days. Herod was exceedingly glad and hoped to see some miracle. Jesus would not answer Herod or the chief priests and scribes who vehemently accused him. After Herod had set Jesus at naught and mocked him, he sent him back to Pilate arrayed in a gorgeous robe. Both the governors became friends that same day.

6469. When Pilate had called the chief priests and the rulers and the people, he told them that both he and Herod found Jesus innocent. Therefore he would chastise Jesus and release him. It was the custom on every feast day, for the governor to free any prisoner the people wanted. The crowd cried out aloud and began to desire that he would do for them as he had always done. Therefore, Pilate called them and asked whether they wanted him to release the king of the Jews or Barabbas. Pilate knew that the chief priests had delivered him for envy. However, they stirred up the people that Pilate should release Barabbas to them instead of Jesus. Barabbas was an infamous thief who was imprisoned for insurrection and murder in the city. When Pilate sat in the judgment seat, his wife sent him a message saying that he should have nothing to do with that just man because she had suffered may things in a dream because of him that day.

6470. Therefore, Pilate asked the crowd again whom they wanted to have released because he really wanted to release Jesus. However, they all cried out and said they did not want Jesus but Barabbas. Therefore Pilate asked them what he should do with the one they called the king of the Jews. They all cried out again and said he should be crucified. Pilate asked a third time what was his crime and he found him innocent. He would chastise him and let him go free. Then they cried more earnestly in loud voices that he should be crucified. Then Pilate took Jesus and scourged him. The soldiers made a crown of thorns and placed it on his head and clothed him with purple. They mocked him and greeted him as the king of the Jews and beat him with staves. Therefore, Pilate went out again to them and said that he brought Jesus out to them whom he found innocent. Jesus was led out wearing the crown of thorns and the robe. Pilate told them to look at Jesus. When the chief priests and officers saw him, they cried out and said to crucify him. Pilate told them to take and crucify him but that he was innocent. The Jews replied that he should die because he said he was the Son of God. When Pilate heard that, he was more afraid and went again into the judgment hall and asked Jesus where he came from. Jesus did not reply. Then Pilate admonished him to answer and bragged that he had the power to crucify him. Jesus answered that he could have no power unless it was given to him from above.

6471. From that time on, Pilate tried to release him but the Jews replied that if he did he was not Caesar's friend. When Pilate heard this, he brought out Jesus and sat in the judgment seat in the place called "the Pavement". It was the preparation for the passover and about the sixth hour (noon). He told the Jews that here was their king. They cried out that he should be crucified. Pilate asked if he should crucify their king but the chief priests said that they had no king but Caesar. When Pilate saw he was getting nowhere and that he had a potential riot on his hands, he took some water and washed his hands before the crowd. He said that he was innocent of the blood of this just person. All the people replied that his blood would be on them and their children. Then to placate the multitude, Pilate released Barabbas. After he had scourged Jesus, he did as the crowd wanted and ordered Jesus to be crucified. {Joh 19:1-30 Lu 23:1-25 Mr 15:1-37 Mt 27:11-31}

6472. When the soldiers of the governor had led Jesus into the hall called Praetorium, they called together the whole band. When they had stripped him, they put a scarlet robe on him. They made a crown of thorns and put it on his head and put a reed in his right hand. They bowed down and mocked him and greeted him as the king of the Jews. When they had spat on him,

they took that reed and hit him on the head. After they had mocked him, they took off the purple robe from him and put his own clothes on him and led him out to be crucified.

6473. When Judas who had betrayed him, saw that he was condemned, he repented and brought the thirty pieces of silver to the chief priests. He confessed his sin to them and after he cast the silver pieces into the temple, he went and hanged himself. They used the money to buy the potter's field that the prophesy might be fulfilled.

6474. Jesus went out carrying his cross. As they were leading him, they found Simon of Cyrene, who came from the country. They took him and compelled him to carry the cross after Jesus. There were two thieves that were led out with him to be crucified. There followed a great multitude of people and of women who lamented him. He turned to them and foretold the terrible destruction of Jerusalem. When they came to the place called Calvary, but in the Hebrew it is called Golgotha, they gave wine to him to drink which was mingled with myrrh and vinegar mingled with gall. When he had tasted it, he refused to drink it. They crucified him and the two thieves there, about the third hour (9 am). One thief was on each side of him. Jesus prayed to his Father to forgive them because they did not know what they were doing.

6475. Pilate wrote a superscription in Hebrew, Greek and Latin, and put it on the cross. The chief priests asked Pilate to change it and he refused. After they had crucified him, they divided his garments into four parts, one piece for each soldier who worked on the execution. They cast lots for his seamless coat rather than divide it up so that the scripture might be fulfilled. They sat down and watched him there and the people stood and watched.

6476. Those who passed by reviled him and shook their heads. They told him to come down from the cross because he said he could destroy the temple and raise it up again in three days. Likewise, the chief priests and rulers with the people, mocked and scoffed him along with the scribes and elders. They said that he could save others but he could not save himself. If he really was the king of Israel and that Christ, the chosen of God, then he should come down from the cross and then they would believe him. They said he trusted in God to save him for Jesus claimed to be the Son of God. The soldiers also mocked him and came to him. They offered him vinegar and said that if he was really the king of the Jews, he should save himself.

6477. Also the thieves who were crucified with him, threw the same in his face. While one of them continued in his railing against him, the other was converted and rebuked the other thief. He asked Jesus to remember him when he came into his kingdom. Jesus promised him that today he would be with him in paradise.

6478. His mother stood by his cross, as well as his mother's sister, Mary, the wife of Cleophas and Mary Magdalene. When Jesus' mother and the disciple whom he loved was standing beside her, he said to his mother to behold her son and to the disciple to behold his mother.

6479. When the sixth hour (noon) was come, there was darkness over all the land until the ninth hour (3 pm). In the ninth hour (3 pm), Jesus cried out with a loud voice, "Eli Eli", or, " Eloi Eloi Lamia sabachthani." Some who stood by said that he called for Elijah. After this, when Jesus knew that all things were accomplished so that the scripture might be fulfilled, he said he was thirsty. Beside the cross there was a vessel full of vinegar. They filled a spunge with vinegar and put it upon hyssop or a reed. They put it to his mouth and said with the rest that they would wait

and see if Elijah would come and take him down from the cross. When Jesus had received the vinegar, he said that it was finished. He again cried with a loud voice and commended his spirit to his Father. Jesus bowed his head and gave up the ghost. When the centurion saw that he had so cried out and died, he glorified God and testified that certainly this was an innocent man and the Son of God. {Lu 23:26-46 Mr 15:38-42 Mt 27:32-50}

6480. The vail of the temple was ripped in two from the top to the bottom and there was an earthquake and the rocks were split. The graves were opened and many bodies of the saints who had died, arose, and came out of the graves after his resurrection and went into Jerusalem and appeared to many. When the centurion and those who stood around Jesus saw the earthquake and the things that were done, they were terrified and testified that certainly this was the Son of God. Then all the people who came to watch the crucifixion beat their chests and returned home. His acquaintances and the women who followed him from Galilee, stood a far off and saw these things. Among them was Salome, Mary Magdalene and Mary, the mother of James the Less and Joses. When he was in Galilee, these followed and ministered to him along with many other women who came up to Jerusalem with him. {Lu 23:47-49 Mt 27:51-56}

6481. The Jews did not want the bodies to remain on the cross on the sabbath because it was the preparation, (for that sabbath was an high day. They asked Pilate that their legs might be broken and that they might be taken down. Therefore the soldiers came and broke the legs of the two thieves but not of Jesus because he was already dead. One of the soldiers pierced his side with a spear and there immediately came out blood and water. These things were done so that the scripture might be fulfilled. {Joh 19:31-37}

6482. When evening came, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea came to Pilate. Joseph was a rich man and an honourable councillor who also looked for the kingdom of God. He was a good and just man and had not consented in the council to their plans. He was a secret disciple for fear of the Jews but he came boldly to Pilate and begged the body of Jesus. Pilate marvelled that Jesus was already dead and questioned a centurion about Jesus. When Pilate knew it, he gave the body to Joseph. Nicodemus (who first came to Jesus at night) brought a mixture of myrrh and aloes about an hundred pound weight. Therefore they took the body of Jesus and wound it in a linen cloth with the spices as the manner of the Jews was in burying a body. When Joseph had wrapped it in a clean linen cloth, he laid it in his own new sepulchre which he had hewn from a rock which was never used previously. The sepulchre was in a garden in the place where Jesus was crucified. Joseph rolled a large stone to the door of the sepulchre. Mary Magdalene, and Mary the Mother of Joses, who came with Jesus from Galilee saw where they had laid him and sat opposite the sepulchre. They returned and prepared spices and ointments and rested on the sabbath day according to the commandment.

6483. The next day (April 4th) the Pharisees asked Pilate that he secure the sepulchre until the third day because Jesus said he would arise on the third day. When Pilate agreed, they went and secured the sepulchre. They sealed the stone and set a watch. {Joh 19:38-42 Lu 23:50-56 Mr 15:42-47 Mt 27:57-61}

6484. When the sabbath was over, (April the 5th) and it dawned toward the first day of the week, very early in the morning while it was still dark, Mary Magdalene and Mary the mother of James, and Salome came with spices. They came to see the sepulchre and anoint Jesus. They wondered who would roll away the stone from the door for them. When the sun was risen, they

came to the sepulchre and they saw the stone was rolled away. There was a great earthquake for the angel of the Lord came down from heaven and rolled away the stone and sat upon it. The women went in and did not find the body of the Lord Jesus. They were very perplexed by this when two men came to them in shining clothes and their faces were as lightning and their garments white as snow. Matthew and Mark mention only one angel. The guards shook for fear and became as dead men. When the women were afraid and bowed their faces to the earth, the angels told them not to be afraid for they were seeking Jesus who was crucified. They told them he was not dead but alive. They invited the women to see the sepulchre for themselves. They reminded them that when Jesus was still in Galilee with them, he told them that the Son of Man must be delivered into the hands of sinful men, be crucified and the third day rise again. The angels told them to quickly go and tell his disciples and Peter that he was risen again from the dead. Also they said that Jesus went ahead of them to Galilee and they would see him there. Then the women remembered the words of Jesus and they left quickly from the sepulchre with fear, wonder and great joy. They ran to tell his disciples but they said nothing to any man (as they went) for they were afraid. When the women had told these things to the eleven and to all the rest, their words seemed as idle tales. However, Mary Magdalene told Peter and the other disciple whom Jesus loved that they had taken away the Lord and they did not know where they had laid him.

6485. Peter and that other disciple left for the sepulchre but the other disciple outran Peter and came first to the sepulchre. When he stooped down, he saw the linen cloths lying there but did not go in. Then Peter came and went into the sepulchre and saw the linen clothes lying there and the napkin that was about his head not lying with the linen clothes but wrapped together in a place by itself. Then the other disciple went in and saw and believed and Peter went to his own home wondering about what had happened. As yet they did not know the scriptures that he must rise again from the dead. The disciples went to their own home.

6486. However Mary Magdalene stood outside the sepulchre and wept. While she wept, she stooped down into the sepulchre and saw two angels in white sitting there, the one at the head, and the other at the feet, where the body of Jesus had been. They asked her why she wept. She told them that they had taken away her Lord and she did not know where they had laid him. When she had said this, she turned around and saw Jesus standing but did not know that it was Jesus. Jesus asked her why she wept and whom she was looking for. She thought the man was the gardener and asked that if he had taken the body away, to show her where he had put the body. Jesus said "Mary" and she immediately recognised him. Jesus told her not to touch him for he had not yet ascended to his Father. She was to go and tell his brethren. She went and told his disciples and those that had been with him as they were weeping and mourning that she had seen the Lord and that he had said these things to her. They did not believe her. The women went from the sepulchre (perhaps Mary Magdalene was absent) that they might tell his disciples. Jesus met with the women and greeted them and they all came and held him by the feet and worshipped him. Jesus told them not to be afraid but to tell his brethren to go into Galilee and meet Jesus there.

6487. When they were going, some of the guard went into the city and told the chief priests all the things that had happened. When they were assembled with the elders, they took counsel that they would give a large amount of money to the soldiers. The soldiers were to say that his disciples came by night and stole the body away while they slept. If the governor heard about this, they said they would protect the soldiers from any harm. So they took their money and did as they were told. This saying is commonly reported among the Jews to this day. {Joh 20:1-18

6488. Two of Jesus' followers went into the country that same day to the village of Emmaus which was about 7.5 miles from Jerusalem. As they journeyed, Jesus went along with them and they told him what things had happened in those days about Jesus of Nazareth. He was crucified and was supposed to rise again on the third day. Jesus showed them from the scriptures that it was necessary for Christ to suffer and to enter into his glory. In the village, when he had taken bread and given thanks and broke it and given it to them, he revealed himself to them and their eyes were opened although he appeared in another form. He vanished from their sight. They left the same hour and returned to Jerusalem to the eleven and those that were with them. They told these two that the Lord had risen indeed and had appeared to Simon. Then they told them what things had happened on the way and how he was known of them in the breaking of bread. They did not believe them. {Lu 24:13-35 Mr 16:12,13}

6489. While they were still talking in the evening of the first day of the week, they had the doors shut for fear of the Jews. Jesus appeared and stood in their midst and greeted them. They were terrified and frightened and thought they had seen a spirit. However he upbraided them for their unbelief and hardness of heart because they had not believed those who had seen him since he had risen. He asked them why they were troubled and he showed them his hands and his feet and said that a spirit does not have flesh and bones. He showed them his hands, feet and his side. When they did not believed for joy and wondered, he asked them if there was anything to eat and he ate a piece of broiled fish, and an honey comb. The disciples rejoiced that they had seen the Lord. Jesus told them that what had happened was exactly what he had told them would happen so that all things would be fulfilled which were written in the law of Moses, the prophets and in the Psalms about Christ. Then he opened their understandings so that they might understand the scriptures. He told them it was necessary for Christ to suffer and to rise from the dead the third day so that repentance and remission of sins could be preached in his name among all countries. He said they were witnesses of these things. He gave them the promise from his Father. They were to stay at Jerusalem until they were endued with power from on high. Again he greeted them and said that as his Father had sent him, so he would send them. They were to go into all the world and preach the gospel to everyone. He who believed and was baptized would be saved but he who did not believe, would be damned. He would give them signs to authenticate their message. In the name of Jesus, they would cast out demons and speak in new languages. They would take up serpents and if they drank any deadly thing, it would not hurt them. They would lay their hands on the sick and they would recover. After he had said all these things, he breathed on them and told them to receive the Holy Ghost. Whomever sins they remitted, they would be remitted to them. Whomever sins they retained, they would be retained. (Thus Jesus appeared five times on the very first day of his resurrection.) {Joh 20: 19-23 Lu 24:36-49 Mr 14:14-18}

6490. Thomas, who was called Didymus and one of the twelve, was not with them when Jesus came. When the rest of the disciples told him, that they had seen the Lord, he very confidently professed that he would not believe it. After eight days, (April 12th) Thomas was present with the rest and Jesus came when the doors were shut. He stood in their midst and greeted them and abundantly satisfied Thomas' unbelief. {Joh 20:24-29 Lu 24:16-20}

6491. Then the eleven disciples went into Galilee to the mountain where he told them to meet him. When they saw him, they worshipped him but some doubted. When Jesus came to them, he said that he had all power and they were to go and tell the gospel message to everyone. He

promised to be with them to the end of the world. After that, Jesus was seen by more than five hundred brethren at once and after that by James. {1Co 15:6,7 Mt 28:16-20}

6492. Later Jesus showed himself to his disciples again at the sea of Tiberias or at least to seven of them as they were fishing. After they had fished all night and caught nothing, Jesus was standing on the shore and they did not recognise him. He told them to cast their net on the right side of the boat where they caught 153 large fish. Jesus bid them to come and dine with him and no one dared ask him who he was for they knew it was the Lord. When they had dined, he warned Peter three times of his pastoral charge. Jesus foretold the kind of death he would die. When Peter asked about John, Jesus replied but his answer was incorrectly understood by the brethren. {Joh 21:1-24}

6493. Last of all, he appeared to his disciples in Jerusalem and led them out as far as Bethany. He lifted up his hands and blessed them. It came to pass as he blessed them, he was parted from them and carried up into heaven. {Lu 24:50,51 Mr 16:19}

6494. Here ends the history of the acts of Christ by the four evangelists including his forerunner, John the Baptist. Josephus had a short note of honourable mention about John the Baptist. {Josephus, Antiq., l. 18. c. 7. <c. 5. 1:484>}

``Herod the Tetrarch, killed John, surnamed the Baptist, who was a most excellent man. He motivated the Jews to the study of virtues especially of piety and justice. He encouraged them to be baptised which he said would be acceptable to God, if they made use of it, not for the remission of their sins only but first having their minds purged through righteousness then they would also purify the body. Many went out to him especially the common people who were pleased with his words. Herod feared lest the great authority of the man would cause some rebellion because they seemed as though they would listen to nothing which he advised them. He thought it safer to take him out of the way before there was any sedition rather than act when it was too late. Therefore he commanded him to be sent prisoner to Macharas and then to be put to death."

6495. Josephus stated this about Christ, our Lord: {Josephus, Antiq., l. 18. c. 4, 5. <c. 3. 1:480>}

``At the same time there was a wise man named Jesus, if we may call him a man. He was a worker of miracles and a teacher of those who willingly receive the truth. He had many Jews and Gentiles who followed him and was believed to be the Christ. When Pilate had crucified him through the envy of our rulers, nevertheless those who first loved him continued loyal in their love for him and he appeared to them alive the third day. The prophets in their prophesies foretold both these and many other powerful things concerning him. The Christians (named after him) continue to this very day."

6496. Thus Jerome in his book of ecclesiastical writers has translated this place. His reading is:

``He was believed to be the Christ."

6497. is preferred before that of Eusebius. {Eusebius, History Eccles., c. 11.} or Rufinus or as it

is in our books:

``This was the Christ."

6498. It is clear that Josephus came no nearer to our religion than King Agrippa to whom he was most devoted whose confession to Paul was: {Ac 26:28}

``Almost you have persuaded me to be a Christian."

6499. Cornelius Tacitus stated:

``Christ was put to death by Pontius Pilate, the governor of Judea in the reign of Tiberius." {Tacitus, Annals, l. 15. c. 43.?}

6500. Lucian the martyr in Rufinus testifies to the darkness at that time by appealing to the writings of the heathen themselves. {Eusebius, History Eccles., l. 9. c. 6.}

``Search your writings and you shall find in Pilate's time when Christ suffered that the sun was suddenly withdrawn and a darkness followed."

6501. Before him Tertulian {Tertulian, Apologetic to the Gentiles, c. 21.} stated:

``At the same moment the day was withdrawn even when the sun was at the height. Those that never knew that this also was spoken concerning Christ, judged it to be nothing but an eclipse. However, you shall find this event that happened to the world, recorded even on your own monuments."

6502. Thallus, {Thallus, Histories, l. 3} called this an eclipse and Phlegon of Tralles {Phlegon, Chronicles, l. 13.} also called it an eclipse. (Thallus lived at the time of these events and wrote a history starting from the Trojan War down to the death of Christ. {*Oxford Classical Dictionary, p. 1491.} Phlegon lived at the time of Hadrian and wrote a history starting from the first Olympiad down to 140 AD. {*Oxford Classical Dictionary, p. 1172.}, Editor.) Thallus was quoted by Julius Africanus in his third chronography. Africanus was a contemporary of Origen. Phlegon was quoted in Origin's book {Origin, against Celsus, p. 83, 99. Greek edition} and in his 35th tract. Phlegon stated that at the 19th year of Tiberius (as Eustathius Antiochus notes in Hexameron) and the fourth year of the 202nd Olympiad (e.g. 33 AD) are these words. (Ussher has a large quote from the Greek from Origin. Editor.) Jerome translated this in Eusebius' Chronicle to Latin. (Ussher has a large quote in Latin from Jerome translation of Eusebius. Editor.) The English translation is:

``There was a large and most famous eclipse that has ever happened. The day was so turned into night at the sixth hour (noon) so that the stars were seen. An earthquake also in Bithynia destroyed many houses in the city of Nice."

6503. (Sir Robert Anderson, {*Anderson, The Coming Prince, p. 104.} gives the dates for the passover from 22 AD to 37 AD. Note that the passover would start at sundown for the previous day and end at sundown for the date shown. The passover meal would be eaten the previous

evening. These are:

Year	Passover	
AD	Day	Date
22	Sunday	April 22
23	Thursday	March 25
24	Wednesday	April 12
25	Sunday	April 1
26	Thursday	March 21
27	Wednesday	April 9
28	Monday	March 29
29	Sunday	April 17
30	Thursday	April 6
31	Tuesday	March 27
32	Monday	April 14
33	Friday	April 3
34	Tuesday	March 23
35	Monday	April 11
36	Friday	March 30
37	Thursday	April 18

6504. Anderson independently confirmed the date for passover that Ussher computed for 33 AD hence we assume his other calculations are equally accurate. He stated at length in his book how these were done so it appears he did his homework well. The day of the week was calculated independently by the editor using the the Online Bible Calendar program and was not included with the original materal by Anderson. Ironically, Anderson selected 32 AD date as the year that Christ died and goes to great pains to show why the Jews celebrated the passover on the wrong day, that is on Friday not Monday. The only plausible date from the list is 33 AD for Good Friday as the only other date for Good Friday would be in 36 AD which is too late. This independently confirms the writings of Phlegon. Editor.)

6505. From the history of the gospels about the sayings and acts of Christ, Luke makes this transition to the Acts of the Apostles.

``The former treatise I have made O Theophilus, of all that Jesus began to do and teach, until the day (of our May 14th.) in which he was taken up, after that he through the Holy Ghost, had given commandments to his apostles whom he had chosen: to whom also he showed himself

alive after his passion by many infallible proofs, being seen of them forty days and speaking of things pertaining to the kingdom of God." {Ac 1:1-3}

6506. When they were assembled together with them, the Lord commanded them that they should not leave Jerusalem but should wait for the promise of the Father which was the soon baptism of the Holy Ghost. {Ac 1:4,5 11:16} The apostles asked the Lord, if he would at this time restore the kingdom to Israel. He replied that it was not for them to know the times that the Father had put in his own power. However, they would receive the Holy Ghost and would bear witness of him, not only in Jerusalem, Judea and Samaria, but to the uttermost parts of the earth. After he had spoken these things while they saw him, he was taken up and a cloud received him from their sight. They were also instructed by two angels who suddenly appeared in white clothes. They said that he would come again (for judgment) in the very same way as they now saw him go up into heaven. {Ac 1:6-11}

6507. When they had worshipped him, they returned to Jerusalem with great joy {Lu 24:52} from the Mount of Olives which was a sabbath day's journey from there. {Ac 1:12} The Syrian version writes seven furlongs (about 7/8 of a mile.) Likewise does Theophylact based on Josephus. However, our copies of Josephus read that the Mount of Olives was either 5 furlongs (5/8 of a mile) {Josephus, Antiq., l. 20. c. 6.} or 6 {Josephus, Wars, l. 5. c. 8.} as the Greek, or {Josephus, l. 6. c. 3.} as the Latin copy has it.

6508. The eleven apostles stayed in an upper room in Jerusalem and continued with one accord in prayer with the women, Mary the mother of Jesus and his brothers. {Ac 1:13,14}

6509. In those days, Peter stood up in the midst of the disciples, who numbered abut 120, and spoke to them about choosing a successor for the traitor Judas. He had thrown himself down headlong and burst in the midst. When they had prayed, they cast lots between Joseph, called Barsabas, and Matthias. The lot fell to Matthias and he was chosen to be numbered with the apostles. {Ac 1:15-26}

6510. On the day of Pentecost (May 24th) when all the 120 were assembled together with one accord, there suddenly came a sound from heaven like a mighty rushing wind and it filled all the house where they sat. There appeared to them cloven tongues like of fire which sat on each of them and they were all filled with the Holy Ghost. They began to speak with other tongues as the Spirit gave them utterance. At Jerusalem were devout Jews from every country under heaven. When they heard these speaking in their own languages the wonderful things of God, they were all amazed. However others profanely derided the miracle. Peter, in a most grave sermon, refuted their charge of drunkenness since it was only the third hour (9 am) of the day. (9 am) He then expounded to them about Christ from the law and the prophets and proved that he was risen. Through the power of the Spirit, 3000 were converted. Peter commanded them to be baptized in the name of Jesus Christ for remission of sins. {Ac 2:1-41}

6511. They continued steadfastly in the apostles' doctrine and fellowship. They broke bread and prayed. Fear came upon every soul and the apostles performed many signs and wonders. All who believed were together and had all things common and sold their possessions and goods. They gave them to all men according to their needs. They continued daily with one accord in the temple and broke bread from house to house. They ate with gladness and singleness of heart. They praised God and had favour with all the people. The Lord added daily to the church such

as should be saved. {Ac 2:42-47}

6512. Peter and John went up together into the temple about the hour of prayer which was the ninth hour. (3 pm) At the gate of the temple, called "Beautiful", they healed in the name of Christ, a man who had been lame from his birth who was about 40 years old. For this reason, the people came running into Solomon's porch. Peter expounded the mystery of salvation through Christ and upbraided their ingratitude and exhorted them to repentance. Many who heard him believed and the number of men were about 5000. However, the priests and rulers of the temple with the Sadducees came and took Peter and John and put them in prison until the next day because it was then evening. The next day the council was convened (in which were Annas the high priest who was the president of the council along with Caiaphas and John and Alexander and as many as were of the high priest's relatives.) The apostles were called in question about the miracles they had done. They boldly defended the cause of Christ and the council forbid them to speak any more in the name of Christ. The apostles replied that it was better to obey God than men. They were threatened and released. The apostles returned to their own home, where, together with the whole church, they poured out fervent prayer to God for the propagation of the gospel. The Lord answered this prayer by causing an earthquake and sending his Holy Spirit into their hearts. {Ac 3:1-4:37}

6513. The multitude of those who believed had one heart and one soul and they had all things in common. No one lacked anything because as many as had lands or houses, went and sold them. They brought the money and laid it down at the apostles' feet to be distributed to the poor. Josephus or Joses, a Levite, from Cyprus surnamed by the apostles, Barnabas, (e.g. the son of consolation) set the first example by selling his possessions. {Ac 4:32-37}

6514. Ananias and Sapphira his wife, fraudulently agreed together to keep back some of the money they received for the land they sold. They lied and said they had given the whole amount. They were struck dead by the word and rebuke only of Peter who exposed the fraud and avenged it by the power of the Holy Ghost to whom they had lied. Great fear fell on all the church and on as many as heard of these things. {Ac 5:1-11}

6515. The apostles performed many miracles among the people and they were all together with one accord in Solomon's Porch. None of the rest dared join them however the people magnified them and the Lord added more believers to the church. They brought the sick into the streets that at the very least when the shadow of Peter passed over them, they would be healed. A large multitude came from the cities around Jerusalem and brought the sick and those who were vexed with unclean spirits and they were all healed. {Ac 5:12-16}

6516. The high priest and the Sadducees who were with him, were envious and cast the apostles into prison. In the night they were freed by an angel and told to teach the people boldly and without fear. When they were brought to the council, they escaped death through the advice of Gamaliel a Pharisee. He was a doctor of the law and held in much esteem among the people. After they had been scourged, they were freed. They left the council rejoicing that they were counted worthy to suffer shame for the name of Jesus. They taught daily in the temple. {Ac 5:17-42}

4037a AM, 4746 JP, 33 AD

6517. The number of believers increased at Jerusalem and the money that came in helped support the poor of the church. There arose (as it commonly happens among a multitude) a murmuring of the Greeks against the Hebrews because they thought their widows were neglected in the daily distribution of the church's money. The apostles did not have time to be involved in distributing the gifts from the rich of the church to the poor or to manage the money that came in from the sale of property for the church. Seven men were chosen to be stewards of the church's goods and manage that service. These were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nichoias, a proselyte of Antioch. (It was evident because they all had Greek names that in this selection, there was no way the Greeks could say they were ignored.) The word of the Lord increased and the number of the disciples was multiplied at Jerusalem and many of the priests were obedient to the faith. {Ac 6:1-7}

6518. Stephen did many wonders and miracles among the people and stoutly defended the cause of Christ against the Jews of the synagogue of the Libertines (those freed by their masters), Cyrenians, Alexandrians and of those from Cilicia and Asia. He disputed with them about Christ and when they could not resist the wisdom and spirit by which he spoke, they falsely accused him. They captured him and brought him before the council. They had false witnesses who would swear that they heard him speak blasphemous words against the temple and the law. {Ac 6:8-15}

6519. In a long speech before the high priest (Annas) and the council, Stephen showed that the true worship of God was observed by Abraham and his posterity before the temple was built by Solomon and even before Moses was born. He stated that Moses testified of Christ and that the outward ceremonies that were given to their fathers, were only to last for a time. Then, he sharply reprehended the Jews because they had always resisted the Holy Ghost and had wickedly put Christ to death whom the prophets had foretold would come into the world. Thereupon, the council was mad with rage and they cast that holy man out of the city and stoned him to death while he was praying for them. {Ac 7:1-60}

6520. Before the witnesses (according to the law, {De 17:7}) were about to throw the first stones at Stephen, they laid their garments at a young man's feet called Saul. He watched their clothes and consented to the death of Stephen. {Ac 7:58 8:1 22:20} Saul was a man, an Hebrew of the Hebrews, of the tribe of Benjamin, born at Tarsus in Cilicia which Strabo stated was a famous city for the study of philosophy and the liberal sciences. {*Strabo, l. 14. 6:347} Saul was of the sect of the Pharisee and the son of a Pharisee. At that time he studied divinity in Jerusalem in the synagogue of the Cilicians. He frequented the school of Gamaliel who was that famous doctor among the Pharisees and a most strict observer of the law of Moses and of the traditions delivered to the fathers. {Ac 21:39 22:3 23:6,34 26:4,5 2Co 11:22 Ga 1:14 Php 3:5,6}

6521. Devout men carried Stephen to his burial and made a great lamentation for him. {Ac 8:2}

6522. Aelius Lamia died at Rome who was the absentee governor of Syria. Flaccus Pomponius, the true governor of Syria, died in the province. {Tacitus, Annals, 6. c. 27.} {Suetonius, Tiberius, c. 42.}

4037b AM, 4747 JP, 34 AD

6523. Herod Agrippa had his daughter Mariamme by Cypros, ten years before his death.

{Josephus, l. 18. c. 7. <c. 5. 1:485> l. 19. c. ult. <c. 8. 1:524>}

6524. There arose a great persecution after the death of Stephen against the whole church which was at Jerusalem. {Ac 8:1 11:19} Saul in an exceedingly great rage, made havock of the church. He received authority from the chief priests and he testified against the saints who were killed. He also entered into every house and took captive men and women. He bound and put them in prison and often beat them in every synagogue. He compelled some to deny Christ and to blaspheme while he persecuted to death others who kept the faith. {Ac 8:1 9:13,21 22:4,5,19 26:9-11 Ga 1:13,23 Php 3:6 1Ti 1:13}

6525. This persecution dispersed the church into various countries but was for the great advantage of the church. The apostles were left alone at Jerusalem while the rest, of whom there were some thousands, {Ac 2:41 4:4} were dispersed into the regions of Judea and Samaria. They preached the gospel wherever they went. {Ac 8:1-4} Others went to Damascus, {Ac 9:19,25} among whom was Ananias, a devout man according to the law and one who had a good report among all the Jews who lived there. {Ac 22:12} It is very likely that others went even to Rome itself and among them Junias and Andronicus who were of note among the apostles and relatives of this persecutor, Paul. They had embraced the faith before him. {Ro 16:7} Others travelled as far as Phenice, Cyprus and Antioch and preached the word of God to the Jews only. {Ac 11:19} That is to those who were dispersed among the Gentiles. {Jas 1:1 1Pe 1:1}

6526. Philip was among those who went to Samaria. He was the second in order after Stephen the first martyr among the seven that were chosen. {Ac 8:5 21:8} Philip came into the city of Samaria and preached Christ there. The people with one accord listened to what he said. They saw the miracles which he did, for unclean spirits cried out with a loud voice and came out of many. He healed many who were stricken with palsies and who were lame. There was great joy in that city and many men and women believed and were baptized. Also Simon Magus listened to Philip. For a long time Simon had bewitched the people of Samaria with his sorceries. Everyone said this was the great power of God. When Simon saw the great signs and wonders which Philip did, he believed and was baptized also. {Ac 8:5-13}

6527. When the apostles, who were at Jerusalem, heard that Samaria had received the word of the Lord, they sent Peter and John to them. When they prayed and laid their hands on them, the new converts received the Holy Ghost. When Simon Magus saw this, he offered them money so that he also might receive the gift of conferring the Holy Ghost. Peter sharply rebuked his mad impiety and warned him to repent of his wickedness and to ask pardon from God. Simon desired the apostles to pray for him to the Lord. When they had completed their ministry in those regions, they returned to Jerusalem and preached the gospel in the villages of Samaria as they went. {Ac 8:14-25}

6528. After many ages had past, a bird called the Phoenix returned to Egypt and the learned Egyptians and the Greeks discussed many things about this miracle. {Tacitus, Annals, l. 6. c. 28.} Dio stated that this bird appeared in Egypt two years later. {*Dio, l. 58. 7:253}

6529. Philip the tetrarch who was always reputed a modest man and a lover of ease and quietness, died in the twentieth year of Tiberius. He had governed Trachonitis, Gaulanitis, and Batanaea for thirty seven years and died at Julias. He was put in a monument that he built

previously for himself in which he was magnificently and sumptuously interred. Since he died without children, Tiberius annexed that principality to the province of Syria. However, the tributes which were collected in this tetrarchy, were to be kept within the borders of that country. {Josephus, Antiq., l. 18. c. 6. <c. 4. 1:483>}

6530. At Rome in this twentieth year of Tiberius' reign, the consuls, Lucius Vitellius and Fabius Priscus held the ten years games that they might as it were extend the government for him, as it used to be done to Augustus. {*Dio, l. 58. 7:247}

6531. In this year, (as Dio has it) or three years later (as Tacitus hints at the end of the fifth book of his annals) this story is told. A certain young man said that he was Drusius Germanicus' son. He was seen first in the islands of the Cyclades and soon after that on the continent of Greece and Ionia. He was attended by some of Caesar's freed men. The ignorant were allured by the fame of his name and by the minds of the Greeks ready for new and wonderful things. For they pretended and also believed that if he could get from those who kept him, he would go to his father's armies and would invade Egypt or Syria. When Poppaeus Sabinus heard these things, who was in charge of Macedonia and Achaia, he entered Nicopolis which was a Roman colony. There he knew that the young man who when he was more closely examined, had said that he was Marcus Silanus' son and that many of his followers had sailed away and he sailed as if he would go to Italy. Tacitus says he was never seen again and this was the end of the matter. However, Dio added that this impostor was willingly received by the cities and strengthened with troops. He would have had without doubt come into Syria and taken over the armies had not someone recognised him and apprehended him and sent him to Tiberius. {Tacitus, Annals, l. 5. c. 10.} {*Dio, l. 58. 7:249}

4038a AM, 4747 JP, 34 AD

6532. Philip the Evangelist, was directed by an angel and went to Gaza which is a desert. See note on 3672 AM <<1827>>. He met an eunuch, who had the charge of the treasure of Candace, the queen of the Ethiopians, (in Meroe) and was returning in his chariot from Jerusalem where he had been to worship. He was reading from Isaiah when the Spirit told Philip to go to him. Philip instructed him in the faith of Christ and baptized him. Philip was immediately caught away out of his sight by the Spirit of the Lord and was found at Azotus. He passed through the country and he preached the gospel in all the cities until he came to Caesarea. {Ac 8:26-40}

4038b AM, 4748 JP, 35 AD

6533. Saul was still breathing out threatenings and slaughter against the disciples of the Lord and obtained letters from the high priest (Annas, {Ac 4:6} and the council of which he was then president) for the synagogues of Damascus. They stated that if he found any who were Christians, he was to bring them bound to Jerusalem so that they might be punished. As he came near Damascus at noon, a light from heaven brighter than the sun shone around him and those who were with him. When they had all fallen to the earth, he heard a voice speaking to him in the Hebrew language:

``Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." {Ac 26:16}

6534. He asked who it was and was told:

``I am Jesus of Nazareth whom thou persecutest, but rise and stand upon thy feet, I have appeared to thee for this purpose, to make thee a minister and a witness both of those things that thou hast seen and of those things in the which I will appear to thee; delivering thee from the people, and from the Gentiles, to whom now I send thee, to open their eyes, and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by faith that is in me." {Ac 26:15-18}

6535. Saul was trembling and full of fear and asked what the Lord would have him do. He was told to go to Damascus and await further instructions. The men who journeyed with Saul were so amazed that they were speechless. They saw the light and heard a sound of words but did not see Christ who spoke nor understood anything that he spoke. {Ac 9:1-7 22:5-14 26:12-18}

6536. Saul arose from the earth and was blinded with the glory of the light. They led him by the hand to Damascus {Ac 9:8 22:11} where he stayed for three days without sight and did not eat or drink. Now there was a certain disciple named Ananias, to whom the Lord spoke by a vision. He was told to go to the street called Straight and enquire for Saul of Tarsus in the house of Judas. The Lord told him that Saul was praying. (Then Saul saw in a vision, Ananias coming and laying his hands on him that he might receive his sight.) Ananias objected that he had heard of this fellow and he had power from the religious leaders in Jerusalem to take all the Christians. The Lord told Ananias to go, for Saul would become a great missionary and witness for Christianity and would suffer much for it. Ananias went to the house and laid his hands on Saul. He told Saul that Jesus had appeared to him on his way to Damascus and he had come to restore his sight and to anoint him with the Holy Ghost. Immediately, there fell from his eyes as it were scales and he received his sight. {Ac 9:9-18}

6537. Ananias told him:

``The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just one, and shouldest hear the voice from his mouth, for thou shalt be a witness before all men, of those things that thou hast heard and seen: and now why tarriest thou? arise and be baptized and be washed from thy sins, calling on the name of the Lord." {Ac 22:14-16}

6538. Saul arose and was baptized. He ate and was strengthened. {Ac 9:18,19}

6539. Luke does not tell us in Acts what was revealed from the Lord to Saul at Damascus that he should do. We learn what happened immediately after his conversion from the book of Galatians. He was told not to confer with men nor go to Jerusalem to the apostles but should spend some time in Arabia or places near Damascus. There he would receive the knowledge of the gospel not from men but directly from Jesus Christ. {Ga 1:12,16,17.}

6540. After this, Saul returned to Damascus {Ga 1:17} and spent a few days with the disciples. He immediately preached in the synagogues that Christ was the Son of God. They were all amazed who heard these things, and said that is not this the one who came from Jerusalem to bind the Christians to take them back to Jerusalem. Saul increased in strength more and more and confounded the Jews who dwelt at Damascus and taught that Jesus was the Christ. {Ac 9:19-22} He first preached the gospel to the Jews who lived in Damascus. {Ac 26:20}

6541. Tiberius was informed by Pilate from Palestine, concerning the affairs of Christ. Tiberius proposed to the senate that Christ should be considered one of the gods. The senate opposed this but Tiberius did not change his mind and threatened that:

``it would be dangerous for any to accuse a Christian''

6542. So it is related by Tertullian {Tertullian, Apologetic, c. 5, 21.} and others that follow him. {Eusebius, Chronicles} {Eusebius, History Eccles., l. 2. c. 2.} Our English writer, Gildas in a letter about the destruction of Britain, which if granted, we may correctly say, that the first persecution after the murder of Stephen which arose in Judaea ceased partly by the conversion of Saul who greatly promoted it and partly through the fear of Tiberius.

6543. L. Vitellius who the year before was consul at Rome, was sent by Tiberius as the proconsul for Syria. He arrived in Jerusalem, at the very feast of the passover and received an honourable welcome. He remited the whole tribute of the fruits put out for sale and allowed that the high priest's garment with all that belonged to it should be stored in the temple by the priests. It was formerly kept by the Roman governor in the citadel of Antonia. Thus he satisfied the Jews. He put Jonathan the son of Ananus (or Annas) for the high priest instead of Joseph Caiaphas. He then went to Antioch. {Josephus, l. 15. c. ult. <c. l1. 1:424> 18. c. 6. <c. 4. 1:482,483>}

6544. After Artaxias, the king of Armenia had died, Artabanus, the king of Parthia, made Arsaces, the oldest of his children, to be king over the Armenians. Since Tiberius did not object or interfere, he made an attempt on Cappadocia and demanded the treasure left by Vonones in Syria and Cilicia and asserted his right to the ancient boundaries of the Persians and Macedonians. He bragged and threatened that he would invade all that was possessed by Cyrus or Alexander. Sinnaces was a rich noble man and was supported by Abdus, an eunuch. They drew away the principal men of the Parthians to them. They could find no suitable descendants for Arsacides the king, since most of them were killed by Artabanus or too young to be king. They sent secret messengers to Tiberius to request for their king, Phraates, the son of Phraates, the son of Phraates the 3rd who was kept hostage at Rome. {Tacitus, Annals, l. 6. c. 31.} {Dio, l. 58. 7:251,253}

6545. Tiberius sent Phraates sufficiently armed into his father's kingdom and manipulated foreign policy by astute diplomacy without warfare while he stayed quietly in Rome. In the meantime, these conspiracies became known. Artabanus invited Abdus under the pretence of friendship to a banquet and gave him a slow poison. He pretended friendship to Sinnaces with gifts and kept him busy doing other things. When Phraates came into Syria, he abandoned the Roman manner of life to which he had been accustomed and resumed the Parthian customs. He was unable to handle his country manners and fell sick and died. {Tacitus, Annals, l. 6. c. 32.}

6546. After the death of Phraates, Tiberius sent Tiridates 3rd who was from the same royal family and who was an enemy to Artabanus. To help him get the kingdom quicker, Tiberius wrote to Mithridates the Iberian that he should invade Armenia. Tiberius hoped by this means to draw Artabanus from his own kingdom while he helped his son. To this end, he reconciled Mithridates to his brother Pharasmanes, who succeeded his father Mithridates in the kingdom of Iberia. He egged on Pharasmanes himself and the king of the Alanes with large gifts, to suddenly make war on Artabanus. Tiberius made L. Vitellius the general over all these

preparations in the east. {Tacitus, l. 6. c. 32.} {Josephus, Antiq, l. 18. c. 6. <c. 4. 1:483>} {*Dio, l. 58. 7:253}

6547. Mithridates induced his brother Pharasmenes to advance his endeavours by policy and force. Arsaces, the son of Artabanus, was killed by his servants who were bribed to do this by large sums of gold. The Iberians invaded Armenia and destroyed the city Artaxara. When Artabanus knew these things, he outfitted his son Orodes to revenge it. He gave him the Parthian troops and sent others to get mercenaries. On the other side, Pharasmenes allied himself to Albanius and summoned the Samaritans to his help whose princes are called "Sceptruchi." When the Samaritans had received gifts from both sides as the custom of that country was, it supplied troops to both sides. The Iberians controlled all the passes and had the Samaritans enter Armenia by the Caspian passes. Those Samaritans who came from the Parthians were easily driven back. There was only one pass available to them and it was between the farthest Albanian Mountains and the shore of the Caspian Sea. It is impassable in the summer because the Etesian gales flood the seaboard . {Tacitus, Annals, l. 6. c. 33.} {Josephus, Antiq. l. 18. c. 6. <c. 4. 1:483>}

6548. When Pharasmenes had received reinforcements, he forced Orodes to fight who was destitute of his allies. In the battle, he wounded Orodes through his helmet but could not hit him again because he was carried away with his horse and the stoutest of his guard defended their wounded king. Nevertheless a false rumour spread that he was slain and the Parthians believed it and were appalled and lost the battle. {Tacitus, Annals, l. 6. c. 34,35.} Hence the Parthians lost Armenia again {Josephus, l. 18. c. 6. <c. 4. 1:483>} and it was given to Mithridates of Iberia. {*Dio, l. 58. 7:253}

4039a AM, 4748 JP, 35 AD

6549. Immediately after this, Artabanus went with the whole strength of his kingdom to revenge this. However the Iberians were successful through their better knowledge of the terrain. Artabanus would not have given up had not Vitellius gathered together his legions and spread a rumour, as if he would invade Mesopotamia. Artabanus was afraid of the Roman forces. After this Artabanus' fortune declined. He lost Armenia and Vitellius enticed his subjects to abandon their king who was a tyrant in peace and unlucky in war. Thereupon Sinnaces had a secret conference with Abdageses and others and made them revolt. The way was already prepared by the continual Parthian defeats. His subjects served through fear not good will and were encouraged when they had captains to follow. Vitellius bribed some friends and relatives of Artabanus to try to kill him. When Artabanus knew of the conspiracy, he could not find any way to thwart it. He was in danger from his nobility and he suspected even those who remained under his protection. He fled to the higher provinces and places near to Scythia and hoped for help from the Carmanians and Hyrcanians with whom he was related by marriage. {Tacitus, Annals, l. 6. c. 36.} {Josephus, Antiq., l. 18. c. 6. <c. 4. 1:483>}

4039b AM, 4749 JP, 36 AD

6550. Agrippa, the son of Aristobulus, when he was in great financial need at Ptolemais, borrowed money at interest from Protus a freed man and previously from his mother Bernice who had died. He used the help of Marsyas, his own freed-man. He extorted from Marsyas a bill of his hand for 20,000 Attic drachmas deducting out of that sum 2500 for Marsyas himself

which he might the easier do because Agrippa could not otherwise choose otherwise. (??) When he got this money, he went to Anthedon and prepared to sail to Italy. When Herennius Capito, the procurator of Jamnia heard that he was there, he sent soldiers there to exact of Agrippa the 300,000 drachmas of silver he owed to Caesar's treasury when he lived at Rome. By this means he was forced to stay. Thereupon he made a pretence of obeying their commands but as soon as it was night, he cut his cables and sailed to Alexandria. There, he offered to borrow from Alexander Alabarcha 200,000 drachmas of silver. He said that he would lend him nothing but would lend to his wife Cypros for he admired in her, her love for her husband and her other virtues. When she had become his security, Alexander Alabarcha advanced him five talents at Alexandria. He promised to deliver the rest to him at Puteoli because he feared Agrippa would be a bad debt. {Josephus, Antiq., l. 18. c. 7,8. <c. 6. 1:486,487>}

6551. Philo, the Jew, mentions the arrival of Agrippa to the city of Alexandria {Philo, Flaccus} when Flaccus was at that time governor of Egypt. Josephus stated that Philo was the brother of Alexander Alabarcha. {Josephus, Antiq., l. 18. c. 10. <c. 8. 494>} Jerome also states in his catalogue of ecclesiastical writers, that Philo was of the same family of the priests. Thereupon Baronius (on 34 AD, numb. 265.) thinks Philo to be none other than that Alexander {Ac 4:6} who is said to be of the family of the Priests. However, this was that Alexander Lysimachus, who bore the office of alabarch (a governor of the Jews) at Alexandria, (of whom Juvenal in his first satire) and previously was the steward of Antonia, the mother of the Emperor Claudius and father of Tiberius Alexander, the governor of Judea. Alexander was the richest of all the Jews of Alexandria. {Josephus, Antiq., l. 19. c. 4. <c. 5. 1:519> l. 20. c. 3. <c. 5. 1:531>} He melted gold and silver for the gates of the temple at Jerusalem, (and not his father, as Baronius wrote in the previously mentioned place.) {Josephus, Wars, l. 6. c. 6.}

6552. When Cypros had supplied her husband for his journey to Italy, she returned with her children to Judea by land. When Agrippa came to Puteoli, he wrote to Tiberius Caesar who was then living at Capreae. He told him that he had come so far to see him and asked permission to come to the island. Tiberius immediately wrote back a kind answer that he would be glad to see him at Capreae. Tiberius received him with great cheerfulness when he came and embraced and lodged him. {Josephus, Antiq., l. 18. c. 8. <c. 1:487>}

6553. The next day, Caesar received letters from Herennius concerning the 300,000 of silver drachmas Agrippa owed. Tiberius ordered those of his house that Agrippa should not be admitted until he had paid the debt. He was dismayed at Caesar's displeasure and begged Antonia, the mother of Germanicus and Claudius, (later Emperor) that she would lend him 300,000 drachmas lest he should loose the friendship of Caesar. She recalled the friendship her and Bernice, Agrippa's mother and that he had been brought up with her son Claudius and so lent him the money. He paid his debt and regained Tiberius' favour and was so thoroughly reconciled to Caesar that he commended to Agrippa's charge, his nephew (Tiberius the twin) the son of Drusus. He ordered him that he should dutifully attend him wherever he went. Since he was deeply obliged to Antonia for this benefit, he began to reverence Caius (Caligula) her nephew, who was gracious in all men's eyes and honoured for the memory of his father. There was there by chance at the same time, Thallus, a Samaritan, from whom he borrowed 1,000,000 Drachmas and repaid Antonia's debt. He kept the rest so he could more honourably attend to Caius. {Josephus, Antiq., l. 18. c. ? <c. 6. 1:487>}

6554. Tigranes was the son of Alexander (that was killed by his father Herod) and of Glaphyra, (the daughter of Archelaus, King of the Cappadocians.) He had turned from the Jews to the

Greek's religion and was the king of Armenia for a time. He was accused at Rome and there punished and died without children. {Tacitus, Annals, l. 6. c. 40.} {Josephus, Annals, l. 18. c. 7. <c. 485,486>}

6555. The Cietae, a tribe in Cilicia Thrachea, were subject to Archelaus the Cappadocian. They were compelled after the Roman custom, to bring in the value of their annual revenues and to pay tribute. They fled to the Taurus Mountain and there defended themselves by the strong location of the place, against the weak forces of their king. Finally, M. Trebellius was sent from Vitellius, president of Syria, with 4000 legionary soldiers and some choice auxiliaries. They surrounded the two hills with works which the barbarians occupied. The smaller hill was called Cadra and the other one, Davara. (Tavara ??) They killed any who dared leave their holds and compelled the rest to surrender for want of water. {Tacitus, Annals, l. 6. c. 41.}

6556. After Artabanus had fled, the minds of the people were inclined to a new king. Vitellius persuaded Tiridates to seize the opportunity and led his legions and auxiliaries to the bank of the Euphrates River. As they were sacrificing, some prepared Suovetaurilia, (a boar, a ram, and a bull offered to Mars) according to the custom of the Romans. Others prepared an horse to sacrifice to pacify the river. The inhabitants about the Euphrates River told them that the river had exceedingly risen of its own accord, without any heavy rains. They also said that the white froth made circles in the form of a diadem which was an omen of a prosperous journey. However, others interpreted it more subtilly that the beginnings of their expedition would be prosperous but not long lasting. They said this because they gave more credit to those things which were portended by the earth and heaven and the nature of rivers was not constant. If the rivers did show any good signs, they soon disappeared. Vitellius made a bridge from boats and crossed over the river with his army. Orospades came to his camp with many thousands of cavalry and joined him. He was once a banished man and brought considerable aid to Tiberius when he warred in Dalmatia. For that, Tiberius made him a citizen of Rome. After this, he entered anew into the king's favour and he made him governor of Mesopotamia. Not long after that Sinnaces joined Tigranes as well as the Abdageses. They were tbe mainstay of his side and brought him the court treasure and royal regalia. Vitellius thought it enough to have shown the Roman forces and admonished Tiridates that he should remember his grandfather Phraates and his upbringing with Caesar. He should consider the nobles so that they would be obedient to their king and he should reverence the Romans. Everyone should keep their word. Then Vitellius returned with his legions to Syria. {Tacitus, Annals, l. 6. c. 37.}

6557. Tiridates received from the Parthians the cities of Nicophorium, Anthemusias and the other cities of Macedonia who spoke Greek. Also Halus and Artemita, cities of Parthia, greatly rejoiced for they hated the cruelty of Artabanus who was brought up among the Scythians. They hoped that Tiridates would be gentle sonce he was raised among the Romans. The Seleucians use much flattery and said their city was strong and walled about, not corrupted with barbarity but kept the laws of their founder, Seleucus. When Tiridates arrived there, they highly honoured him and reproached Artabanus as one indeed that was of the family of the Arsacidae on his mother's side but in all other things he had degenerated. Tiridates committed the government of the country to the people, whereas Artabanus had delivered it to the rule of 300 of the nobility. {Tacitus, Annals, l. 6. c. 41,42.}

6558. Tiridates then consulted what day he should be crowned. He received letters from Phraates and Hieron, who held the strongest governments, who desired that he wait for a time. To satisfy those great men, he waited. In the meantime, he went to Ctesiphon, the seat of the

kingdom to await their arrival. When they delayed from day to day, Surena, with the approval of many there present, crowned Tiridates after the custom of the country. If Tiridates had entered farther into the country and the other countries, all waiver's doubts would have vanished and the Parthian empire would have been his. Instead he stayed too long besieging a citadel where Artabanus had stored his treasure and concubines. He gave them time to break the agreement. Phraates and Hieron and some others did not celebrate the day appointed for his coronation. Some did this from fear and some for envy to Abdageses who controlled the new king and was the only favourite at court. These turned to Artabanus. {Tacitus, Annals, l. 6. c. 42, 43.}

6559. Artabanus was found in Hyrcania very lowly attired and living by hunting with a bow. At first he was afraid, as if there had been some treachery. When they had given their faith that they came to restore him to his kingdom again, he stayed no longer than to assemble the Scythian forces (Josephus related that he got together a large army of the Dahae and Sacae) and immediately went with them. He did not change his poor clothes to make the common people pity him more. There was neither subtilty, nor prayers, nor anything omitted, whereby he might either draw the doubtful to him or confirm the willing. {Tacitus, Annals, l. 6. c. 43, 44.}

6560. He then came with a strong force near Seleucia. Tiridates was afraid of Artabanus and began to hesitate as to what to do, whether he should immediately encounter him or delay the war. Abdageses' opinion was that he should retire into Mesopotamia with the river between them. In the meantime, he should raise forces from the Armenians and Elymeans and the rest behind them. After they increased their forces with the allies and such as the Roman captain would send, then he should try his fortune. His advice was followed because of Abdageses' authority and Tiridates' cowardliness. This retreat differed very little from a route and the Arabians first led the way. The rest went either home or to Artabanus' camp. Tiridates returned back into Syria with a small company and did not accuse them of the infamy of treason. {Tacitus, Annals, l. 6. c. 44.}

6561. Artabanus easily overcame his enemies and was restored to his kingdom. {Josephus, Antiq., l. 18. c. 6. <c. 4. 1:483>} {*Dio, l. 58. 7:253} Artabanus wrote letters to Tiberius, and accused him of patricides, murders, sloths and luxury. He told Tiberius that he would quickly satisfy the most just hatred of the citizens by a voluntary death. {Suetonius, Tiberius, c. 66.} Artabanus invaded Armenia and planned to attack Syria. {Dio, l. 59. 7:349}

6562. Agrippa was entertained with a close friendship by Caius Caligula. On a certain day as he rode in the same coach with him, he wished that Tiberius might shortly turn over the empire to him since he was a more worthy person. Eutichus overheard these words and said nothing. He was one of Agrippa's freedmen and his coach driver. Eutichus was later accused of stealing a garment from his patron. He had stolen it and fled. When he was brought back again, he was taken to Piso, the prefect of the city and asked why he fled. He replied that he had some secrets which he wanted to reveal to Caesar that concerned the safety of Caesar. Thereupon he was sent in bonds to Capreae and there was a prisoner for a long time before it pleased Caesar to give him any hearing. {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:487>}

6563. A certain impostor persuaded the Samaritans that they should meet at Mount Gerizim which that country thought was most holy. He affirmed that he would then show them the holy vessels buried where Moses had put them. They believed him and took up arms and camped around a village called Tyrabatha and awaited the arrival of the rest so that they might ascend the hill with the larger company. Pilate took control of the top of the hill with his cavalry and

foot soldiers. He attacked those who were camped at the village. Some he killed, others fled and the rest were captured. He beheaded the ringleaders and those with the most power among them. {Josephus, Antiq., l. 18. c. 5. <c. 4. 1:482>}

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6564. The chief men of Samaria appealed to Vitellius, the governor of Syria and accused Pilate of this murder. They denied that this assembly at Tirabatha was any revolt from the Romans but a refuge from the tyranny of Pilate. Thereupon Vitellius sent his friend Marcellus to take charge of Judea and ordered Pilate to go to Rome to answer before Caesar to the crimes the Jews alleged he had done. He had lived ten years in that province to which would be added the little time of 4 or 5 months, unless he deferred his voyage through fear of storms. (The fast of the seventh month was past. {Ac 27:9}) He may have been detained by contrary winds or by some delay that made him prolong his journey. Before Pilate came to Rome, Tiberius had died. {Josephus, Antiq., l. 18. c. 5. <c. 4. 1:482>}

6565. When Tiberius came from Capreae to Tusculanum, which was a region from the city of about 12 miles, he was persuaded, though much against his will, that he should hear Eutichus so that it might be known of what crime he accused his patron. When he examined the matter, he found that Agrippa had neglected his commands of honouring his nephew Tiberius, Drusius' son and had wholly given himself over to Caius. Thereupon he ordered Macro (who succeeded Sejanus in the command of the praetorian guard) that he should bind Agrippa. Then Agrippa prayed and begged for pardon for the memory of his son with whom he was brought up, in good friendship and by those services that he had done for the young Tiberius. This was all in vain and the praetorian soldiers carried him to prison even in his purple robes. At that time it was very hot weather and he was very thirsty for want of wine. He saw a servant of Caius carrying a pitcher of water and he desired to drink. When he had willingly given it to Agrippa, he drank it and said to him:

``Truly, Lad, you have done me this service for your own good, for as soon as I shall be free from this bondage, I will beg Caius for your freedom."

6566. Agrippa followed through on his promise. {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:488-489>}

6567. Agrippa stood bound among the other prisoners before the palace and leaned in a melancholy posture against a tree on which sat an owl. One of the prisoners, who was a German, saw the bird and asked a soldier, who was the prisoner in the purple robe. When he knew that he was one of the chief nobility of the Jews, he was led to him and through an interpreter, he told Agrippa that this bird signified that there would be a sudden change of his present fortune. He would be advanced to great dignity and power and he would have an happy death. (His death was most unhappy and showed that the German was a false prophet.) He added that when he would see this bird again, he would die within five days. {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:489,490>}

6568. Antonia was grieved at the calamity of Agrippa and thought it would be pointless to speak to Tiberius on his behalf. However she obtained this much of Macro that he might be committed to the custody of the soldiers of a gentle behaviour and that he would have a centurion who

would provide him his food. He was allowed the use of his daily things and that his friends and freedmen might come to him whose services might relieve him. Then Silas his friend, visited him along with his freedmen Marsyas and Stechus. They brought him his favourite foods and they brought also garments as if they would sell them, on which he lay at night. The soldiers allowed this having received orders from Macro. In this way he spent six months in prison, until the death of Tiberius. {Josephus, Antiq., l. 18. c. 8. <c. 1:490>}

6569. In the district of Gamalile, Herod the tetrarch and Aretas, the king of Arabia Petrea had a dispute. He had not forgotten the wrong done to his daughter, whom Herod had married. Herod despised her and married in her place, Herodias, his brother's wife. Herod and Aretas waged war through their lieutenants. When the battle started, Herod's army was totally defeated because they were betrayed by some banished men who were driven from the tetrarchy of Philip and had served under Herod. Herod wrote letters to Tiberius telling him what had happened. Tiberius was angry at Anetas for his bold attack and wrote to Vitellius that he should make war upon him. Tiberius wanted Vitellius would to either bring him alive or if dead, to send him his head. The Jews thought that Herod's defeat was the just judgment of God for the murder of John the Baptist. {Josephus, Antiq., l. 18. c. 8. <c. 5. 1:484>}

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6570. When Cn. Acerronius and C. Pontius Nigrinus were consuls, Tiberius died on March 18th (17 calends of April) as it is in Suetonius {Suetonius, Tiberius, c. 13.} {Tacitus, Annals, l. 6. c. 50.} or rather the 27th or 26th day of March when as after the death of Augustus, he had reigned 22 years 7 months 7 days. {*Dio, l. 58. 7:257} It was not 5 months and 3 days, as Josephus stated in {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:492?>} nor 6 months 3 days, as in his Wars. {Josephus, Wars, l. 2. c. 8.}

6571. After the death of Tiberius was known, Marsyas ran to his patron Agrippa, whom he found bathing himself. He nodded his head and told him in Hebrew.

``The lion is dead."

6572. When the centurion who kept him, knew from them that Tiberius was dead, he took off Agrippa's bonds and bade them good cheer. As they were merrily eating and drinking, one came and said Tiberius was still alive and that he would shortly return to the city. The centurion was terrified by this and ordered Agrippa to be thrust from the rabble and bound and to be more carefully guarded. The next day Caius sent two letters. One went to the senate which stated Caius had succeeded Tiberius in the empire. The other went to Piso, the prefect of the city, and said the same thing and added that he should set Agrippa free and restore him to that house where he had previously lived. Although he was a prisoner yet he lived at his own discretion. {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:492>}

6573. Caius returned to Rome and brought the body of Tiberius. He held a most sumptuous funeral with great solemnity. When on the same day he would have released Agrippa, but by the advice of Antonia, he held off. She wished Agrippa well but said he should not free him too quickly lest he seem to do this in hatred for Tiberius who had imprisoned Agrippa. However, not many days later, he sent for him to his house and ordered his hair to be cut and changed his clothes and then put a crown on his head. He made him king of Philip's tetrarchy and gave him

also the tetrarchy of Lysanias. He changed his chain of iron into a chain of gold of the same weight and sent Marullus as governor to Judea. {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:492>}

6574. Caius Caligula freed Agrippa the grandson of Herod from bonds whom Tiberius had put on him and gave him his grandfather's principality. {*Dio, l. 59. 7:283} Philo {Philo, Flaccus} stated that he was honoured with the office of a praetor by the Roman senate and that Caius gave him the kingdom and the third part of the old dominion that his uncle Philip possessed. When Agrippa had received the kingdom, he asked for Thaumastus who had given him a drink when he was a prisoner, from Caius. Agrippa gave him his liberty and made him steward of his goods. When Agrippa died, he left him in the same office to his son, Agrippa and daughter, Bernice. Thaumastus was highly respected as long as he lived. {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:489>}

6575. Caligula gave to Antiochus, the son of Antiochus Commagene, his father's kingdom as well as the coastal region of Cilicia. {*Dio, l. 59. 7:283}

6576. Vitellius, the governor of Syria, took two legions and the foot soldiers and cavalry that were sent from kings that were allies. He hurried toward Petra and came to Ptolemais. He thought to lead his army through Judea but the leaders of that country approached him and wished that he would not pass that way for the customs of their country would not permit that any images should be carried there. The Roman banners had many images. He yielded to their request and sent his army through the large plain and came with Herod the tetrarch and his friends to Jerusalem to offer sacrifices to God at the next feast which was to happen soon. When he was come, he was magnificently entertained by the people and stayed there three days. In the mean time, he transferred the high priesthood from Jonathan to Theophilus, his brother. {Josephus, l. 18. c. 7. <c. 5. 1:484,485>}

6577. Four days later, Vitellius received letters of Tiberius' death. He made the people take the oath of fidelity to the new emperor Caius. {Josephus, l. 18. c. 7. <c. 5. 1:485>} Thereupon Agrippa send letters to Caius and stated: {Philo, Legatio.}

``They greatly desired succession, (Oh emperor) and it was first heard of at Jerusalem and the same news was diffused to the neighbouring provinces from the holy city. Since this city, of all the east, first greeted you emperor, it is fitting that it should be treated more graciously by you."

6578. In the council of the Jews, in their speech to Petronius: (in the same author)

``When Caius had obtained the empire, we first, of all Syria and congratulated with Vitellius, (whose successor you are.) When he was in our city and had received letters concerning this business. We spread this joyful news to other cities and our temple first of all temples, sacrificed for the empire of Caius."

6579. Vitellius recalled his forces and abandoned his intended war because of the new emperor. Some report that when Aretas heard the news of Vitellius' expedition, he learned from auguries that it was impossible for his army to come to Petra because one of the generals would die, either he that commanded the expedition, or he that obeyed it, or he against whom the expedition was. {Josephus, Antiq., l. 18. c. 7. <c. 5. 1:485>}

6580. Josephus wrote that Vitellius went to Antioch and sent his army into their winter quarters. This was not likely, since it was the beginning of summer. He should have said that he went with his forces to the Euphrates River to make a league with the king of the Parthians. It appears from Suetonius and Dio, that this was done, not in Tiberius' reign, (as Josephus thinks) but under Caius, for Artabanus always hated and despised Tiberius but willingly sought an alliance with Caius. Vitellius by all his policy, not only had a conference with him but also had him worship the Roman standards. As Arabanus was crossing the Euphrates River he admired the Roman eagles and sacrificed to the images of Augustus and Caius. He agreed to the conditions of peace which were favourable to the Romans and gave his children as hostages. {Suetonius, Caligula. c. 14.} {Suetonius, Vitellius, c. 2.} {*Dio, l. 59. 7:349,351}

6581. The king and Vitellius met in the middle of a bridge, each with their guard. After they had agreed upon a league, Herod invited them both to a banquet in a pavilion he had erected at great cost in the middle of the river. Then Vitellius returned to Antioch and Artabanes to Babylon. However, Herod send this news to Caesar before Vitellius' ambassadors could inform Caesar. Therefore Caesar wrote back to Vitellius when he received his letters that he knew all these things beforehand by Herod's messengers. This greatly troubled Vitellius. {Josephus, Antiq., l. 18. c. 6. <c. 4. 1:483>}

6582. Not long after, Artabanus sent his son Darius as hostage along with many gifts. These included a Jew, named Eleazar who was five (seven ??) cubits tall and was called the giant. {Josephus, Antiq., l. 18. c. 6. <c. 4. 1:483>}

6583. After Jews of Alexandria, had given Caius all the honours that were lawful for them to decree, they came and offered the decree to Flaccus Abillius. They wanted him, since it was not permitted for them, to send an embassy. He said he would be pleased to send it by his messengers. He read the decree and allowed many of its points. He smilingly said:

``Your piety highly pleases me, I will send it as you desire, I will be your ambassador, that Caius may perceive your gratitude and I will be a witness of the peoples' modesty and obedience well known to me."

6584. However, he withheld this decree that they might seem to be the only enemies of Caius. {Philo, Flaccus}

6585. In the first year of the reign of C. Caligula, Josephus, the writer of the history of the Jews, was born, who was the son of Mattathias, a priest, as Josephus shows in his autobiography. {Josephus, Life, 1:1}

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6586. When Saul had preached the gospel a long time at Damascus, the Jews took council to kill him and they were helped by the governor under Aretas, (who had recently defeated the army of Herod, the tetrarch.) He held Damascus with a garrison and watched the gates day and night so that they might take Saul and kill him. However, Saul was let down by a rope at night in a basket and escaped from them. {Ac 9:23-25 2Co 11:32,33}

6587. After the first three years of his apostleship were over, Saul returned to Jerusalem to see Peter and stayed with him fifteen days. {Ga 1:18} He tried to join with the disciples but they all were afraid of him and did not believe that he was a disciple. However, Barnabas took him and brought him to the apostles, (that is, Peter and James, the brother of the Lord, for he saw no other apostles, {Ga 1:19}) and told them how Saul had seen the Lord in the way and that Jesus had spoken to him and how Saul had preached boldly at Damascus in the name of Jesus. {Ac 9:26,27}

6588. Saul spoke boldly in the name of Jesus at Jerusalem and disputed with the Greeks or Jews who spoke Greek as the Syriac version correctly translates this passage. The Jews planned to kill him. {Ac 9:29}

6589. When Saul was in the temple praying, he was in a trance and saw the Lord speaking to him to hurry and get out of Jerusalem for the Jews would not hear his message. He replied that the Jews knew that he had imprisoned and beat in every synagogue those who believed on Jesus. When the blood of thy martyr Stephen was shed, Saul was standing by also and guarded the garments of those who killed him. The Lord told him to leave and he would send him to the Gentiles. {Ac 22:17-21}

6590. The brethren at Jerusalem brought him to Caesarea and sent him into his own country of Tarsus. {Ac 9:30} He went into the countries of Syria and Cilicia. He was unknown by face to the churches of Judea, but they had only heard that he preached the faith which once he destroyed and they glorified God in him. {Ga 1:21-23}

6591. The churches had rest throughout all Judea, Galilee and Samaria. They were edified and walked in the fear of the Lord and comfort of the Holy Ghost and were multiplied. {Ac 9:31}

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6592. Herod Agrippa had a daughter by Cypros, named Drusilla, (who later married Felix.) {Ac 24:24} She was six years old when her father died. {Josephus, Antiq., l. 18. c. 7. <c. 5. 1:485> l. 19. c. ult. <c. 9. 1:524>}

6593. Caligula forced Macro, to whom Egypt was committed, (the six years that were appointed by Tiberius for the government of Flaccus Abilius had expired) and his wife Ennia, by whose help he had gotten the empire, to commit a voluntary suicide. {Philo, Caius} {Philo, Flaccus} {Suetonius, Caligula. c. 26.} {*Dio, l. 59. 7:291}

6594. After Marco was killed, Flaccus, who was the governor of Egypt on whom he most relied was shrewdly afraid of Caligula. Dionysius Lampo and Isidore persuaded him to use that occasion to be generous to the people of Alexandria and befriend them. They said that nothing would be more grateful to them than that he would allow them to plunder the Jews and Flaccus followed their council. {Philo, Flaccus}

6595. Caligula, by a decree of the senate, gave Sohaemus the kingdom of the Arabians of Ituraea. He gave Cotys, Armenia the Less and some parts of Arabia. He gave Rhoematalces, the kingdom of Cotys and to the son of Polemon, his father's kingdom (that is, Pontus.) {*Dio, l. 59.

7:295,297}

6596. In the second year of Caligula's reign, Herod Agrippa asked permission to return home to settle the affairs of his kingdom and he promised that when he had done that, he would return. {Josephus, Antiq., l. 18. c. 8. <c. 6. 1:492>} The emperor persuaded him that taking the fastest way was by sea and the Etesian winds were expected any day. Therefore he should go directly to Alexandria and go home the rest of the way by land which would be easier than sailing. Agrippa followed his advice and went to Puteoli. He found a ship ready to set sail for Alexandria and a few days later he arrived in Alexandria. {Philo, Flaccus}

6597. The Alexandrians naturally hated the Jews and did not like that they had a king. In their gymnasium they derided Agrippa with scurrilous speeches and mocking verses of jesters. They brought a mad man there who was called Cariba and went naked night and day in the streets. They put him in a high place so everyone could see him. They gave him a paper crown and a mat for his body instead of his robe. He had a piece of a reed taken from the ground for his sceptre. He was adorned with the trappings of a king like actors do and the young men carried poles on their shoulders as a mock guard. Others came to greet him, some desired justice, others asked council of him concerning the state. Then there was a general acclamation of those who were around him and they called him "Marim", which means in the Syrian language, "Lord". {*Philo, Flaccus, c. 6. 1:728} Thus the king of the Jews was derided after the same manner by others, as the Jews themselves five years earlier had mocked the true majesty of their own king, Jesus Christ.

6598. The Jews of Alexandria told Agrippa of the treachery that Flaccus, the governor, had prepared for their destruction. They also gave to him that writing that they had given to Flaccus to be sent to Caius at the beginning of his reign. Flaccus through malice, had prevented them and they could send it no sooner. {*Philo, Flaccus, c. 12. 1:734} {Philo, Caius}

6599. The apostle Peter visited the churches of Judea, Galilee and Samaria and went to the saints that dwelt at Lydda. He healed Aeneas who was sick with the palsy and was in his bed eight years. When all who lived at Lydda and Sharon (concerning which, see {1Ch 5:16 1Ch 27:29}) saw this miracle, they turned to the Lord. {Ac 9:31-35}

6600. A certain disciple called in Syriac language named, Tabitha, and in the Greek, Dorcas, meaning a "she goat", did many good works and alms deeds. She died at Joppa. Since Lydda was close to Joppa, the disciples heard that Peter was there. They sent two men to him to have him immediately come there. When Peter arrived, he fell on his knees and prayed and restored her to life. This was known through all Joppa and many believed in the Lord. Peter stayed there many days in the house of Simon a tanner. {Ac 9:36-43}

6601. When the common people of Alexandria had regained the favour of Flaccus, the governor, early one morning they all agreed that the statues of Caesar were to be set up in the synagogues of the Jews. The governor allowed this to be done without any respect for the public security although he knew that there were more than 100,000 Jews who lived in Alexandria and all that large country from the descent of Libya even to the bounds of Ethiopia. {*Philo, Flaccus, c. 7. 1:729} Then they gathering together in great companies, and either laid waste their synagogues by cutting down their groves or rased them to the ground. In all the synagogues which they could not overthrow or burn, because of the great number of Jews who lived by them, they set

up the images of Caius and in the greatest and most frequented synagogues, they set up a statue on high of chariots with four brass horses. In their zeal they ran out of new chariots, so they took out the rusty old ones whose horses lacked their ears, tails, and feet and such as were dedicated (as was reported) to Cleopatra, who was the great grandmother of the last queen by that name. Caius thought that all these things happened from the love that the Alexandrians had for him. He learned this through the registers sent to him from Alexandria (for he read them more willingly than any poem or history) and from some domestic servants (of whom many were Egyptians.) They were in the habit of praising and laughing at these things with him. {Philo, Caius}

6602. Caius Caligula, decreed a holiday for his sister Drusilla who was dead. Anyone who laughed, bathed or made a feast on that day would be killed. {Suetonius, Caligula, c. 24.} {*Dio, l. 59. 7:301}

6603. Flaccus, the governor of Egypt, made an edict, in which he called the Jews, foreigners and did not give the liberty of pleading their cases but condemned outright. There were five divisions of that city named from the first five letters. Two of them were called the Jewish quarters because most of the Jews lived in them although many Jews had houses here and there in the other quarters. The common people of Alexandria obtained from Flaccus, permission to plunder the Jews. They expelled them from four of the divisions and drove them into a small space of the remaining division. The place could not hold them all and the Jews went out to the shores and monuments and dung hills and were robbed of all things. Their enemies ran violently through their abandoned houses. They divided the spoils as would a victorious army and broke open the shops of the Jews which then were shut because of the mourning for Drusilla's death. They carried many things from there and used them for themselves. The ransacking of 400 houses did less harm to the Jews than their loss of trade. When the creditors had lost their security, no husbandman, mariner, merchant, or craftsman, were allowed to use their trades. {*Philo, Flaccus, c. 8. 1:729}

6604. Their enemies thought they should shortly see them lie on heaps since so many thousands of men women and children were thrust into a narrow corner of the city like beasts. They would either be killed or die from famine or be stifled in that hot place. Even the neighbouring air was fouled by their breath. They took diligent heed, lest any should secretly escape. As many as they intercepted, they first tormented them and then they killed them. They used all manner of cruelty. Another band of them lay in wait for the Jews who arrived at the ports. When they had taken away their merchandise, they burned the owners in a fire made from the rudders, oars and planks of the ships. In the middle of the city, others were burned by a most miserable kind of death. They lacked wood so they used green vines and made a fire with them. They cast into it these miserable men who were killed from the smoke rather than the fire. Others were dragged with cords tied to their ankles through the market place and the common people mocked them. They mutilated their dead bodies and cut off their members and trampled on them with such cruelty so that they allowed no remains of them to be found for burial. {Philo, Caius} If anyone mourned the misfortune of his friend or relative, he was punished for his compassion. They were scourged and after they had endured all torments that bodies were able to endure, they were crucified. {*Philo, Flaccus, c. 9. 1:730,731}

6605. Flaccus the Governor ordered that 38 of the senate, whom Augustus had appointed for a public council of the Jews, to be taken in their own houses and immediately bound. They dragged these old men through the market place with their hands tied behind them. Some were bound with cords, others with chains. They were brought into the theatre and stripped and

scourged as they stood before their enemies who sat as judges. Among these men were Erodius Tryphon and Andron who were thus handled in the sight of those who had robbed them of their goods. It was a custom that no one should be condemned until the solemn celebrations and feast days of the births of the Augusti were past. Flaccus on those very days, (for the birthday of Caius was on the last day of August) afflicted these innocent men in this way that day. From the morning to the third or fourth hour (9 or 10 am) of the day, the Jews were scourged, hanged, tied to wheels, condemned and led through the middle of the wrestling place for punishment. Then were brought in dancers, jesters, trumpeters and other sports. The women were carried away as captives, not only in the market place but in the open theatre also for any trifling matter. They were brought on the stage with grievous reproaches. When the crowd knew they were not Jews, they were let go. In their haste many were mistakenly apprehended for Jews before they examined their origin. If they were found to be any Jews among the spectators, the crowd became tyrannical. They ordered the Jews to eat swine's flesh. As many of the Jewish women who ate it for fear of further torture, were let go. However, those who refused to eat it, were tortured most cruelly. {*Philo, Flaccus, c. 10, 11. 1:731,732,733}

6606. Castor who was the boldest of the centurions, was ordered by the governor to take with him the bravest of his band and break into the Jews' houses to see if they had any hidden weapons. Castor immediately went and did as he was ordered. The Jews showed all their private places to the searchers. Their women who never went abroad and the fearful virgins, who for modesty avoided the sight of their own kindred, were made a spectacle of, not only to strangers but also to the military rage. However, after all this scrutiny, the arms which they looked for, were not found. For all arms were taken a short time before from the Egyptians by Bassus by the orders of Flaccus. One might see a large number of ships arrive at the port full of arms, which were suitable for seditious men who had often before tried to revolt. However, the Jews were never involved nor ever suspected of being part of any revolt. They went about their business and behaved as good citizens of the city. {*Philo, Flaccus, c. 11. 1:732,733}

4042a AM, 4751 JP, 38 AD

6607. The feast of tabernacles around the autumnal equinox was not observed by the Jews because of this persecution. Flaccus, the governor, was suddenly apprehended by Bassus the centurion as he was at a feast prepared by Stephanion, the freedman of Tiberius Caesar. Bassus was sent with a band of soldiers from Italy on purpose to apprehend Flaccus. When he had set sail in the beginning of winter, he was storm tossed and after much toil, he barely arrived in Italy, where Flaccus was immediately welcomed by those two malicious accusers, Lampo and Isodorus who had incited him against the Jews. Flaccus was condemned and despoiled of all his inheritance and goods which were very expensive. He would have been banished to the most barren island of Gyara in the Aegean Sea unless Lepidus had begged that he might be sent to live on Andros which was close to Gyara. He was killed there by the command of Caius, (as he did to all the noble men who were banished.) {*Philo, Flaccus, c. 13-15, 18. 1:734-336, 738}

4042b AM, 4752 JP, 39 AD

6608. Herodias, the sister of Agrippa, and wife of Herod the tetrarch, was mad with envy to see Agrippa so glorious in his kingly majesty. She persuaded her husband, Herod, that they should go to Rome and beg the same honours from Caesar. Agrippa knew of their intention and preparation for the journey. As soon as he knew they had sailed, he also sent his freedman Fortunatus to Rome to Caesar with gifts and letters written against his uncle. Herod arrived at

Baial, a most pleasant town in Campania, where Caesar stayed. He was admitted to his presence and before he could do anything, Caesar gave him the letters he had received from Agrippa, which accused Herod that he had previously conspired with Sejanus against Tiberius and that now he favoured Artabanus the Parthian over the new empire of Caius. For that purpose he had prepared enough arms to furnish 70,000 men. Caius asked Herod if those things were true which were spoken concerning the number of arms, which he granted (for he could not deny it.) Caius thought he had enough evidence of a planned revolt and took from him the tetrarchy of Galilee and Peraea which he later added to Agrippa's kingdom as well as all of Herod's treasure. He sent Herod to Lyons in France and condemned him to perpetual banishment. After Caius knew that Herodias was Agrippa's sister, he allowed her to keep her own wealth. He did not think that she would willingly be her husband's companion in banishment and he promised to spare her as a favour to Agrippa. She thanked Caius for this favour but professed that at this time she would not make use of it for she thought it a sin to forsake her husband in his calamity when she had enjoyed prosperous times with him. Caius took that as a reproach and ordered her also to be banished with her husband and gave her goods to Agrippa. {Josephus, Antiq., l. 18. c. 9. <c. 7. 1:492,493>} So they were punished for their incestuous marriage eight years after John the Baptist had been beheaded by this Herod and six years after Christ our Saviour had been mocked by the same Herod. {Lu 23:11}

6609. Pontius Pilate was so continually vexed by Caius that he committed suicide. {Jerome, Chronicles (from the Roman Historians)} {Eusebius, Ecclesiastical History, (from the Greek Writers of the Olympiads.) l. 2. c. 7.} {Orosius, l. 7. c. 5.} {Cassiodorus, Chronicle}

6610. Caius spanned the gulf between Bauli at Puteoli with a bridge almost 3 and an half miles long. He crossed the bridge with his chariot followed by a long train of his supposed spoils. Among the hostages in the train was the Parthian lad Darius who was the son of Artabanus. He called Darius, Xerxes as a mockery because Caius had made a longer bridge upon the sea than Xerxes. (??) {Josephus, Antiq, l. 19. c. 1. <1:502>} {Suetonius, Caligula. c. 19.} {*Dio, l. 59. 7:311,313}

6611. He also, under pretence of the German war, went a little beyond the Rhine River and then immediately returned as though he would go into Britain. {*Dio, l. 59. 7:325}

6612. Caius sent for Vitellius from Syria so that he might be executed. He was accused of allowed Tiridates, a king whom Tiberius had sent to the Parthians, to be kicked out of his kingdom by them. {*Dio, l. 59. 7:351} {in excerptis ab. Heurico. Valesio, edit. p. 670.}

6613. Caius sent Petronius as the successor to Vitellius to Syria. {Josephus, Antiq., l. 18. c. 11. <c. 8. 1:494>} His full name was Publius Petronius. {Philo, Caius} {Josephus, Antiq., l. 19. c. 6. <1:520>} (Strabo mentions him also. See note on 3983 AM <<5364>>.) He was not Lucius Petronius who died long before this time) whom Valerius Maximus mentions was born of low parentage and rose to the level of an equestrian {Valerius Maximus, l. 4. c. 7.} as Baronius thought. {Baronius, 41 AD num. 4.}

6614. Vitellius came to Caius and escaped death. He composed himself as more humble than his rank. He fell at Caesar's feet and burst out crying and called him a god and worshipped him. He vowed that if he should escape this punishment, he would sacrifice to him. He so mollified and appeased Caesar, that he not only allowed him to live, but counted him among his best friends.

{*Dio, l. 59. 7:351} He was the first that taught Caius to be worshipped as a god. Vitellius was quite good in flattering. When he was returned from Syria, he dared not come into Caius' presence, but with his face turned around he fell prostrate on the ground. {Suetonius, Vitellius, c. 2.} Later when Caius affirmed that he talked with the Moon goddess, he asked Vitellius if he had not seen him when he was accompanied with the goddess. Vitellius with his eyes cast down as astonished and trembling, replied in a low voice that it was permitted only for the gods to see one another. {*Dio, l. 59. 7:351} Vitellius made this beginning. Although he had governed the provinces according to the virtues of his ancestors, he excelled all men in flattery. {*Dio, l. 59. 7:351} {Tacitus, Annals, l. 6. c. 32.}

6615. Then Caius made himself priest and took his horse as colleague in his priesthood. {*Dio, l. 59. 7:355} At Miletus in Asia he ordered a temple to be built to him. He selected that city ahead of the others because he said that Ephesus worshipped Diana and Pergamos and Smyrna were dedicated to Augustus and Tiberius. The real reason was that he desired to get for himself that large and beautiful temple which the people of Miletus had built to Apollo. {*Dio, 1. 59. 7:351,353} {in excerptis. Valesii. p. 670. 673.} He purposed also to finish the oracle Didymena at Miletus. {Suetonius, Caligula, c. 21.}

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6616. Strangers from of the neighbouring countries had crept into Jamnia, a city of Judea that was very populous. They always tried to do something against the Jewish customs. When they heard how much Caius desired to be worshipped as a god and what a good friend he was to the country of the Jews, they immediately built an altar of clay bricks to vex the Jews. The Jews were scornful and destroyed the altar. Their adversaries accused the Jews before Capito the holy quaester, who had the oversight of the tributes in Judea. He wrote to Caius and aggravated and amplified the business. Caius ordered that to replace the destroyed brick altar in Jamnia, they should erect in the temple of Jerusalem a large image in honour of him all in gold. He followed the advice of Helicon an Egyptian and Apelles of Askelon a tragedian. Caius sent letters to Petronius, the governor of Syria, detailing the dedication of the statue. He was to march with half the army (appointed for defence against the seditions of the kings and countries of the east) from the Euphrates River against the Jews. He was to accompany the statue not necessarily so that the dedication would be more majestic but so that if anyone resisted, he could be immediately executed. The statue was not sent from Italy neither was Petronius commanded to take any troops from Syria otherwise some sudden sedition would have happened about the violation of the Jewish laws. Petronius ordered a statue to be made closer by and sent for the best craftsman from Phoenicia and found the materials and a place where they could make it at Sidon. {Philo, Caius}

6617. In the meantime, he gathered as large an army as he could and with two legions wintered at Ptolemais. He intended to prosecute the war in the beginning of the spring. He sent a letter to Caius who commended his industry and advised him to use all force in this and subdue the stubbornness of that country. {Josephus, Antiq., l. 18. c. 11. <c. 8. 1:494>}

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6618. In a dispute that arose between the Jews and the Greeks who lived in Alexandria, three chosen ambassadors on either side were sent to Caius. Philo who was most famous, headed the

embassy of the Jews. Apion headed the Greek embassy. {Josephus, Antiq., l. 18. c. 10. <c. 8. 1:493>} He was born at Oasis in Egypt and wished to be called an Alexandrian because he was made a citizen of that place. {Josephus, Apion, l. 2. <1:795>} Pliny {Pliny, Natural History, l. 37. c. 5} stated that he was surnamed by some as the "after Conqueror." Pliny added these things about him in his preface to his whole work to Titus Vespasian:

``Apion the grammarian, he whom Tiberius Caesar called the symbol of the world, whereas he might rather be called the drum, wrote that they were immortalized by him to whom he composed any thing."

6619. He wrote a most lying book against the Jews to which Josephus replied in his second book against Apion. For the first book was against other slanderers of the Jews.

6620. The ambassadors of the Jews (whom Philo stated to be five at the end of the embassy written by himself and not three as Josephus stated) sailed to Caius in the middle of winter to entreat him that he would stop those wrongs which they suffered. They gave him a record containing the list of all the calamities and the petition against them taken from that larger petition which the Jews had sent him by their King Agrippa. However, their adversaries won the favour of Helicon the Egyptian, who was the prefect of the emperor's chamber. They did this not so much with money as with the hope of future honours which they promised to give him when Caius came to Alexandria. When the Jewish ambassadors desired to pacify and appease Caius, they were not allowed access to him. {Philo, Caius}

6621. At first Caius concealed his hatred against the Jews and received their ambassadors in Mars' field. As he came from his mother's gardens, he greeted them with a cheerful countenance and with his right hand, he made a sign as though he would be kind to them. He sent Obulus to them, who was the master of the ceremonies. Caius promised them that he would take care of their cause when he had time. Later when he came to visit the gardens of Mecenas and Lamia, which were nearby the other garden and the city, the ambassadors were brought in and humbly did their reverence to Caius. They greeted him by the name of Augustus and he smilingly asked them:

``Are you the ones who are hated of the gods, who alone despise me who is declared a god by the confession of all men and had rather worship your unnamed thing?"

6622. Then he held up his hands to heaven and burst into a speech that was not lawful to be heard much less to utter in the same words. The Jews' adversaries then greatly rejoiced and called him by all the names of the gods. When Isidorus, a bitter Sycophant, saw how he was pleased with these titles, he said:

``You would, O my Lord more detest them and all their country, if you knew their impiety and malice against you. For all men kill sacrifices of vows for your health while they only refrained to offer sacrifice."

6623. Then the ambassadors cried out with one consent:

``O my Lord Caius, we are falsely accused, we have sacrificed hecatombs. We have not as the

custom of some is, to bring a little blood to the altar and then carry the flesh home to feast on. We have committed whole sacrifices to be burned with the holy fire and that three times. First, when you became emperor, again when you escaped a great sickness at which all the world was sorrowful and thirdly, as a vow for your victory over Germany."

6624. Caius repled:

``Well say it were so that you offered sacrifice but to another and to me certainly you did no sacrifices."

6625. Then an horror seized on the ambassadors who were terrified at his last words. In the meantime, Caius went about the villages and the halls and parlours both below and above stairs, where also he asked the ambassadors particularly: (??)

``Why they forbid swine's flesh and what right the cities of Alexandria pretended." (??)

6626. Finally, setting aside his fierceness, he said:

``These men seem to me not to be so wicked, as miserable, that cannot persuade themselves that I am partaker of the divine nature."

6627. He immediately left and ordered the ambassadors to leave. {*Philo, Caius, c. 28. 1:774}

6628. Caius gave the tetrarchy of his father-in-law Herod (who was banished to Lyons in Gaul) to Agrippa when he returned from his kingdom. For when he had reigned three years in the tetrarchy of Philip, in the fourth year Herod's kingdom was given to him. {Josephus, Antiq., l. 18. c. ult. <c. 7. 1:493>??} Philo wrote:

``You have given the kingdom to me which could be no happier fortune to a mortal and which being at first but one region, you have enlarged by the addition of Trachonitis and Galilee." {Philo, Caius}

6629. Petronius convened the leaders of the Jewish priests and magistrates, to tell them the commands of Caius. He was to erect Caius' statue and dedicate it in their temple. He urged them to bear patiently the decrees of his emperor and cautioned them of the imminent danger that would ensue upon their disobedience. The whole power of the Syrian army was ready to make havock of them and their country. At the first mention of these things they were so shocked, they had not a word to say but poured out rivers of tears, ripping out their hair and pulled their beards in a most mournful way. However, those of Jerusalem and all the surrounding country that heard this, came flocking together with one consent and publicly mourned. They in one group, left their houses, towns, and citadels desolate and continued their march until they came to Phoenicia where Petronius was. At first they made such a doleful and so deep a noise that those that were nearby, could not hear or be heard for it. Calamitous times instructed what was to be done. They were organised into six ranks or orders of old men, young men and boys, of old women, wives and maids. When they saw Petronius on an high place, all the ranks, as if by a general command fell prostrate on the ground and howled as it were in a mournful tone. When they were ordered to rise, they could barely be persuaded to. Finally when they did, they cast

dust on themselves and hung their hands behind them like condemned persons. They came before him and made their pitiful complaint and supplication. Petronius and all that sat with him were very much moved. When he had consulted about the matter, he ordered letters sent to Caius. He told him that the dedication of the statue was deferred. The workmen needed time to finish the colossus and time was needed to gather grain for such an expedition. It was reported that Caius had intended to go to Egypt. The grain was then fully ripe and it was feared that the Jews would take the loss so heavily of their religion that they would not value their own lives and waste and burn up all the harvest throughout the fields and mountains in their desperation. {*Philo, Caius, c. 32,33. 1:778-780}

6630. When Caius had received the letters, he concealed his anger to Petronius for he very much feared the governors because they had the power to create seditions. This was especially true of those in large provinces with numerous armies like the province of Syria which extended to the Euphrates River. Thus by his letters he appeased Caius who seemed to applaud his providence and dexterity in foreseeing future problems. Caius ordered that when the harvest was over, he should dedicate the statue without delay. {*Philo, Caius, c. 34. 1:780,781}

6631. The ambassadors of the Alexandrian Jews received the message that Caius had ordered his colossus to be erected at the innermost entrance of the temple and entitled the "New Jupiter." This news terrified them. They entered into the conclave all together and deplored the public as well as their private calamity. They hoped that God would not abandon them, who had so often delivered that country from ruin. {Philo, Caius}

6632. When Agrippa came in his usual manner to greet Caius, he looked sternly at him and said:

``Your good and honest citizens, who alone of all mankind think it scornful to have Caius for a god, even take a course in likelihood to bring destruction upon themselves by their contumacy. When I ordered the statue of Jupiter to be dedicated in their temple, they ran wholly from the city not like suppliants indeed but truly despisers of my commands."

6633. By these words Agrippa was so struck with horror that he trembled and his knees knocked together, he would have surely fallen to the ground had not the bystanders supported him. They were ordered to carry him home in that condition. By the suddenness of the events, Agrippa had lost his memory and was grown quite stupid and senseless. However, Caius was the more exasperated against the country of the Jews and said:

``If Agrippa, who is my close friend and obliged to me by so many benefits, is so attached to his country customs that he cannot endure they should be violated so much as by my word only but faints, what is to be expected from them who have no tie to restrain them?" {*Philo, Caius, c. 35. 1:781,782}

6634. When Agrippa was come to himself, he wrote a very long letter to Caius on the behalf of his country. {Philo had a copy of it in his book) He closed with this epilogue:

``What will my countrymen or anyone else say of me? For either it will follow that I betrayed my country or I must be blotted from the list of your friends. Which of the two can be more unhappy? For before I was your close friend and now I shall be considered a traitor if I do not keep my country from indemnity nor the temple sacred. For you have the power for protection

of men. If in anything I am offensive to you, do me the favour not to bind me (as Tiberius) but lest I should remain in fear of bonds, kill me immediately. For what need have I then of life when as the hope of my welfare wholly rests on your favour." {Philo, Caius, c. 36,37 1:782-787}

6635. Caius seeming to be somewhat appeased by these letters and replied more mildly and granted to Agrippa a great favour that the statue should not be dedicated. He wrote the same to Petronius, the governor of Syria that he cause no sedition in the temple of the Jews. Lest this favour should seem too generous, he added some terror and wrote:

``If anyone shall please in the other province or anywhere outside the metropolis in any other city, to dedicate any temple or altar to me, whoever shall oppose it, let them either be immediately executed or sent to me."

6636. But divine providence so ordered it so that none in any of the other provinces planned to do this. {*Philo, Caius, c. 52. 1:787}

6637. When the pestilence grew very severe at Babylon, a great number of the Jews left for Seleucia. More arrived five years later from Neerda, (which is a city of Babylon on an island in the Nile River and has an academy of the Jews. In Syriac it is called a[dÄrhb as if one should say:)

``The river of knowledge."

6638. Now at Seleucia, the Greeks and Syrians were always at odds but the Greek faction was too strong for the Syrians. Since the arrival of the Jews, the Syrians made their friendship and became the stronger party. In addition, they still increased in warlike and resolute men. Therefore when the Greeks saw they were becoming weaker and did not know how to change the situation, they made all the friendship they could to have a peace mediated between them and the Syrians. This thing was easily obtained. For the chief men on both sides were involved and they concluded and confirmed a peace on the condition they should both persecute the Jews. They attacked them by surprise and killed 50,000 men so that none escaped unless they were saved by the mercy of some friends or relatives. They escaped to Ctesiphon, a Greek city near Seleucia, where the king used to make his winter quarters and he stored most and the best part of his household belongings. They settled there and established themselves under the reverence of the regal majesty. The terror of the Babylonians and Seleucians spread over all those parts of Judea. Wherever any of the Syrians were in those parts with the Seleucians, they conspired the ruin of the Jews. Hence it came to pass that many fled to Neerda and Nisibis and had security because the cities were strongly fortified, although otherwise they were occupied by very warlike people. {Joseph. l. 18. c. ult. <c. 9. 1:501,502>}

6639. Caius triumphantly entered Rome on his birthday (which was the last of the month of August.) {Suetonius, Caligula, c. 43.}

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6640. When the Alexandrian delegates appeared before Caius, Apion accused the Jews of many

things and they did not give Caesar his due respect. All the countries built temples and altars to Caius and worshipped him with equal honour with the rest of their deities. Only the Jews thought it scornful to build altars to him or swear by the name of Caesar. When he had alleged these and what other matters he thought would exasperate Caius, Philo prepared to answer him. Before he could, he was interrupted by Caesar who ordered him to get out and was so enraged that Philo barely escaped without harm. After Philo was put out, he encouraged those who were with him. Although Caius was angry in his words, yet they might be assured that God would defend and provide for them, in spite of all that Caius could do. {Josephus, Antiq., l. 18. c. 10. <c. 9. 1:494>} {Eusebius, History Eccles., l. 5.}

6641. Caius repented of the favour he had given the Jews. He ordered another colossus to be built at Rome of brass covered with gold. He left the statue alone at Sidon lest it should cause any sedition among the people. It was to be carried secretly by ship and be placed in the temple at Jerusalem before any were aware of it. This was to be done as they sailed into Egypt, for Caius had a great desire to see Alexandria. He took great care in preparing for his journey, because he intended to stay a long time. He was possessed that his deification which he dreamed of, would succeed in this city alone and from there the religion would spread to smaller cities. Thus Philo wrote, who was very well acquainted with these things. {Philo, Caius} Tacitus should be amended:

``They were ordered by Caesar to place his statue in their temple and they chose rather to take up arms. The death of Caesar ended the rebellion." {Tacitus, Histories, l. 5. c. 9.}

6642. Apelles from Askelon who incited Caius against the Jews was punished for some other crimes he committed. Caius had him bound and racked in a most tormenting and delaying manner with some intermissions to make it the more painful. {*Philo, Caius, c. 30. 1:776}

6643. Caius was admonished by the Antiatinian lots to beware of Cassius. Cassius Longinus was then proconsul of Asia and was suspected because he was of the family of Cassius, one of the murderers of Caesar. Caius ordered him to be brought bound to him and condemned him to death. He forgot the Chaereas, who a little later killed him, was also called Cassius. {Suetonius, Caligula, c. 57.} {*Dio, l. 59. 7:359}

6644. Apollonius the Egyptian, who at home foretold what should become of Caius, was dragged before Caius at Rome the day before his death. (Suetonius says this was January 23rd, (9th calends of February) {Surtonius, Caligula, l. 58.}) His punishment was postponed and he escaped death when Caius died first. {*Dio, l. 59. 7:359}

6645. Caligula reigned three years, ten months eight days or {Suetonius, Caligula, l. 59.} {Clements Alexandria, Stromatum, l. 1} or rather 9 months and 28 days. {*Dio, l. 59. 7:362} In whose place, his uncle Claudius Caesar, the son of Drusius, was declared emperor by the praetorian guard.

6646. King Agrippa heard that the empire was forced upon Claudius by the soldiers. With much adieu in getting through the multitude, he came to Claudius and found him troubled and desirous to resign his place to the senate. Agrippa dispelled his fears and encouraged him to go on courageously and retain the empire. Agrippa was called by the senate and he pretended that he knew nothing of the business and arrived as if he had been prepared to dine. He asked them

what was done concerning Claudius and they told him the truth and asked his advice. He said he would forsake no danger that might be for the dignity of the senate and that he thought the best way was to send one to Claudius who might persuade him to lay down his authority. He offered to be a part of that embassy. When Agrippa was sent with others to Claudius, he told him plainly the fearful condition the senate was in and advised him to answer like a prince. Agrippa was the reason that Claudius was more mild to the senate than he would have been. {Josephus, Antiq., l. 19. c. 3. <c. 4. 1:516,517>}

6647. After Claudius was confirmed in the empire, he sent Mithridates of Iberia (whom Caius had kept in bonds) home to receive his kingdom. He gave to another Mithridates who was descended from that great Mithridates, the kingdom of Bosphorus, except a part of Cilicia which he gave to Polemon. {*Dio, l. 60. 7:387}

6648. Claudius enlarged Agrippa's kingdom. He had helped him to get the empire and was then at Rome. Claudius also gave him the honours of a consul. He gave his brother Herod praetorian honours and a certain principality (that is of Chalcis) and permitted them to go into the senate and to thank to the senators. {*Dio, l. 60, 7:387}

6649. Claudius also proposed an edict whereby he confirmed Agrippa in the kingdom formerly granted him by Caius. He praised his endeavour and his industry and added Judea and Samaria to his kingdom. These, formerly belonged to the kingdom of his grandfather Herod. These therefore he restored as due to the family. Abila and the regions around the Libanus Mountain which was Lysanias' and belonged to the emperor. He gave these also to Agrippa. There was a league between the king and the people of Rome cut in brass and placed in the middle of the forum of the city. {Josephus, Antiq., l. 19. c. 4. <c. 5. 1:519>}

6650. Claudius released Alexander Lysimachus of Alabarcha, his old friend, and formerly procurator to his mother Antonia, whom Caius in his anger had committed to bonds. Bernice, the daughter of Agrippa was betrothed to his son, Marcus (Concerning this see {Ac 25:13-23}) who died while married to her as her first husband. The king gave her to his brother Herod, after getting the kingdom of Chalcis from Claudius for him. {Josephus, Antiq., l. 19. c. 4. <c. 5. 1:519>}

6651. He bestowed Commagena and a larger part of Cilicia on Antiochus whom Caius had deprived of his kingdom. {*Dio, l. 60. 7:387} {Joseph. l. 19. c. 4. <c. 5. 1:519>}

6652. Helicon the Egyptian, who was master of the bedchamber to Caius and the man who most incited him against the Jews, was executed by Claudius. {Philo, Caius, c. 30. 1:776} Philo's book ironically was entitled "De virutibus" (for in it the wickedness of Caius was clearly set out.) Philo was said at the command of Claudius to read it before the whole senate. Later, the Romans so liked this and his other works, that they thought them worthy as precious monuments to be set up in their public library. {Eusebius, History Ecclesiast, l. 2. c. 17.} Among his writings were five books of the miseries the Jews endured under the empire of Caius of which three were lost. {Eusebius, History Ecclesiast, l. 2. c. 5.} The book about Flaccus and Philo's embassy to Caius still survive.

6653. After Caius was murdered, the Jews who under him were much oppressed by the Alexandrians, were encouraged and took up arms. Claudius ordered the governor of Egypt that

he should appease that sedition. By the entreaty of Agrippa, the king of Judea and Herod, the king of Chalcis, Claudius sent this edict to Alexandria:

``I will that their rites be not infringed by the madness of Caius and that they shall have full power and liberty to persevere in their father's religion and worship. I order both parties, as much as in them lies, to live peaceably one toward another and to endeavour to prevent all distractions or seditions of state between them." {Josephus, l. 19. c. 4. <c. 5. 1:519>}

6654. At the entreaty of these two kings when he was for the second time designed consul (the first year of his reign), Claudius permitted the Jews in Alexandria and his whole empire to live according to their own laws and the customs of their ancestors. Along with this, he advised them that under this grace, they should live the more modestly and warily and that they should not abuse the religions of the other countries. They should be content quietly to enjoy their own customs and traditions. {Josephus, l. 19. c. 4. <c. 5. 1:519,520>} When the Jews grew so numerous at Rome, the city could scarcely hold them without tumults. He did not eject them but forbid those who lived after their own laws to hold meetings. Also he disbanded the clubs which Caius had allowed and abolished the taverns where they met and drank. {*Dio, l. 60. 7:383}

6655. Through his letters, Claudius commended Agrippa to all the governors of the provinces. He sent King Agrippa into his own kingdom to take care of it. Agrippa made a very large great expedition and came to Jerusalem and paid his vows. He omitted nothing prescribed by the law. He ordered many Nazarites to be shaven and hung up in the holy temple over the treasury, a gold chain which he had received from Caius, as a memorial of his many miseries and happy deliverances by God. When he had duly performed his vows to God, he removed Theophilus, the son of Ananius, from the high priesthood and appointed Simon surnamed Cantharus in his place. Simon was the son of Boethus whose daughter Herod the Great had married. He gained the good will and gratitude of the people at Jerusalem by remitting a tribute to them which they annually paid from every house. He made Silas master over all the militia, who was his constant companion in all his difficulties and plans. {Josephus, l. 19. c. 5. <c. 6. 1:522>}

6656. A little after this, certain rash young men of the Doris people, under pretence of religion, erected a statue to Caesar in the temple at Jerusalem. Agrippa, the king of the Jews, was very angry and immediately went to Petronius into Syria and complained of the impudent boldness of them. Petronius was equally offended by this impious action and that it went directly against the laws of the empire. He wrote very sharply to the magistrates of the Doris people that they should send those bound to him whoever they were, who dared do such actions which were so contrary to the emperor's edicts. He ordered them to never let that happen again. {Josephus, Antiq., l. 19. c. 5, 6. <c. 6. 1:520,521>}

6657. At Caesarea, Cornelius who was a Roman centurion of a company which belonged to the Italian band, favoured the Jewish religion and studied it. He was uncircumcised. (The Hebrews usually called such people, "Proselytes of the Gate", and the "Godly of the Nations".) About the ninth hour of the day (3 pm), he was ordered by an angel who appeared to him, to send for Simon Peter. Simon had stayed a long time at the house of Simon a tanner. Cornelius obeyed the command and sent two of his household servants and a godly soldier who was one of those who were constantly with him. {Ac 10:1-8 9:43}

6658. The next day as they journeyed and came near the city, Peter ascended to the housetop to

pray about the sixth hour (noon). While he was waiting for dinner to be prepared, he became hungry. He saw a large linen sheet coming down from heaven full of all kinds of animals. He was ordered to freely eat without regard to what he ate. By this object lesson, Peter was taught that the Gentiles were not to be considered unclean. The next day, Peter arrived at Caesarea with the men who were sent by Cornelius and six brethren who accompanied them from Joppa. Peter found at Cornelius' house, his whole family. They were converted to the faith in Christ and the Spirit of God descended on them all of his own accord without any laying on of hands by Peter. Then Peter baptized them into Christ. {Ac 10:9-48 11:5-17}

6659. The apostles and brethren who were at Judea and heard that the Gentiles also had received the Word of God. When Peter came to Jerusalem, there arose a contention between those who had been converted from Judaism to Christ and Peter because Peter had associated with uncircumcised persons and ate with them. When Peter had told them everything that had happened and proved it by the testimony of the six who were with him, they were satisfied. They glorified God who also had given repentance to life to the Gentiles. {Ac 11:1-18}

6660. King Agrippa removed Simon Cantheras from the high priesthood. When he would have given it to Jonathan, the son of Ananus, he declined from modesty and because he had held the office before. Jonathan recommended it be given to Matthias, his brother since he thought his brother was more worthy than himself. {Josephus, l. 19. c. 6. <1:521>}

6661. Vibius Marsus succeeded Petronius as governor in the province of Syria. {Josephus, l. 19. c. 6. <1:521>}

6662. Silas was the general to King Agrippa's cavalry. All along he had been faithful to him and shared every danger with him and was a very close friend of Agrippa. Silas began to desire equal honours with the king because of his close friendship. Sometimes he praised himself beyond all modesty and recalled the hard times they had gone through together. He did this so often that he very highly exasperated the king against him. Agrippa was so fed up that he removed Silas from his command and sent him bound to his own country to be kept. A little later, the king was to celebrate his birthday and he sent for Silas to attend the kingly feast. Silas returned such a churlish answer that the king left him with his keepers. {Josephus, l. 19. c. 7. <1:521,522>}

6663. King Agrippa now turned his attention to Jerusalem. He fortified the walls of the part which was called the new city (Bezethal), and made the gates wider and higher than they had been before. He did all this at the public expense. He would have completed the walls so that they would be impregnable by human force had not Marsus, the president of Syria, written letters to Claudius about this. The emperor suspected that the Jews were about to attempt some sedition and wrote earnestly to Agrippa that he should stop this work and he immediately obeyed. {Josephus, l. 19. c. 7. <1:522>}

6664. A door of faith was now opened to the Gentiles. The men of Cyprus and Cyrene who were scattered to Antioch after the martyrdom of Stephen and preached Christ to the Greeks. (It is Ellhnaj in the oldest book of Alexandria has it, not as the common edition Ellhnisaj) There was a large number who believed and turned to the Lord. When the church at Jerusalem heard this, they sent Barnabas there who admonished them all to stedfastly adhere to the Lord. A large company were added to the Lord. {Ac 11:20-24}

6665. A severe famine raged at Rome. Claudius provided plenty of provisions for the present need and also took care for the future. Since most of the grain and other provisions came from foreign lands and the mouth of Tiber had no good ports, Claudius built the port Ostia. {*Dio, l. 60. 7:393,395} After eleven years it was barely finished, although he kept 30,000 men working at it constantly. {Suetonius, Claudius, c. 20.}

6666. This famine happened in the second year of Claudius. There was a notable famine also in his eleventh year of which others have mentioned. {Tacitus, Annals, l. 12. c. 43.} {Suetonius, Claudius, c. 18.} {Orosius, l. 7. c. 6.} This was not that world wide famine which was foretold by Agabus. It began in the fourth year of Claudius as evident from history. {Eusebius, Chronicles} {Orosius, l. 7. c. 6.} This famine happened at the same time as Herod Agrippa's death. {Ac 12:23-25}

4046 AM, 4756 JP, 43 AD

6667. Barnabas went to Tarsus to find Saul. When he had located him, he brought him to Antioch. It came to pass that for a whole year, they met together in the church and taught a large multitude. The disciples were first called Christians at Antioch. This name was derived in Latin form and not from the Greek form of Christ. It seems to have been created by some Romans who were then at Antioch.

6668. About this time, the prophets went down from Jerusalem to Antioch. One of these was Agabus who made known by the Spirit that there would come a severe famine in the whole world. {Ac 11:27,28}

6669. Claudius brought the Lycians again to his servitude who had revolted and killed many Romans. He added their country to the prefecture of Pamphylia. While he was examining this business in court, he asked in Latin a certain ambassador who was born of Lycian parents but born at Rome. When the ambassador did not understand Latin, Claudius deprived him of his Roman citizenship and said it was not fitting that he should be a Roman who could not speak Latin. {*Dio, l. 60. 7:411}

6670. King Agrippa build at enormous cost at Berytus a theatre, amphitheatre, baths and porches. He celebrated the dedication of them most sumptuously. He held shows in the theatre of all kinds of musical performances of the greatest variety. In the amphitheatre he held many gladiatorial games. Furthermore, because he desired to gratify and please the spectators, he had two troops of 700 criminals to be brought and to fight with each other. This presentation of war concurred as well to the punishment of the malefactors as to the delight of those who loved peace. So they were all killed by one another's mutual wounds. {Josephus, Antiq., l. 19. c. ult. <c. 7. 1:522>}

6671. At last, the kings came to Agrippa at Tiberius in Galilee, Antiochus of Commagene, Sampsigeranus of the Emesa, Cotys of the Lesser Armenia, Ptolemon of Pontus and his brother Herod, king of Calcis. While they were all together, Marsus, the governor of Syria also came. Therefore, Agrippa paid his due respects to the Romans and went to meet him even to the seventh road marker, (about a mile.) When Agrippa rode in the same chariot with his guests, Marsus distrusted the friendship of so many kings. Therefore he sent his messengers to every one in particular to depart without delay. Agrippa was most grievously offended by this so that

he hated Marsus. {Josephus, Antiq., l. 19. c. ult. <c. 8. 1:523>} Agrippa very often solicited Claudius by his letters, to remove Marsus from being governor of Syria. {Josephus, Antiq., l. 20. c. 1. <l. 19. c. 8. 1:523>}

6672. Agrippa removed the high priesthood from Matthias, the son of Ananus, and gave it to Elioneus, the son of Cantheras. {Josephus, Antiq., l. 19. c. ult. <c. 8. }

4047 AM, 4757 JP, 44 AD

6673. The famine foretold by Agabus increased and the Christians of Antioch, collected a gift for their friends who lived in Judea. They sent it by Barnabas and Saul after they preached for a whole year preached the word of the Lord to the people of Antioch. {Ac 11:26,29,30}

6674. About this time King Herod Agrippa, (as the Syriac paraphrase correctly called him) laid hands on them who belonged to the church {Ac 12:1} because they opposed the institutions and rites of their country of which Agrippa was a most religious observer. {Josephus, Antiq., l. 19. c. ult. <c. 6. 1:521>}

6675. Agrippa killed James, (the son of Zebedee) the brother of John with a sword. Ac 12:2 Clement Alexandria added from the tradition of his anscestors {Clement, Institutions, l. 7.} {*Eusebius, Ecclesiastical History, l. 2. c. 9. 1:58} that the very same man who brought James into judgment became a Christian. He saw how freely he gave testimony of Jesus and that he publicly confessed he was a Christian in spite of having received most severe warnings. Therefore when they were brought both together for punishment, he desired James' forgiveness and James considered little of it and said:

``Peace be to you."

6676. James kissed him and so later they were both beheaded.

6677. When the king saw that the death of James pleased the people, he cast Peter into prison during the days of the feast of unleavened bread. He was guarded by four quaternions (sixteen) soldiers. Agrippa intended after the passover to being him out to the people. The church prayed daily for him and an angel of the Lord delivered him miraculously in the night. He went to the house of Mary the mother of John Mark where many met and prayed. After he told them of his deliverance that they might inform James, the son of Alphaeus and brother of our Lord, and the rest. Peter then went into another place. {Ac 12:3-17}

6678. Herod Agrippa was frustrated and in a rage he ordered the innocent keepers to be dragged to execution. He travelled down to Caesarea and stayed there. He was displeased with the people of Tyre and Sidon whose land was not sufficient to maintain them (especially in that year of famine) and they were forced to seek sustenance from Galilee and other places under Herod's jurisdiction. Therefore, they came unanimously to him through the mediation of Blastus the king's chamberlain, whom they had made their friend and desired peace with him. A day was appointed and Herod in his royal attire, sat before the tribunal and made a speech to them. The people with acclamations shouted out that this was the voice of a god not a man. Immediately, an angel of the Lord smote him because he did not give the glory to God. He was eaten up by

worms and he died. {Ac 12:18-23}

6679. The historian Josephus mentions this and added an owl appeared to him lest the prophecy of his German prophet would be void.

``When Agrippa had now finished the third year of his reign and was starting his fourth year, he went to Caesarea which was formerly called Strato's Tower. He solemnized some annual plays for Caesar's health which were attended by a large number of noble men and youngsters from all the province. On the second day of this celebrity, he went all attired with his princely robes. These were richly and intricately woven with silver, which by the reflection of the rising sun produced an angelical or extraordinary lustre. This struck reverence in the spectators. Immediately some wicked men shouted from the distance and greeted him as a god and desired that he would be propitious to them. Before this, they had only honoured him as a man but now they saw there was something more in him than human. He neither refused nor repelled this impious adulation. A little later, he looked up and saw over his head on owl sitting on a rope that was extended for some occasion. He immediately knew that as this which had been a token of his good fortune, was now a sign of his ruin and he was struck to the very heart. Later his belly began to torment him more and more grievously. Therefore he turned to his friends, he said. "Behold I who by your greeting was called god, am now ordered from this life. My certain fate gives the lie to your flattery. I whom you greeted as immortal, am forced to die. I must endure the wishes of providence, for I have not lived poorly nor so happily that all men may call me blessed." When he had said those things his pain grew worse and worse. Immediately those things were told around the country and the rumour went out that he was dying. Therefore immediately all the people with their wives and children were in sackcloth after their country's manner, praying to God for the health of their king. They made all places ring with their lamentations and howling. As the king was laying on a high bed and looked down and saw the people prostrate on their faces, he could not stop weeping. His pain lasted in great extremity and without intermission for five days time and then he died. {Josephus, Antiq. l. 19. c. ult. <c. 8. 1:523>}

6680. Josephus stated he reigned for seven years, four under Caius (less three or four months, for Caius himself did not rule four whole years) and three under Claudius (adding in like manner three or four months.) He stated that his yearly revenue came to 12,000,000 drachmas and because he was so noble and generous that this was not enough and he was forced to borrow money. {Josephus, Antiq. l. 19. c. ult. <c. 8. 1:524>}

6681. Before the king's death was known, Herod of the king of Chalcis and Chelcias, the general of the cavalry, conferred together and sent Aristo to kill Silas, their common enemy as if by Agrippa's orders. {Josephus, Antiq. l. 19. c. ult. <c. 8. 1:524>}

6682. Agrippa left only one son named Agrippa who was seventeen and was being educated at Rome with Claudius. He left three daughters, of whom Bernice was married to Herod her uncle at the age of sixteen and the other were still virgins. Mariamme was ten years old and was betrothed by her father to Julius Archelaus Epiphanes, the son of Antiochus, the son of Chelcias. Drusilla was six years old and betrothed to the king of the Commagenians. {Josephus, Antiq. l. 19. c. ult. <c. 9. 1:524>}

6683. When it was known for sure that Agrippa was dead, the people of Caesarea and Sebaste

(two cities which were built by his father) acted like enemies of the dead prince. The common soldiers, with one consent, dragged his and his daughters' statues from of the palace and brought them into the brothels. They abused them in such calumnious ways that it is a shame to recount. They made feasts and banquets in all public places. They were very happy and adorned themselves with garlands and anointed their bodies. They sacrificed and made offerings to Charon and even worshipped one another for the joy they had by the death of the king. {Josephus, Antiq. l. 19. c. ult. <c. 9. 1:524>}

6684. The Word of God was sown, increased and multiplied. Barnabas and Saul returned to Jerusalem. When they had finished their ministry there, they took along with them John Mark. {Ac 12:24,25}

6685. Claudius deprived the Rhodians of their liberty because they had crucified some Romans. {*Dio, l. 60. p. 681.}

6686. When Claudius wanted to send the young Agrippa into his kingdom, to succeed his father, his freedman and friends, who could do much with him, dissuaded him. They said it was dangerous to commit so large a kingdom to so young a youth who had barely reached manhood. He was very unqualified to rule there since the kingdom required a large force of soldiers to keep it. Claudius could not deny that they spoke rationally and truly. {Josephus, Antiq., l. 19. c. ult. <c. 9. 1:524>} Although indeed their aim was at the prefectureship of that kingdom and by this to make themselves rich. Tacitus stated: {Tacitus, History, l. 5. c. 9.}

``When the kings had either all died or lost most of their territory, Claudius made Judah a prefecture to be governed by Roman equestrians or freedmen."

6687. Therefore Claudius made Cuspius Fadus, governor of Judea and all the kingdom of Agrippa, (which was much larger than the first Herod, his grandfather.) Claudius honoured the dead king in this in that he would not bring Marsus, his enemy, into his kingdom. He ordered Fadus to severely chastise the cities of Caesarea and Sebaste for their ingratitude to their dead king and the contumely against his daughters who were still alive. He wanted the troops from Caesarea and Sebaste, along with the fifth cohort to make war in Pontus. He would substitute in their place, soldiers chosen from the Romans who were ordered to defend Syria. Later, the soldiers sent an ambassador to Claudius and obtained permission to stay in Judea. In later times they were involved in the most grievous calamity to the Jews and sowed the seeds of that war which started when Florus was governor. {Josephus, Antiq. l. 19. c. fin. <c. 9. 1:524,525>}

6688. Josephus wrote {Josephus, Antiq., l. 20. c. 1. <1:525>} that Claudius moved Marsus as a favour to his dead friend, Agrippa and he made Cassius Longinus governor of Syria in his place. Tacitus stated this happened three years later.

4048a AM, 4757 JP, 44 AD

6689. The Jews who lived beyond the Jordan River, had a dispute with the Philadelphians about the limits of the town Mia, a place full of most warlike people. The Jews who lived on the other side of the river, had taken up arms without the knowledge or consent of their rulers and killed many of the Philadelphians. When Caspius knew this, he was greatly offended that they did not let him decide the matter if the Jews thought that the Philadephians had done them any wrong

rather than so rashly take up arms on their own accord against them. Therefore, he captured three of the ringleaders and had them bound. He executed Hannibal and banished Amaram and Eleazar. Not long after this, he took and condemned Tholomy to death, who was the leader of the robbers and had done many wrongs to Idumea and Arabia. He tried to eliminate all the robbers from the whole country of Judea. {Josephus, l. 20. c. 1. <1:525>}

4048b AM, 4758 JP, 45 AD

6690. When Cassius Longinus (whom Tacitus thought was Vibius Marsus) was governor of Syria, he went to Jerusalem with his army, together with Caspius Fadus, the procurator of the Jews. They convened the priests and chief of the Jews and plainly showed to them the full intent of the emperor's commands. They were to store the clothes of the high priest in the tower of Antonia where the Romans would guard them as was done in the time of Vitellius. The Jews dared not oppose them in anything but desired time to send an ambassador to Caesar to try to gain the favour of him that they might not be deprived of the privilege of keeping the holy clothes. They also wanted nothing to be done until Caesar had replied. Fadus and Longinus said they would allow this if they would first give hostages while they waited for Caesar's reply. They readily turned over their children and sent away the ambassadors. {Josephus, Antiq., l. 15. c. ult. <c. 11. 1:425>} {Josephus, Antiq., l. 20. c. 1. <1:525>}

6691. At the church at Antioch there were prophets and teachers as Barnabas and Simeon who was called Niger, Lucius of Cyrene, Menahem, who was educated together with Herod the Tetrarch and Saul. All served God and fasted. The Holy Ghost ordered Barnabas and Saul to separate themselves from the rest and to start preaching the gospel. These were commended to God by the church with fasting and praying and laying on of hands. They took with them, John Mark, a servant and came to Seleucia. From there they sailed into Cyprus, (Barnabas' country) where they first began to preach the word of God in the synagogues of the Jews at Salamis. {Ac 13:1-4}

6692. They travelled over that island as far as Paphas and they found a false Jewish prophet, Barjesus, surnamed Elymas or Magus. He tried to turn away Sergius Paulus, the ruler of that country, who had a desire to hear Saul and Barnabas. Saul sharply reproved this man and he was immediately struck with blindness. The proconsul was stirred with this miracle and the gospel and was converted to the faith. From this time on, Saul was always called by the name of Paul. He and those that came with him to Paphos went to Perga of Pamphylia, where John Mark left them and returned to Jerusalem. {Ac 13:6-13}

6693. The ambassadors from Jerusalem through the intercession of Agrippa, who was then with Claudius, obtained the confirmation of that privilege of keeping the holy garments which was first granted to them by Vitellius. These also received a written ruling to take to the magistrates at Jerusalem from the emperor about this matter in the fifth year of his tribunal power. This was dated June 27th (4th calends of July) when Rufus and Pompeius Sylvanus were consuls by Claudius to gratify Herod the king of Chalcis and Aristobulus the younger, his most endeared friends, so that herein he would gratify them. {Josephus, Antiq., l. 15. c. ult. <c. 11. 1:425>} {Josephus, Antiq., l. 20. c. 1. <1:525,526>}

6694. About the same time, Herod the king of Chalcis, successfully petitioned Claudius for the authority over the temple and holy treasury and the right of choosing the high priests. {Josephus,

Antiq., l. 20. c. 1. <1:525,526>}

6695. Since there was to be an eclipse of the sun on his birthday and because of some other portents that had already happened, Claudius was afraid lest it might be an occasion for some sedition. Before the time, he wrote and had it known that there would be an eclipse. He noted the very time, space, and all the natural causes of it and showed that it was inevitable. {*Dio, l. 60. 7:433,435} The birthday of Claudius was on the first of August {*Dio, l. 60. {*Dio, l. 60. 7:379} on which day the sun was eclipsed about two hours before noon to a fourth part of its diameter.

6696. Herod, king of Chalcis, removed Simon Cantheras and placed Joseph the son of Camus (or Camydes) in the high priesthood. {Josephus, Antiq., l. 20. c. 1. <1:526>}

6697. Theudas, a mere impostor, pretended himself to be a prophet and persuaded a large number of the Jews to take their riches with them and follow him to Jordan. He promised them that he would divide the river and make an easy way for them to pass through. Fabius Caspius, the procurator of the Jews, sent out some cavalry troops who overtook the company by surprise and killed a large number of them and took many alive. Theudas was beheaded and they took his head to Jerusalem. {Josephus, Antiq., l. 20. c. 2. fin. <c. 5. 1:531>}

6698. Paul and Barnabas left Perga and came to Antioch in Pisidia. They entered into their synagogues on the sabbath day after the reading of the law and the prophets. They were invited by the rulers of the synagogue to teach. After Paul had preached an excellent sermon, the Jews left the synagogue. However, the Gentiles asked that they would expound the same things to them the next sabbath day. After they had broken up, many devout Jews and religious proselytes followed Paul and Barnabas. They spoke to them and admonished them to continue in the grace and favour of God. {Ac 13:14-43}

6699. The next sabbath almost all the city came flocking to hear the Word of God. When the Jews saw the multitude, they were filled with envy and opposed what Paul taught with blasphemies. Paul and Barnabas were grievously offended and they left the Jews and preached only to the Gentiles. They joyfully embraced the gospel and all believed who were ordained to eternal life. The Word of God was spread over that whole country. The Jews were frustrated in their malicious designs and stirred up many honourable religious women, (called by the Jews, Proselytes of the Gate) and the chief men in the city. They raised a commotion and drove Paul and Barnabas from their region. Paul and Barnabas shook the dust off their feet against them and travelled to Iconium. The disciples were filled with joy and the Holy Ghost. {Ac 13:44-52}

6700. At Iconium, Paul and Barnabas entered the synagogue of the Jews and spoke so that a large number of Jews and Greeks believed. The unbelieving Jews exasperated and prejudiced the minds of the Greeks against the brethren. However, they stayed there a long time and spoke freely as inspired by the Lord who gave testimony to the word of his grace and did many miracles by their hands. {Ac 14:1-3} At which time Thecla, a noble maid of Iconium, was thought to be converted to Christ. Her acts are most deservedly recorded among the Apocrypha by the LXX by a synod of bishops who met under Gelasius.

6701. The multitude of Iconium was divided. Some were for the Jews and some for the apostles. When it came to pass that a number of Jews and Gentiles together with their chief rulers came to

assault and stone them, they fled away into the cities of Lycaonia, Lystra, Derbe and the surrounding regions and preached the gospel there. {Ac 14:4-7}

6702. At Lystra, a man who was born lame, was healed by Paul. When the Lystrians would have sacrificed to Paul as Mercury, and Barnabas as Jupiter, they tore their clothes, refused the honour and had much trouble restraining the multitude from sacrificing to them. Soon after, the unbelieving Jews came there from Iconium and Antioch and raised a tumult and excited the people against them. The furious multitude stoned Paul and threw his body out of the city for they thought he was dead. When his disciples came around him, he arose and entered the city. {Ac 14:8-20}

6703. In this year and it may be at this very time, Paul was taken into the third heavens and heard unspeakable words fourteen years before the second epistle to the Corinthians was written. {2Co 12:2-4} This may be the event that is thought to refer to that of Triephon in Lucian or the more ancient author of that dialogue written by Philopatris.

``When I met that Jewish bald head, I justly laughed at him who was wrapped up into the very third heavens through the air. He learned there those things that were most excellent and glorious. He renewed us by water and made us walk in the steps of the blessed and redeemed us from the dominions of the wicked."

6704. So Triephon:

``God reigned on high, great, heavenly, and eternal, the Son of the Father, the Spirit, proceeding from the Father, one of three, and three of one."

6705. In a similar manner, the Christians used to preach.

6706. Paul with Barnabas left Lystra and came to Derbe. They preached the gospel there and had many converts to Christ. {Ac 14:20,21}

6707. Among many others who were converted to Christ at this time, was Timothy with his holy mother Eunice and his grandmother Lois, who took care to teach him the Scriptures from his very infancy. Timothy was there and although he was still a child, he was an eye witness of the sufferings of his spiritual father, Paul at Antioch (in Pisidia) Iconium and Lystra (in Lycaonia.) {Ac 16:1,2 2Ti 1:2-5 3:11-15}

6708. Paul and Barnabas went no further than Derbe and returned to Lystra Iconium and to Antioch. They confirmed the minds of the disciples and exhorted them to endure affliction for their faith's sake without wavering. They appointed bishops over them in everyone of their churches and prayed for them with fasting. They commended them to God in whom they believed. Later they travelled over Pisidia and came into Pamphylia. After they had declared and published the word of the Lord at Perga, they crossed to Attalia and sailed to Antioch from where they started. They told to the congregated churches what God had done through them and how he had opened the door of faith to the Gentiles. {Ac 14:21-27}

6709. Tiberius Alexander replaced Caspius Fidus as the governor of the Jewish government. He

was the son of Alexander, the alabarch of Alexandria (an old friend of Claudius') who had forsaken the Jewish religion. {Josephus, Antiq., l. 20. c. 3. <c. 5. 1:531>}

6710. A little after this when the news spread through all Judea, Helena the queen of Adiabene (in the confines of Assyria and Mesopotamia) was converted by a certain Jew to the worship of the true God and came to visit the temple at Jerusalem. She wanted to worship the true God there and to pay her vows and made ample provision for her journey. She was delayed for a few days by her son Izates, who was then king, and later converted to the same religion by Ananias, a Jewish merchant. When she saw many of the Jews starving from famine, she sent some to Alexandria for a large quantity of wheat which she paid for by herself. She sent others to Cyprus to get a large quantity of figs to their relief. These quickly returned and she divided all the food to those who needed it. When her son, Izates heard of the hardships caused by the famine, he sent money to the chief magistrates at Jerusalem. {Josephus, Antiq., l. 20. c. 2,3. <c. 2. 1:527,528>}

6711. Izates, the king, sent his five sons to Jerusalem to learn their language and customs correctly. His mother Helena also erected three pyramids about 600 yards from Jerusalem in which the bones of her son, Izates were entombed. {Josephus, Antiq. l. 20. c. 2. <c. 3,4. 1:529,530>} The monuments of Helena were extant, not only in the time of Josephus, but in Eusebius also. {Josephus, Wars, l. 5. bell. kef. n. & is in Greek, or l. 6. cap. 6 & 7. in Latin,} {*Eusebius, Ecclesiastical History, l. 2. c. 12. p. 61} {Jerome, Epistle 27.}

4050a AM, 4759 JP, 46 AD

6712. Paul and Barnabas stayed at Antioch with the disciples for a long time. {Ac 14:28} After that, Paul, as it appears, preached the gospel even to Illyricum to those who never heard it before. {Ro 15:19,20} He suffered those things there which he mentioned in his second epistle to the Corinthians. {2Co 11:24-26} He mentioned that he had been whipped with rods at Philippi and twice elsewhere by the Gentiles. Five times he received 39 stripes from the Jews. He had been shipwrecked three times and was all night in the deep. We find that five years elapsed between the return of Paul and Barnabas to Antioch and their going to the council at Jerusalem. We cannot place these things better anywhere else than in so large a vacuum and silence in the history of the church.

6713. When Valerius Asiaticus was again consul, the island of Therasia rose from the Aegean Sea {Seneca, Natural Quest., l. 2. c. 26. & l. 6. c. 21.) on a night when the moon was eclipsed. {Aurelius Victor, in Claudius} This eclipse was seen the last night of December (which ended the year when Valerius Asiaticus was consul for the second time) and the first of January which began the consulships of Claudius (fourth time) and Lucius Vitellius (third time.) This little island appeared for the first time near Thera. {*Dio, l. 60. 8:5}

4050b AM, 4760 JP, 47 AD

6714. James and Simon the sons of Judas of Galilee were crucified because in Qurinius' time, they incited the Jews to revolt. {Josephus, Antiq., l. 20. c. 3. <c. 5. 1:531}

6715. Herod, the king of Chalcis, removed Joseph the son of Camydus, and made Ananias the son of Nebedaeus the high priest in his place. {Josephus, Antiq., l. 20. c. 3. <c. 5. 1:531}

6716. Gotarzes prepared to kill Artabanus, the king of the Parthians, with his wife and son. {Tacitus, Annals, l. 11. c. 8.} However, Artabanus died and left his kingdom to his son, Bardanes. {Josephus, Antiq., l. 20. c. 2.} Tacitus stated that Gotarzes and Bardanes were brothers and Josephus thought them to be Artabanus' sons.

6717. Bardanes was invited by the Parthians (who feared the cruelty of Gotarzes) to be their king. He was always an adventurous man and in two days had covered 350 miles and invaded Gotarzes. He was terrified by his sudden coming. Without delay Bardanes seized the next provinces also. Only the city of Seleucia refused to submit. Since they had also revolted against his father, he was very angry with them. He unwisely wasted time and besieged their very strong city which was fortified on the one side by a river and on the other with a very strong guard. In the interim, Gotarzes with the help of the Dahae and Hyrcanians, recruited his forces and renewed the war. Thereupon Bardanes was forced to abandon the siege of Seleucia and withdraw to Bactria. {Tacitus, Annals, l. 11. c. 8.}

6718. The news of the Parthian discord and that they were fighting to appoint a new king reached Rome. Mithridates, the king of Armenia the Greater, was advised by Claudius Caesar to march into Armenia. He trusted in the power and wealth of his brother Pharasmanes, the king of the Iberians. Indeed, the affairs of the east were in such a turmoil, that Mithridates took over Armenia. The Roman soldiers subdued the citadels and strong forts while the Iberian army held the field. The Armenians did not resist for Demonactes, their general was killed in a battle. Immediately, Cotys, the king of Armenia the Less advanced there but Caesar changed his mind through letters he sent him. All the countries rallied to Mithridates, who behaved more harshly than was fitting for a new king. {Tacitus, Annals, l. 11. c. 8,9.}

6719. Gotarzes and Bardanes were about to fight. Gotarzes showed his brother the treachery of the people and they shook hands and swore at an altar to revenge themselves on each others' enemies. They made peace between themselves. Bardanes appeared better to hold the kingdom so Gotarzes, to avoid all strife, retired into Hyrcania. {Tacitus, Annals, l. 11. c. 9.}

6720. When Bardanes returned, Seleucia surrendered in the seventh year after its defection. After this he invaded the strongest provinces and planned to recover Armenia. Vibius Marsus (or, according to Josephus, Cassius Longinus) who was the governor of Syria, threatened him with war through his ambassador. {Tacitus, Annals, l. 11. c. 9.}

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6721. Ventidius Cumanus replaced Tiberius Alexander in the government of the Jews and Herod, the king of Chalcis brother of that great Agrippa died in the eighth year of Claudius' reign. He was survived by three sons of whom Aristobulus was by his former wife Mariamme and Berniciansus, and Hyrcanus were sons of Bernice his brother's daughter. {Josephus, Antiq., l. 20. c. 3. <c. 5. 1:531>}

6722. As the feast of the passover was approaching, many people came from all parts to the feasts. Cumanus followed the example of the previous governors and set one cohort for a guard on the porch of the temple to preclude any riots. On the fourth day of the feast, one of the soldiers showed his obscene parts to the crowd who cried out and were enraged by that action.

(History's first flasher!) They said that the one whom they honoured in that feast was affronted by it and some of the boldest of them railed against Cumanus saying this impudent soldier was sent by him. When Cumanus heard this he was quite troubled and wanted the people to raise no commotions in the time of the feast. When they still railed at him, he commanded the whole army to Antonia, a citadel that adjoined the temple. When the common people saw the soldiers coming, they were afraid. They began to flee in panic and stampeded into a narrow passage and thought that the soldiers had pursued them. They oppressed and trampled one another so that 20,000 of them were found dead. {Josephus, Antiq., l. 20. c. 4. <c. 5. 1:531>} Josephus stated elsewhere that only 10,000 died. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:612>} {*Eusebius, Ecclesiastical History, l. 2. c. 19. 1:72} Rufinus noted more than 30,000 perished. Eusebius and Orosius also confirmed Rufinus' number. {Eusebius, Chronicles} {Orosius, l. 7. c. 6.}

6723. Some who fled and escaped this tumult, robbed Caesar's servant, Steven on the road near Bethhoron about 12 miles from Jerusalem. They took all his bags of treasure. When Cumanus heard this he sent soldiers there with orders to destroy the surrounding villages. In this havock one of the soldiers brought out the books of the Mosaic law which he found in one of those villages. He tore it up in the sight of them all and railed exceedingly against the law and the Jews. When the Jews heard this, they gathered a large company and went to Caesarea where Cumanus lived. They entreated him that he would revenge this act not just for their sakes but for the contempt and wrong of their God. Then the governor was afraid of a revolt among people. Through the advice of his friends, he executed the soldier that had done this and so appeased the people. {Josephus, Antiq., l. 20. c. 4. <c. 5. 1:531,532>}

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6724. Apollonius, the Tyanean, on his journey to the Indians, entered the city of Babylon in the second month of the third year of Bardanes and conferred with the king. {Philostratus, Life of Apollonius, l. 1. c. 19,20.} {Eusebius, in Hierocl.}

6725. Gotarzes, regretted that he had surrendered his kingdom and was recalled by his nobility who were the more enslaved by the peace. He gathered a large force and fought with Bardanes at the Erindes River in a fierce battle. Bardanes won and with good success he proceeded and subdued the mid countries to the Tedzhen River which divided the Dahae and the Arii. Their his success ended for although the Parthians were conquerors they hated fighting a long way from home. Therefore he erected monuments there glorifying his power and the subjection to peoples that were never before subject to the Parthians. Bardanes returned home with great glory and became much sterner and more intolerable to his subjects. {Tacitus, l. 11. c. 10.}

6726. Bardanes went to Izates, the king of Adialene, and tried to persuade him to join with him in a war against the Romans. Izates tried to change his mind by telling him of the Roman acts and their power. Bardanes was offended at this and immediately planed to war against Izates. His death prevented this war. {Josephus, Antiq., l. 20. c. 2. <1:527>} When the Parthians knew that he planned to make war with the Romans, they surprised and killed him while he was hunting. He died in his prime and was one of the most famous for such a young king. If he had obtained the love of his subjects as he had the fear of his enemies, he might have been numbered among the old ones. {Josephus, Antiq., l. 20. c. 2. <1:527>} {Tacitus, Annals, l. 11. c. 10.}

6727. The Parthian affairs were thrown into confusion by the death of Bardanes and they did not

know who would be the next king. Many favoured Gotarzes and some wanted Meherdates (the son of Phraates the 4th, the son of Zenones the 1st) who was then a hostage with the Romans. At last Gotarzes prevailed and occupied the throne. He forced the Parthians by his luxury and cruelty to send secretly to Claudius to send them Meherdates to be their king. {Tacitus, Annals, l. 11. c. 10.} They complained of Gotarzes' cruelty to the nobility and the common people. First Gotarzes killed his brothers then his close relatives then his more distant relatives. He even killed pregnant women and their small children. He was slothful and licentious at home and unlucky in war, he covered his foul deeds by his cruelty. {Tacitus, Annals, l. 12. c. 10.}

6728. Didius, the Roman general had deposed Mithridates from the kingdom of Bosphorus and made his son Cotys, a rash young fellow, king there. Didius led away the power of the army and left the new king with only a few cohorts under the command of Julius Aquila, a Roman equestrian. When Mithridates had lost everything, he wandered about and incited the countries and gathered from them all the renegades. He got together an army and disposed the king of the Daridaridae and took over his kingdom. {Tacitus, l. 12. c. 15.}

6729. After Claudius heard the Parthian ambassadors, he sent Mithridates (or Meherdates) to be their king. He told him that he should not think of himself as an autocrat among slaves but as a guide of free men and that he should show mercy and justice. He ordered C. Cassius, who was governor of Syria that he escort the young man safely to the banks of the Euphrates River. {Tacitus, Annals, l. 12. c. 11.}

6730. At this time Cassius excelled all others in his legal skill but was inexperienced in martial affairs since there were no wars going on. He renewed the ancient customs of exercising the legions with the same care as if an enemy had been invading the country. He wanted to live up to the name of the Cassian family and his ancestors who were held in high esteem in those countries. When he had pitched his tents at Zeugma, where the river was easily crossed, he convened those who had voted to make Meherdates king. When the Parthian nobles and the king of the Arabians, Acbarus (or Abgarus) had arrived, he, before them, admonished the young man Meherdates not to delay since that caused people to lose enthusiasm and instigated treachery. Therefore he advised him to press on with his plans quickly. Meherdates despised this good advice through the deceit of Acbarus. Meherdates was young and thought all fortune consisted in luxury and stayed at the town Edessa for many days. {Tacitus, Annals, l. 12. c. 12.}

6731. Mithridates was possessed of the kingdom of the Dandaridae and he thought of invading the Bosphorus. Aquila and Cotys, did not think they could handle Mithridates with their own weak forces because Zorsines, king of the Siraci (to Caucasus) had joined with Mithridates. They sent for foreign troops and sent ambassadors to Eunones, who ruled over the country of the Aorsori, (among the Scythians) whose friendship they easily obtained by showing how Mithridates had rebelled against the Romans. Therefore they agreed that Eunones should fight the cavalry battles and the Romans would handle the besieging of their cities. {Tacitus, Annals, l. 12. c. 15.}

6732. After they had marshalled their forces, they advanced. The Romans and Bosphorans defended each wing of Aorsus from before and behind. After they had driven the enemy back, they came to Soza, a town of the Dandaridae which was abandoned by Mithridates because the loyalty of the people was suspect. The invading forces thought it best to take it and leave a garrison there. They went on into the country of the Siracians. After they crossed the Panda River they besieged Uspe which was defended by walls and ditches. The walls were not made of

stone, but wickerwork hurdles with earth between and were weak. From the high seige towers, they attacked the besieged with firebrands and spears. Had night not intervened and stopped the battle, the place would have been captured the same day. {Tacitus, Annals, l. 12. c. 16.}

6733. The next day ambassadors, unsuccessfully asked that they might go free who were free born and offered 10,000 slaves. The conquerors despised this offer because it would be cruelty to kill those who had surrendered and dangerous to keep such a large company of prisoners. They decided to let the matter be settled in a battle. They ordered the soldiers, who scaled the walls, to kill everyone in the city. The rest of the country was terrified by the destruction of Uspe. They saw that eminent and fortified places were of no value but the enemy broke through rivers and all. Zorsines thought hard about the future of his alliance with Mithridates and if he should rather attend to his own distressed country. At last he abandoned Mithridates and gave hostages to the Romans. He fell down at the image of Caesar, in respect to the great glory of the Roman army, who were victorious. The Romans were unscathed and triumphant and were only a three day's journey from the Tanais River. Their return journey was not so successful. Some of their returning ships ran aground on the coasts of the Tuarians. The barbarians surrounded them and killed the captain of their cohort and many more. {Tacitus, Annals, l. 12. c. 17.}

6734. In the interim Mithridates had no relief and tried to decide whose mercy he had best seek. His brother Cotys, who was formerly his traitor, he now feared would be his enemy. There was none of the Romans of sufficient authority for his promises to carry much weight. He fled to Eunones, entered his palace, fell at his feet and said:

``Mithridates hunted for by sea and land for so many years, behold, is now present of his own accord. Use as you please the son of great Achamenes, for my enemies have taken all other help from me."

6735. Eunones was moved with the honour of the person, the change of his fortune and his generous petition. He wrote to Caesar and sent ambassadors to entreat Claudius not to restore Mithridates' kingdom, not to have him in a triumph nor put him to death. Claudius was undecided whether to punish or pardon him. At last he decided to grant a more merciful sentence. {Tacitus, Annals, l. 12. c. 18-20.}

4053a AM, 4762 JP, 49 AD

6736. Carrenes sent for Mehardates to take over the kingdom and told him it would be very easy if he came without delay. Mehardates was given bad advice and did not go straight to Mesopotamia but took a more round about way through Armenia at the start of the winter season which was a difficult time to travel. They were exhausted by the journey through the mountains when they finally arrived in the plain country. They joined forces with Carrenes and crossed the Tigris River. They marched across Adiabene, whose King Izites was publicly friendly with Mehardates but privately loyal to Gotarzes. In spite of their journey, they captured the ancient Assyrian capital city of Ninos. {Tacitus, Annals, l. 12. c. 12,13.}

6737. Mithridates of Bosphorus was brought to Rome by Junius Cilo, the procurator of Pontus. He is said to have addressed Caesar somewhat more highly than his condition warranted and that he said these words:

``I am not sent back to you, but I have come back. If you do not believe me, let me go again--and then try to catch me."

6738. His countenance continued undaunted, when at the rostrum he was exposed to public view and hemmed in on all sides with guards. Consular ensigns were given to Cilo and the praetorian ones to Aquila. {Tacitus, Annals, l. 12. c. 21.}

6739. The Bithynians accused Junius Cilo their prefect of taking many large bribes. They spoke before Claudius in a riotous fashion and Claudius did not understand what they meant. He asked those who stood by what they said. They lied and replied that they thanked him for Junius Cilo. Claudius believed it and said:

``Let him therefore be their procurator for two more years." {*Dio, l. 60. 8:25}

6740. At this time the Bithynians accused Cadius Rufus, their governor, of extortion and he was condemned. {Tacitus, Annals, l. 12. c. 22.} {Tacitus, Histories, l. 1. c. 77.}

6741. When the King Sohaemus of Ituraea and King Agrippa of Judea were dead, their countries are added to the province of Syria. {Tacitus, Annals, l. 12. c. 23.} Indeed the years of Agrippa the younger's reign were calculated from Josephus. He stated that the beginning of the Jewish war (which started in May 66 AD) was in the 17th year of King Agrippa. {Josephus, Wars, l. 2. c. 13. fin. kef ke init.) It is also calculated from the Greek money which stated that when Judea was taken (about September 70 AD), it was the 21st year of Agrippa. Claudius did not give his father's kingdom of Judea to Agrippa the younger, but to his uncle Herod of Chalcis. Herod also received authority over the temple and holy treasury and to choose the high priests, which was granted before to his uncle Herod. (??) His father's kingdom was added to Syria so that it should have a procurator there. However by Caesar's choice Ventidius Cumanus (as formerly) retained at this time the administration of Judea and Galilee and Felix was sent as procurator for Samaria which was between them. Felix was a freedman of Claudius and his mother. Antonius, had the surname Antonius from her and Claudius from him. He was the brother of another freedman, Pallantes, whom Tacitus notes to have been most affectionately beloved by his patron Claudius. {Tacitus, Annals, l. 12.? c. 53.?}

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4053b AM, 4763 JP, 50 AD

6742. Gotarzes at the mountain Sambulon made vows to the god of the place. The chief cult of that is Hercules. His army was not yet strong enough and he used the Corma (Adhaim??) River for his defence. Although he was incited to battle by envoys with challenges, he delayed and moved from place to place. He sent bribes to corrupt the loyalty of his enemies. The king of Adiabene and King Acbarus of the Arabians (of Edessa) deserted to Gotarzes because by experience it was known that the barbarians would rather seek a king at Rome than keep him. Meherdates was stripped of his forces and did not trust those who remained. He resolved to decide the matter in a battle. Gotarzes joined battle confident now that he could defeat his weakened forces. They fought with a great slaughter and uncertain outcome. When Carrenes routed his opponents and advanced too far, fresh troops cut off his return. Mehardates gave up all hope and trusted to the promises of Parraces, his father's client. Mehardates was defeated by his deceit, and turned over to the conqueror. Gotarzes sneered at Meherdates as being no relative of his, not of the royal family of the Arsaces but one who was a Roman and foreigner. He cut off his ears in contempt of the Romans and gave him his life to show his mercy. (Tacit. l. 12. c. 14.)

6743. At the age of fourteen, Josephus, the son of Matthias, was an accomplished scholar and was consulted about the more full sense and meaning of the law, even by the high priests and leaders of Jerusalem. {Josephus, Life, <1:1>}

6744. After Gotarzes died of a disease, Venones who was the president of the Medes, was called to the rule there. He had a short and most undistinguished reign among them. The Parthian kingdom was given to Volgeses, his son. His mother was a concubine and he attained the kingdom with the agreement of his brothers. {Tacitus, l. 12. c. 14, 44.} Josephus wrote that Gotarzes was killed by treachery and his brother Volgeses succeeded him. He added that he divided the kingdom to his two brothers by the same father. Pacorus who was the oldest received Media and to the younger Tiridates, Armenia. {Josephus, Antiq., l. 20. c. 2. <c. 3. 1:529>}

4054 AM, 4764 JP, 51 AD

6745. A war arose between the Armenians and Iberians, which was the cause of very great troubles between the Romans and Parthians. Pharasmanes obtained the Iberians by ancient possession and his brother Mithridates the Armenia with the help of the Romans. Pharasmanes had a son called Rhadamistus who was very handsome, proper composure, of a very strong body and much admired by the whole country. When he began to desire his father's kingdom, the aged Pharasmanes was afraid and tried to divert him by giving him the idea of taking over Armenia. He told his son that he defeated the Parthians and gave it to Mithridates. He added that it was better to use craft than force to get it and so take Mithridates by surprise. Then they might easily oust him and do what they pleased. So Rhadamistus, pretended to have fallen out with his father and said he could not endure his step mother's hostility. He then defected to his uncle Mithridates and behaved well. All the while he was seducing the Armenian nobles and leaders to rebel. {Tacitus, Annals, l. 12. c. 44.}

6746. Rhadamistus pretended to be reconciled and after he returned to his father, he told him how far he had gone by deceit and that the rest must be done by force. In the interim,

Pharasmanes trumped up some reasons for war. He alleged that during the war against the king of the Albanians, his brother had opposed his appeal for Roman help and he must pay for that wrong with his life. He gave his son a large army and he suddenly invaded Armenia. Mithridates was compelled to repair to the citadel of Gorneas and was terrified and deprived of the country. The place was very secure because of its location and the strong guard under Coelius Pollio and Casperius was his centurion. Rhadamistus tried in vain and with great loss to capture the fortress. Then he began to see if he could bribe Pollio with money. However, Casperius opposed the overthrow of a king and ally because Armenia was given to Mithridates by the Romans and should not be sold for money. At last, when Casperius argued for the superior number of the enemy, Rhadamistus pleaded his father's orders. Finally they made a truce and Casperius left. He stated that although he had frightened Pharasmanes by wars, he should make T. Numidius Quadratus, the governor of Syria, aware of the state of affairs in Armenia. {Tacitus, Annals, l. 12. c. 45.}

6747. The sixth Calippic period began.

6748. After the departure of Casperius the centurion, Pollio the prefect, was no longer under his supervision. He urged Mithridates to make a league, with his older brother Pharasmanes. Pollio said that Mithridates had married Pharasmanes' daughter and he was an uncle to Rhadamistus and gave him many other reasons. Mithridates delayed the matter and did not trust Pollio for he kept a whore and was given up to all manner of lust and luxury. He was known to be available for a price for any outrage. In the meantime, Casparius required Pharasmanes to withdraw the Iberians from the siege. He gave vague answers and seemed inclined to do it but in the meantime he sent secretly to Rhadamistus to capture the citadel as quickly as possible by any means he could. Rhadamistus secretly bribed the soldiers to demand peace and to threaten to stop fighting. This forced Mithridates to appoint a day for a conference and he left the citadel. At first Rhadamistus feigned obedience and embraced him and called him his father-in-law and father. He swore an oath that he would not harm him with the sword or poison. He lead him immediately to a nearby grove and told Mithridates that he had provided to sacrifice there that by the witness of the gods, their peace might be confirmed. However, Mithridates was thrown down and bound with chains. Finally when Pharsamanes' orders were received, Rhadamistus, as if mindful of his oath, cast down his father-in-law (Rhadamistus' uncle), together with wife (Rhadamistus' sister) and heaped heavy clothing on them so that they were smothered to death. His sons were all killed because they cried at their father's death. {Tacitus, l. 12. c. 46, 47.}

6749. When Quatratus heard that Mithridates was betrayed and slain and Armenia was ruled by his murderers, he called a council and explained the business and whether it was to be revenged. After they had debated the matter, many were of the opinion to do nothing. However lest they should seem to assent to such a wickedness and Caesar should order them otherwise, they sent messengers to Pharasmanes to order him to get out of Armenia and to recall his son. {Tacitus, Annals, l. 12. c. 48.}

4055a AM, 4764 JP, 51 AD

6750. Julius Pelignus was the procurator of Cappadocia and was equally contemptible for his stupidity and his appearance. He was extremely intimate with Claudius when he was a private man and most amused with ease and sloth. Pelignus gathered together the auxiliaries of the provinces as if he would recover Armenia. He then preyed rather on his friends than his enemies. His troops deserted him and he was left defenceless against the barbarian invasions. He

went to Rhadamistus who bribed him well. Pelignus urged him to assume the kingly ensigns and was the very author and abettor to him in it. When this dishonourable conduct was known and lest the rest of the Romans would be branded with Pelignus' fault, Helvidius Priscus was sent as an ambassador with a legion for a time to take care of those unsettled affairs. He quickly crossed the Taurus Mountains and settled more things by diplomacy than with force. He was ordered to return into Syria for fear of a new Parthian war. Vologeses planned to invade Armenia which was part of his ancient kingdom and now ruled by a wicked foreign king. He gathered an army and prepared to give his brother Tiridates the kingdom so that none of the family might be without a kingdom. When the Parthians came, the Iberians were overcome without a fight and the cities of Armenia, Artaxata and Tigranocerta came under their yoke. A very terrible winter followed and an epidemic broke out among the Parthians for lack of supplies. This compelled Vologeses to evacuate the country for the time being. {Tacitus, l. 12. c. 49,50}

6751. Rhadamistus invaded Armenia now that there was no ruler there. He behaved more cruelly than before as if he came against rebels and who in time would rebel again. Although the Armenians were accustomed to servitude, their patience ran out and they took up arms. They surrounded the palace and forced Rhadamistus and his wife, Zenobia, to flee on fast horses. His wife was great with child and tried at first to endure the flight for she feared the enemy and loved her husband. Afterwards with continued haste, her belly was jarred too much and her bowels tormented her with pangs. She begged that she might die rather honourably than live in the disgrace of captivity. At first, he embraced, cherished and helped her. He admired her courage and was sick with fear if he should have to leave her that someone might find and harm her. At last for the vehemency of his love and being no stranger to wicked exploits, he drew his sabre. After he wounded her sufficiently, he dragged her body to the bank of the Araxis River and threw her into it so that she would not fall into enemy hands. He immediately went through Iberia to his father's throne. In the meantime some shepherds found Zenobia, obviously breathing and alive and thought that she was nobly born by her appearance. They bound up her wounds and applied their country medicines. When they knew her name and story, they carried her to Artaxata. From there she was officially brought to Tiridates. He accepted her courteously and took her as his queen. {Tacitus, l. 12. c. 50,51.}

6752. Certain professors of the name of Christ, of the sect of the Pharisees, came down from Judea to Antioch, and said that the Christians of the Gentiles ought to be circumcised and keep the law of Moses if they would be saved. This upset many of the brethren in Syria and Cilicia with their perverse doctrine. Both Paul and Barnabas stiffly opposed them. Ac 15:1,2,5,23,24 Paul called them "brethren brought in unawares." Ga 2:4 Philastrius {Philastrius, de Haeres. c. 87.} and Epiphanius {Epiphanius, Heres. 28.} said that Cerinthus, who was an arch heritic, was the first to hold this opinion.

4055b AM, 4765 JP, 52 AD

6753. Fourteen years after he went to Jerusalem, which he did three years after his conversion, Paul went to Jerusalem with Barnabas. {Ga 2:1} Both of them were sent from the church at Antioch with some others that they might ask the judgment of the apostles and elders at Jerusalem, (whose names those disturbers had misused to bolster their own opinion) concerning the recent controversy. {Ac 15:2,3,24}

6754. Paul went up by revelation and Titus, a Greek, accompanied him. Paul would not compel him to be circumcised lest he should seem to give place to the false brethren for a moment. {Ga

2:1-5}

6755. On their journey through Phoenicia and Samaria, Paul and Barnabas told of the conversion of the Gentiles to the great joy of all the brethren. When they came to Jerusalem, they were received by the church and of the apostles and elders. Paul and Barnabas told what things God had done through them. {Ac 15:3,4}

6756. Paul related the gospel that he had preached among the Gentiles, privately to the leaders among the apostles, James, Peter and John, (who were thought to be the pillars of the church.) They saw that the gospel among the Gentiles was committed to Paul just as the Jews were to Peter. They saw the grace that was given to Paul and they gave the right hand of fellowship to him and Barnabas that these should perform the office of the apostleship among the Gentiles and they among the Jews. They advised them only that they should take care to relieve the poor at Jerusalem. {Ga 2:2,7,9,10}

6757. In a council of the apostles and elders held at Jerusalem, there was a long dispute. After Peter had spoken his opinion, Barnabas and Paul told what great miracles God had done by them among the Gentiles. Then James concluded that it seemed good by the common decree of the apostles, elders and of the whole church that the Gentiles should abstain from things sacrificed to idols, fornication, strangled animals and eating blood. For this purpose, letters were written to them at Antioch, and to the rest of the brethren in Syria and Cilicia. Paul and Barnabas carried these letters to Antioch to Judas. After they had delivered and read the letters, the brethren greatly rejoiced. Judas and Silas were also prophets and exhorted the brethren with many words. {Ac 15:6-32}

6758. Later Judas returned to the apostles and Silas thought it best to stay at Antioch where Paul and Barnabas along with many others preached the gospel. {Ac 15:33-35}

6759. Josephus, the son of Matthias, when he was sixteenth, began with much hard labour, to learned as much as he could about all three sects of the Jews: the Pharisees, Sadducees and Essenes. {Josephus, Life, 1:1}

6760. Pallas, the freed man of Claudius, was given an honourary praetorship and 15,000,000 sesterces. {Tacitus, Annals, l. 12. c. 53.}

6761. When the Galileans went up to the feast at Jerusalem, they had to travel through Samaria. {Joh 4:3-4} It happened that there was a Galilean killed in a Samaritan village called Nais, (or Ginea.) This caused a fight between the travellers and the villagers in which many of the Galileans were killed. The Jewish rulers took this very heinously and stirred up the Jews to arms and exhorted them to defend their liberty. They said slavery was bad enough without having to suffer additional wrongs as well. At Jerusalem, the common people left the feast, took up arms and invaded Samaria. They would not stop fighting no matter what the magistrates said or did. The people also called for help from Eleazar, the son of Dineus, and Alexander, both the captains of the thieves. They invaded the part of Samaria which bordered on the country of Acrabatene and made a confused slaughter. They spared no age nor sex and also burnt the towns. When Cumanus knew what was done, he took with him one cavalry troop from Sebaste and four cohorts of foot soldiers along with armed Samaritans and he attacked the Jews. When he had overtaken them, he killed many of those who followed Eleazar but took more prisoners.

When the rulers of Jerusalem saw the magnitude of the calamity, they put on sack cloth and ashes on their heads and pleaded with the rest of the multitude who went to destroy the territories of Samaria that they would change their minds. They told them how their country would be destroyed, the temple burnt and their wives and children taken captives. Therefore they begged them to put down their arms and go home. The Jews obeyed and went home. However, the thieves retired again to their strongholds and after this time Judea was overrun by thieves. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:612>} {Josephus, Antiq., l. 20. c. 5. <c. 6. 1:532>}

6762. The governors of Samaria resorted to Numidius Quadratus, the president of Syria who then lived at Tyre. They begged him to take vengeance on the Jews who had plundered and burned their towns. Some of the Jewish nobility and Jonathan, the son of Ananus the high priest answered the changes. They stated that the Samaritans started this sedition by murdering a Jew and that Cumanus was the cause of all the calamities that followed because he was bribed and would not revenge that murder. When Quadratus had heard them, he deferred his sentence and said that he would decide that matter when he came to Judea and there more exactly know the truth of the matter. So they departed and nothing was done. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:613>} {Josephus, Antiq., l. 20. c. 5. <c. 6. 1:532>}

6763. In the meantime Felix, by his injudicious disciplinary measures, provoked the Jews to offend the more. Ventidius Cumanus, who controlled part of the province was his rival in all manner of wickedness. Cumanus administered the area of Galilee and Felix the Samaritans. Both countries were always at odds but then much more through the contempt of their governors. Therefore they invaded one another and sent thieves and robbers to plunder. They laid ambushes and sometimes fought battles and brought the spoils and preys to the governors. At first the governors were pleased but when the disorder grew intolerable, they sent soldiers to quell it who were all killed. The whole province would have been in an uproar had not Quadratus redressed the matter in time. {Tacitus, l. 12. c. 54.}

6764. He acted immediately and executed those Jews who had killed the Roman soldiers. Cumanus' and Felix's actions were told to Claudius. When he had heard the causes of the rebellion, he gave authority to Quadratus to deal with the matter even with the officials of the provinces. Quadratus appointed Felix among the judges, (because he was the brother of Pallas, the great favourite at Rome) and received him into the tribunal to intimidate his accusers. Cumanus alone was condemned for the faults that both had committed. By that means, Quadratus made peace in the province. {Tacitus, l. 12. c. 54.}

6765. The Cietae tribes of Cilicia made Trosoborus (or Arosoboras) their captain. They camped on rough mountains and from there ran down to the shores and cities. They plundered the husbandmen and citizens but most commonly the merchants and seamen. They besieged also the cities of the Anemunenses and also routed the cavalry sent from Syria who were sent there under their captain Curtius Severus. The places around there were good to fight on foot but poor for the cavalry. Then Antiochus Epiphanes the 4th, the king of that country, used diplomacy toward the common people and craft toward their captain and divided their forces. He executed Trosuborus and some of the ring leaders and appeased the rest through his clemency. {Tacitus, l. 12. c. 55.}

6766. When Peter the apostle came to Antioch, he ate and was friendly with the believing Gentiles. When certain Jewish brethren came there from James, he withdrew himself from the

Gentiles and some Jews of the church of Antioch followed his example. Barnabas was even carried away with their hypocrisy. This was plainly contrary to the gospel and Paul did not stand for it. He withstood Barnabas to the face and sharply reproved his fearfulness before them all. {Ga 2:11-14}

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6767. When Quadratus came to Samaria, he ordered those who were accused to defend their actions and found that the tumult was caused by the Samaritans. When he went to Caesarea, he knew that some Jews were trying to rebel. Therefore he hanged those whom Cumanus had taken alive and taken prisoner. He went to Lydda which was almost the size of a city, and held a tribunal to hear again the cause of the Samaritans. He learned from a certain Samaritan, that Dortus, a ruler of the Jews had persuaded the Jews to a revolt. Quadratus had Dortus executed. He also beheaded eighteen Jews, who had been in the fight. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:613>} {Josephus, Antiq., l. 20. c. 5. <c. 6. 1:533>}

6768. Quadratus sent to Caesar, two of the chief priests, Jonathan and Ananias and his son Ananus along with some of the nobility of the Jews and of the Samaritans. He ordered also that Cumanus the governor and Celer the tribune to go to Rome to give an account to Caesar of what they had done in the country. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:613>} {Josephus, Antiq., l. 20. c. 5. <c. 6. 1:532>}

6769. After this was done, Quadratus feared that the Jews might revolt. He went from Lydda to Jerusalem where he found all things quiet and the people busy celebrating their feast of unleavened bread and offering sacrifices. Therefore, he thought that they would be quiet and he left them busy at their feast and returned to Antioch. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:613>} {Josephus, Antiq., l. 20. c. 5. <c. 6. 1:532>}

6770. Cumanus and the Samaritans were sent to Rome. At an appointed day, they were ordered to defend their actions. They obtained the favour of Caesar's freedmen and friends and would have won there case. However, King Agrippa the younger, who was living at Rome, saw that the rulers of the Jews were being over powered by the favour of the great ones. He by much intreaty had Agrippina, the wife of Claudius, persuade her husband that he would fully hear the matter and execute justice on those he found to be the authors of the sedition. Claudius yielded to their requests and when he heard both sides he knew that the Samaritans started the fighting. Claudius executed those who came before him to plead their cause. He punished Cumanus with banishment and sent Celer, the tribune, as prisoner to Jerusalem. He was to be turned over to the Jews to be punished. He was to be dragged through the city and then beheaded. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:613>} {Josephus, Antiq., l. 20. c. 5. <c. 6. 1:532>}

6771. Claudius sent Claudius Felix, the brother of Paulus, to be the governor of Judea as well as Samaria and Galilee. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:613>} Jonathan the high priest had begged Caesar for him. {Josephus, Antiq., l. 20. c. 5. <c. 6. 1:532>} Suetonius wrote: {Suetonius, Claudius, c. 28.}

``Claudius preferred Felix, one of his freedmen, to command the cavalry or foot soldiers and to the government of Judea. He was the husband of three queens."

6772. Tacitus wrote: {Tacitus, Annals, l. 12. c. 54.}

``When Felix was the governor of Judea, he thought he might do any wickedness with impunity and behaved arrogantly."

6773. He added this about his tyrannical government in Judea. {Tacitus, Histories, l. 5. c. 9.}

``Antonius Felix exercised regal power with the instincts of a slave with all cruelty and lust. He married Drusilla, the niece of Cleopatra and Antonius. Claudius was the grandchild of the same Antonius and son of Felix."

6774. When king Agrippa the younger had governed Chalcis for four years, after the 12th year of his empire, Claudius took that from him and gave him a larger one. He received the tetrarchy of Philip, which contained Batanea, Gaulonitis and Trachonitis. He also added Abilene (or Abila) which was the tetrarchy of Lysanias which Varus had governed. {Josephus, Wars, l. 2. c. 11. <c. 12. 1:613>} {Josephus, Antiq., l. 20. c. 5. <c. 7. 1:533>}

6775. After Agrippa had been advanced by Caesar's gifts, he gave Drusilla, his sister, in marriage to Azizus, the king of the Emisa who was circumcised. Epiphanes, the son of Antiochus the king of the Commagenians had refused her, because he changed his mind and would not embrace the Jewish religion as he had promised her father. Agrippa gave in marriage Mariamme to Julius Archelaus the son of Helcias, to whom she was betrothed by her father Agrippa. {Josephus, Antiq., l. 20. c. 9. <c. 7. 1:533>}

6776. Josephus, the son of Matthias, began to adopt the lifestyle of Banus, who lived in the wilderness who clothed himself with what the trees brought forth and used for his food those things which grew of themselves. To keep himself chaste, he often washed himself in cold water and thus he lived for three years. {Josephus, Life, <1:1>}

6777. Nero took up the cause of the Ilienses in his speech. He said how the Romans were descended from Troy and that Aeneas was the father of the Julian family as well as many other old things which were likely fables. The Ilienses were freed from tribute for ever because they were the founders of the Romans. Nero read this speech publicly in Greek to the senate and the people of Rome. He promised to King Seleucus friendship and alliance and freed their kinsmen, the Ilienses from all tribute. (??) {Suetonius, Claudius, c. 25.}

6778. Rhodians repened of their old misdeeds and Claudius restored their liberty. It was often taken away or confirmed either as they had deserved in foreign wars or offended by sedition at home. {Suetonius, Claudius, c. 25.} {Tacitus, Annals, c. 58.} Suetonius wrote that he pleaded for the Rhodians and Ilienses in Greek before his father Claudius who was in his last consulship two years earlier. {Suetonius, Nero, c. 7.} Claudius remitted all tribute to the Apameans for five years, because their city was destroyed by an earthquake. {Tacitus, Annals, l. 12. c. 58.}

6779. After that Claudius spoke concerning the freeing of the island of Cos from tribute. He alleged many things about their antiquity such as that the Argives or perhaps Coeus, the father of the goddess Latona (of whom the island was named) were the ancient inhabitants. Aesulapius brought the art of healing there and he was famous among all his posterity. He named them by

their names and in what ages they lived. Then he said that Zenophon his own physician, was from Cos and descended from that family. Claudius had yielded to his entreaty that they might hereafter be free from tribute and be devoted to the service of that god. {Tacitus, Annals, l. 12. c. 62.}

6780. Paul asked Barnabas to go again and visit the churches where they had preached the gospel. Barnabas was determined to take John Mark with him but Paul thought it not good to take him since he had abandoned them in Pamphylia {Ac 13:13} and did not went with them to the work. Barnabas took this badly that such an infamy should lie upon his sister's son. {Col 4:10} The contention was so sharp that they departed one from the other. Barnabas took Mark and sailed to his own country of Cyprus but Paul who was commended to the grace of God, chose Silas and went into Syria and Cilicia and confirmed the brethren. {Ac 15:36-41}

6781. Paul came to Derbe and Lystra and found there among the disciples, Timothy who was born of a Greek or Gentile father but his mother was a believing Jew (Eunice) to whom all the brethren at Iconium and Lystra gave good testimony. Paul wanted to take Timothy with him. To win over the Jews more easily, he had Timothy circumcised. {Ac 16:1-3}

6782. As Paul and Silas passed through the cities, they gave them the decrees they were to keep that were ordained by the apostles and elders who were at Jerusalem. The churches were established in the faith and increased in number daily. {Ac 16:4,5}

6783. When they had gone through Phrygia and the region of Galatia, they were forbidden by the Spirit to preach the word of God in Asia. When they had come to Mysia, they planned to go into Bithynia but the Spirit did not allow them. They left Mysia and came down to Troas. Here, Paul had a vision of a man asking them to come into Macedonia to help them. {Ac 16:6-9}

6784. When he had seen this vision, they planned to go into Macedonia and were certain that the Lord had called them there to preach the gospel. {Ac 16:10} Thus said Luke who spoke after this of Paul and his companions in the first person whereas always before he had spoken in the third person. He showed that from that time, he was a companion of Paul's in the preaching of the Gospel.

4057a AM, 4766 JP, 53 AD

6785. Paul and Silas with Luke and Timothy sailed from Troas and sailed straight to Samothracia. The next day they arrived at Neapolis and from there to Philippi. It was the main city of that part of Macedonia and a Roman colony. They stayed there for some days. {Ac 16:11,12}

6786. On the sabbath day, they left the city to go to the river side where there was an house of prayer. They spoke to the women who came there. Among these was Lydia who worshipped God and was a seller of purple in the city of Thyatira. She listened to the things which Paul said and the Lord opened her heart and she believed in Christ. When she was baptized and her household, she entertained Paul and his companions. {Ac 16:13-15}

6787. Later at the place of prayer, they cast out an unclean spirit from a servant who had the

spirit of divination. He had cried after them many days and said that these men were the servants of the most High God and showed them the way of salvation. Paul was grieved and ordered in the name of Jesus, the spirit to come out of her. When the masters of the maid saw that the hope of their financial gain was gone, they drew Paul and Silas into the market place and caused a commotion before the rulers. The rulers had both Paul and Silas publicly scourged and cast into prison. At midnight as they were praying and singing psalms, there was a violent earthquake and all the doors of the prison were opened and all the prisoners bands were released. Therefore the jailor in desperation, would have killed himself with his naked sword. Paul and Silas preached to him and he was converted to the faith and baptized the same night with all his family. When it was day, the magistrates sent them word that they were free to go. Paul and Silas objected about the shame and injury done to them because they had publicly scourged them and cast them into prison uncondemned. Thereupon the magistrates came themselves and set them at liberty with honour and asked them to depart from the city. They went to Lydia's house and comforted the brethren who came to them and so left the city. {Ac 16:16-40}

6788. As they journeyed through Amphipolis and Apollonia, they came to Thessalonica, the main city of Macedonia where there was a synagogue of the Jews. {Ac 17:1-3} There Paul wrote {1Th 2:2} that after he was shamefully entreated at Philippi, he preached the gospel with much zeal. As was his custom, Paul went into the synagogue of the Jews for three sabbaths and reasoned with them concerning Christ from the scriptures. Some Jews believed along with a great number of the religious Greeks and many of the chief women. {Ac 17:2-4}

6789. Paul taught the Thessalonians about faith in Christ and concerning the future apostasy of antichrist and his revelation. {2Th 2:5-12}

6790. When Paul stayed a long time at Thessalonica, he received once and again relief from the Philippians for his needs. {Php 4:16} The unbelieving Jews stirred up certain lewd fellows of the baser sort and made an uproar in the city. They drew Jason (with whom Paul and his companion lodged) and certain brethren before the magistrates and accused them in a riotous fashion. When the magistrates had taken security from them, the brethren sent Paul and Silas away by night to Berea. {Ac 17:5-10}

6791. When they had entered into the synagogue of the Jews, they diligently preached Christ from the scriptures. Those that heard diligently compared this with the scriptures. When the scriptures confirmed what was said, many of them believed including many honourable Greek women and men. When the Jews of Thessalonica came there, they stirred up the multitude against Paul. Immediately the brethren sent them away to go as it were to the sea but they brought him to Athens. Paul asked that Silas and Timothy whom he left at Berea, should come quickly to him. {Ac 17:10-15}

4057b AM, 4767 JP, 54 AD

6792. The Jews by the instigation of Chrestus continually caused trouble so that Claudius expelled them from Rome. {Suetonius, Claudius, c. 25.} Suetonius, if I am not mistaken mentioned only Chrestus. I am not persuaded that Christ out Lord is meant here (for whom the Christians in another place by the same name are called.)

6793. While Paul waited for Silas and Timothy at Athens, he reasoned in the synagogue with the

Jews and devout men and daily in the market place with anyone who would listen. He argued also with the philosophers of the Epicurean and Stoic sects concerning Christ and the resurrection. He was brought to Mars Hill to hear him expound about these strange gods. Paul defended his cause in a most learned speech. He used the example of the altar dedicated to the unknown God, as also from the testimony of Aratus the poet and confirmed that all were the offspring of God. It was that God whom they ignorantly worshipped that Paul spoke to them about. {Ac 17:16-31} The God of the Jews among the Gentiles was called the unknown God. In the same sense, Lucan called him "the uncertain God." {Lucan, Pharsilia, l. 2.} Trebellius Pollio called him the "God of uncertain power." In the life of Claudius, whom the inhabitants of Mount Carmel, {Tacitus, Histories, l. 2. c. 78.} attributed neither image nor temple but only an altar and reverence. Hence the Athenians made an altar to Mercy in the middle of their city without any image. {Statius, Thebais, l. 12.}

God's form by pictures cannot be expressed, He loves to dwell within the heart and breast.

6794. Among Paul's converts were Dionysius the Areopagite, a woman, (or his wife as it seem to Ambrose, Chrysostome and Augustine) called Damaris, and some others. {Ac 17:34}

6795. When Felix, the governor of Judea saw Drusilla, the sister of king Agrippa, he fell in love with her. He sent his friend Simon, a Jew from Cyprus who pretended to be a soothsayer, to persuade the woman to leave her husband and marry Felix. Simon promised that she would be happy if she did not refuse him. She married Felix unadvisedly and was willing to escape the troubles of her sister Bernice, who envied her for her beauty. She broke the laws of the Jew's religion. However, Bernice, the widow of her uncle, persuaded Polemon to be circumcised and to marry her. She thought by this that she might prove false that she had illegal conduct with Agrippa (the younger.) Polemon agreed because she was rich but the marriage did not last long. Bernice (as it was reported) through her intemperance left him and when he was abandoned by his wife, he immediately left the Jewish religion. {Josephus, Antiq., l. 20. c. 5. <c. 7. 1:533,534>}

6796. At the same time also Mariamme, the third sister of King Agrippa, scorned Julius Archelaus the son of Chelcias. She went and married Demetrius, a chief man among the Jews of Alexandria both for birth and riches and was at that time the alabarch. {Josephus, Antiq., l. 20. c. 5. <c. 7. 1:534>}

6797. Paul sent back Silas and Timothy who had come to him from Berea, again into Macedonia and remained alone at Athens. He planned to return to Thessalonica but Satan hindered his plans. Therefore, he sent Timothy there that he might confirm and comfort the Thessalonians in the faith. {Ac 18:5 1Th 2:17,18 3:1,2}

6798. In the meantime, he left Athens and went to Corinth, where he found Aquilla a Jew and his wife Priscilla, who came recently from Italy, because Claudius had made a decree that all Jews should leave Rome. Paul stayed with them because they were both tent makers. Paul reasoned in the synagogue every sabbath and persuaded the Jews and Greeks. {Ac 18:1-5}

6799. Here Paul with his own hand baptized the family of Stephanus, {1Co 1:16} who were the first fruits of Achaia and who had dedicated themselves to the ministry of the saints. {1Co 16:15}

6800. As Silas and Timothy came from Macedonia, the Jews withstood Paul's preaching of Christ with great zeal and blasphemed Paul. Paul shook his garments against them and turned to the Gentiles. He went into the house of one who was surnamed Justus, who worshipped God and lived near the synagogue. {Ac 18:6,7}

6801. Chrispus the ruler of the synagogue, believed in the Lord with all his family and when many of the Corinthians heard the gospel, they believed and were baptized. {Ac 18:8} Of these, Paul only baptized Chrispus and Gaius with his own hand. {1Co 1:14}

6802. The Lord told Paul in a vision by night not to be afraid and to speak boldly. No one would harm him and the Lord had many people in that city. Paul stayed another eighteen months and taught the word of the Lord among them {Ac 18:9-11} along with Silvanus (or Silas) and Timothy. {2Co 1:19}

6803. After the return of Timothy from Macedonia, Paul with the same Timothy and Silvanus (or Silas) wrote the first epistle to the Thessalonians. {1Th 3:6} He wrote some difficult things concerning the day of judgment as if it were now at hand. {1Th 1:1-5} He wrote later another epistle to them where he more clearly expounded that matter. {2Th 2:2,3} This was written when he had Silvanus and Timothy as his companions in the ministry of the gospel {1Th 1:1} and after he had been with the Thessalonians and they had embraced the faith of Christ. {2Th 2:5} Grotius was extremely mistaken when he thought that it was written under Caius Caligula.

6804. The Parthians invaded Armenia after driving out Rhadamistus, who had often reigned as king there and often been ejected and had given up the struggle. {Tacitus, Annals, l. 13. c. 6.} When Vardanes' son revolted from Vologesus, the king of the Parthians, the Parthians abandoned Armenia as if they deferred the war. {Tacitus, Annals, l. 13. c. 7.}

4058a AM, 4768 JP, 54 AD

6805. Claudius died on October 13th (3rd ides) when Asinius Marcellus, and Asinius Aviola were consuls. {Seneca, in Ludi. de Mort. Claudii.} {Suetonius, Claudius, c. 45.} {*Dio, l. 60. 8:31} He had reigned thirteen years, eight months and twenty days. {*Dio, l. 60. 8:31} {Josephus, Antiq., l. 20. c. 5. <c. 8. 1:534>} In the middle of the same day, the gates of the palace were suddenly thrown open and Nero, the son in law and adopted son was declared emperor. {Tacitus, l. 12. c. ult.}

6806. In the beginning of Nero's reign, Junius Silanus, the proconsul of Asia, was a noble man and descended from the Caesars. Nero was not involved in his murder and he had barely reached manhood. Julius was murdered through the treachery of his mother Agrippina. His officers were P. Celer, an equestrian of Rome and Aelius, a freedman. They had the charge of the prince's revenues in Asia. They poisoned the proconsul at a feast. {Tacitus, Annals, l. 13. c. 1.}

6807. The ambassadors of Armenia pleaded their cause before Nero. His mother wanted to come up into the seat of audience and sit with him. Everyone was stupefied. Seneca advised Nero to meet his mother and so under pretence of doing his duty, he prevented a scandal. {*Tacitus, Annals, l. 13. c. 5.}

6808. The report was brought to Rome that the Parthians had occupied Armenia. Nero ordered the youth of the neighbouring provinces to be mustered to supply the eastern legions. The legions were to be stationed near Armenia. The two old kings, Agrippa (of Judea) and Jocchus (or Antiochus, of Commagene) were to prepare their forces to invade Parthia and bridges were to be built over the Euphrates River. Nero gave Aristobulus the kingdom of Armenia the Less and Sohaemus was given the kingdom of Sophene. Both had royal status. He sent Domitius Corbulo to hold Armenia and allocated the forces of the east. Some should remain in the province of Syria with Quadratus its lieutenant. A similar number of citizens and allies should go with Corbulo with other cohorts and cavalry who had wintered in Cappadocia. Nero ordered the confederate kings to be ready for war if required. {Tacitus, Annals, l. 13. c. 5, 7, 8.}

6809. In the first year of Nero's empire, Azizus, the king of Emesea died and his brother succeeded him in the kingdom. Aristobulus, the son of Herod, the king of Chalcis received from Nero the kingdom of Armenia the Less (as previously mentioned from Tacitus) and Nero added four cities to the kingdom of Agrippa with all the land belonging to them, in Galilee, Tiberias and Tarichea. In Iturea beyond Jordan, Abila and Julias. He received the land that was inhabited with fourteen villages. {Josephus, Antiq., l. 20. c. 6. <c. 8. 1:534>} {Josephus, Wars, l. 2. c. 12. <c. 13. 1:614>}

6810. Domitius Corbulo hurried quickly to Aegeae, a city of Cilicia and met Quadratus who went there on purpose lest if Corbulo had entered Syria to receive the forces, all men's eyes would have been on him. Both of them sent messengers to Vologeses, the king of the Parthians and asked him to choose peace and send hostages to secure it. He was to continue to respect the people of Rome as his ancestors had done. Either to buy time to better prepare for war or to remove all contenders for the throne, Vologeses turned over the most noble of the family of the Arsacidae. Quadratus sent the centurion Hostorius (or Histius) to receive them. When Corbulo knew this, he ordered Arrius Varus, the captain of the foot soldiers to go and receive the hostages. Thereupon there was a quarrel between the captain and the centurion. So as not to air their differences in front of strangers, both men let the hostages decide whom they wanted to go with. They selected the captain to escort them because Corbulo was famous even among Rome's enemies. Hence Corbulo and Quadratus had a falling out. Quadratus complained that he was robbed of the fruits of his negotations. Corbulo protested that the king never offered hostages until he had been chosen the general and the king was afraid of him. To settle the differences, Nero proclaimed this order that Quadratus and Corbulo, for their prosperous success should have their imperial fasces wreathed with laurel. {Tacitus, Annals, l. 13. c. 8,9.}

6811. At the beginning of Nero's reign, all Judea was filled with thieves and enchanters and seducers of the ignornant multitude. Every day Felix put to death as many as he took. Eleazar, the son of Dinas, had a great band of thieves about him. Felix persuaded him to come to him, giving him his word, that he should suffer no harm from him. When he came, Felix bound him and sent him to Rome. {Josephus, Antiq., l. 20. c. 6. <c. 8. 1:535>}

6812. Felix could no longer tolerate Jonathan, the high priest, who so often and so freely admonished him concerning his government of the Jews. He persuaded Dora, a great friend of Jonathan's, by promising him a great sum of money, to kill Jonathan by some assassins. Some entered the city under the pretence of religious worship and had short swords hidden secretly under their garments. They mingled among his family and killed Jonathan. Since that murder was unpunished, this was an invitation to more licentiousness. Others came at every feast and hid their swords in the same way. They mixed with the crowd and freely killed some of their

private enemies. Some were hired for money to murder both in the city and even in the temple. {Josephus, Antiq., l. 20 c. 6. <c. 8. 1:535>}

6813. Thus was the city was infested with thieves. The deceivers and magicians enticed and drew multitudes into the deserts and promised them that they would show them signs and wonders done by the power of God. When the multitude was thus persuaded, they suffered the penalty for their folly. They were called back by Felix and put to death. {Josephus, Antiq., l. 20 c. 6. <c. 8. 1:536>}

6814. At that time there was a certain Egyptian who called himself a prophet. He gathered 30,000 (or 4000 Ac 21:38) men and brought them from the wilderness to the Mount of Olives. He told them that from there they would see the walls of Jerusalem fall down by which way they might enter into the city. When Felix found out, he attacked this seduced multitude with his Roman cavalry and foot soldiers along with a large number of Jews. He killed 400 and took 200 prisoners alive. The rest of the multitude dispersed into their own countries. No one knew what became of the Egyptian, with a few that escaped from the fight. {Josephus, Antiq., l. 20 c. 6. <c. 8. 1:536>} {Josephus, Wars, l. 2. c. 12. <c. 13. 1:614} Lysias the captain, mentioned him to Paul and {Ac 21:38} asked if Paul was not that Egyptian who before these days created an uproar and lead 4000 men who were murderers into the desert.

6815. When Gallio was proconsul of Achaia, the Jews of Corinth brought Paul before his judgment seat. The Greeks took Sosthenes, the ruler of the synagogue and beat him. Gallio did not care about this. {Ac 18:12-17}

6816. Gallio was the brother of L. Anneus Seneca, (who together with Burrhus, commanded all things at Rome under his young student Nero.) Gallio derided the deifying of Claudius who died from poisoning and it was claimed he was taken up to heaven by a litter. He said Claudius received "pumpkinfication" not deification! {Dio, l. 60. 8:33} There is extant the book of Controversies, of Marcus Anneus Seneca, the father to the three sons, Novatus, Seneca and Melas. The second of these L. Seneca in his consolation to his mother, Helvia said:

``One of his brothers by his industry received honours, the other despised them."

6817. The first one referred to Novatus, who was adopted by Junius Gallio (who was banished by Tiberius, See note on 4035 AM. fin) He was also called Gallio and was by the same Seneca called Lord, as being his older brother as Lipsius noted: {Lipsius, Epistle 104.}

``This was the saying of my Lord Gallio who began to have a fever in Achaia and immediately sailed away and cried that it was not the disease of the body but of the place."

4059 AM, 4769 JP, 56 AD

6818. When Paul had stayed many days at Corinth, after the riot at Gallio's tribunal, he bid goodbye to the brethren and sailed from the port of Cenchrea for Syria. He arrived first at Ephesus and entered into a synagogue and reasoned with the Jews. When they wanted him to stay longer, he did not agree to it and said that he wanted to keep the feast at Jerusalem. He promised that he would return to them again, if God willed. After bidding them farewell, he left

Aquila and Priscilla behind and sailed from Ephesus with the rest of his companions. {Ac 18:18-22}

6819. Paul landed at Caesarea (Stratonis) and went to greet the church at Jerusalem. He went down to Antioch, (of Syria) and after he had stayed there for some time, he left and went over in order, all the regions of Galatia and Phrygia to confirm all the disciples. {Ac 18:22,23} The Galatians received him as an angel of God or as Jesus Christ himself. {Ga 4:14} Among other things, he arranged that the collections for the poor should be set apart every Lord's day. {1Co 16:1,2}

6820. After the three years which he had lived with Banus in the wilderness, Josephus, the son of Matthias returned to Jerusalem. He was now nineteen years old and he began to dabble with public affairs and followed the sect of the Pharisees which was the closest sect to the Greek Stoics. {Josephus, Life, <1:1>}

6821. A certain Jew named Apollos, was born at Alexandria and was an eloquent man and powerful in the scriptures. He came to Ephesus and was instructed in the way of the Lord and was fervent in the spirit. He spoke and taught diligently the things of the Lord and knew only of the baptism of John. He began to speak freely in the synagogue. Aquila and Priscilla heard him and they took him and expounded to him the way of the Lord more fully. When Apollos planned to go into Achaia, the brethren exhorted him and wrote to the disciples to receive him. When he came, he helped those who had believed, for with great zeal he convinced the Jews publicly, showing by the scriptures that Jesus was the Christ. {Ac 18:24-28}

4060 AM, 4770 JP, 57 AD

6822. When Apollos was at Corinth, Paul passed through the upper coasts (that is, Galatia and Phrygia) and came to Ephesus. He found twelve disciples who only knew of the baptism of John and had not yet received the Holy Ghost by the laying on of hands. After Paul had further instructed them in the doctrine of Christ, he laid his hands on them the Holy Ghost came on them and they spoke with tongues and prophesied. Then he went into the synagogue and spoke freely, disputing and persuading the things concerning the kingdom of God. {Ac 19:1-8}

6823. When some Jews were hardened and believed not, they spoke evil of the way of the Lord. Paul in the view of the multitude, departed from them and separated the disciples and daily disputed in the school of Tyrannus for two whole years. All who lived in Asia, both Jews and Greeks heard the word of the Lord Jesus. Paul performed many miracles so that handkerchiefs and aprons were brought from his body to the sick and they were healed and evil spirits went out of them. {Ac 19:9-12}

6824. Asia accused P. Celer of his crimes. Caesar could not absolve him, so he delayed his trial, until Celer died from old age. Celer had killed Sylanus the proconsul, which masked other wickednesses, by the greatness of this villainy. {Tacitus, Annals, l. 13. c. 33.}

6825. The Cilicians accused Cossutianus Capito, as one besotted and defiled with all vices. He thought that he had the same authority to do wickedly in the province as he had exercised in the city of Rome. The prosecution was so determined that he abandoned his defence and was condemned of extortion. {Tacitus, Annals, l. 13. c. 33.} It was he whom (according to Lipsius)

is referred to in Juvenal: {Juvenal, Satire, 8.}

--How the senate's just thunder struck Suitor and Capito for making prize, As pirates of the Cilician merchandise.

6826. Quintilian mentioned: {Quintilian, l. 6. c. 1.}

``The accuser of Cossutianus seemed to us young men to speak bravely, it was in Greek, but to this sense, "He was ashamed to be afraid of Caesar.""

6827. His great intrigues prevailed so much for Epirus Marcellus, of whom the Lycians demanded restitution, that some of the accusors were banished, as though they had endangered an innocent man. {Tacitus, Annals, l. 13, c. 33.}

4061 AM, 4771 JP, 58 AD

6828. The war about who would control Armenia which started coolly enough between the Romans and Parthians, was now hotly pursued. Vologeses would not allow his brother Tiridates to be removed from that kingdom that he had given him or let him accept it as the gift from another. Corbulo thought it worthy of the greatness of the people of Rome to recover what was in former time captured by Lucullus and Pompey. Corbulo prepared his army for this war in the old manner after the old severity and discipline of the Romans. He entered Armenia and destroyed some citadels and burnt Artaxata. Tiridates did not dare to give him battle. {Tacitus, l. 13. c. 34-41.}

6829. Seven exorcists of the Jews, the sons of Sceva a chief priest, called those over who had unclean spirits. They tried to cast out the unclean spirit in the name of the Lord Jesus whom Paul preached. However the man who had the unclean spirit, leaped on them and forced them to flee the house wounded and naked. When it was known both to the Jews and Greeks who lived at Ephesus, they were all afraid and the name of the Lord Jesus was magnified. Many who believed, came and confessed and showed their deeds. Many of those who used curious arts, brought their books together and burned them before all men. These books were valued at 50,000 pieces of silver. So mightily the word grew and prevailed. {Ac 19:13-20}

6830. Immediately after Paul left them, the Galatians {Ac 18:23} were seduced by false brethren and thought that they were to be justified by the works of the law. Paul sent a strongly worded letter to them to correct this error. {Ga 1:6,7}

4062 AM, 4772 JP, 59 AD

6831. Paul planned to go to Jerusalem after he had passed through Macedonia and Achaia. He said that after he had been to Jerusalem he wanted to go to Rome as well. {Ac 19:21} First he thought he would go to Corinth, and from there to Macedonia and return again to Corinth. From there he would travel to Judea {1Co 1:15,16} to take the collections for the poor saints at Jerusalem. From there, he planned to go to Rome and then to Spain. {Ro 15:24-28}

6832. While Paul thought about this, he sent Timothy and Erastus to Macedonia but he remained

in Asia for a while. {Ac 19:22} He likely was in Lydia where he seemed to have preached the gospel to the cities which were near Ephesus for nine months. He spent two years teaching in the school of Tyrannus and three months teaching in the synagogue of Ephesus. Therefore he spent three years labouring in Asia. {Ac 20:15-31} He said a great door was opened for him although there were many adversaries. {1Co 16:9}

6833. On the last day of April in Campania when Vipsanius and Fonteius were consuls, there was an eclipse between one and two p.m. Corbulo, the general who was in Armenia, wrote that it was seen between four and five p.m. {*Pliny, l. 2. c. 70. 1:313} At Rome, this eclipse was seen in the middle of their sacrifices that were made by the decree of the senate, for the cause of Agrippina that was killed by her son. It was so dark the stars were seen. {*Dio, l. 62. 8:73} {Tacitus, Annals, l. 14. c. 12.}

4063a AM, 4772 JP, 59 AD

6834. People from the family of Chloe told Paul there was a schism in the church of Corinth. Some said they followed Paul, some Apollos, some Cephas and some Christ. {1Co 1:11,12 3:3,4} Apollos with some other brethren went from Corinth to Paul in Asia {1Co 16:12} by whom the Corinthians wrote to Paul and asked his advice about the matter of marriage and the single life. {1Co 7}

6835. Paul together with Sosthenes, the ruler of the synagogue at Corinth, who was converted to Christ, wrote the first letter to the Corinthians from Lydia. (Timothy was absent {1Co 16:10 Ac 19:22} from Asia) He sent it by Stephanas, Fortunatus, and Achaicus, who were sent from Corinth to visit the apostle. Apollos did not wish to return at that time to the Corinthians. {1Co 1:1 16:12,13,17,19}

6836. In this letter, Paul ordered the incestuous Corinthian who had married his father's wife, to be delivered to Satan. {1Co 5} He also corrected other errors that had crept into the church. He corrected errors in conduct and refuted the error of the Sadducees who said there was no resurrection. {1Co 15} He told them that when he arrived, he would set the rest of the church in order. {1Co 4:18,19, 11:34} He would pass through Macedonia. However, he planned to stay at Ephesus until Pentecost {1Co 16:5-8} unless something came up that changed his plans.

6837. Demetrius a silversmith who made silver shrines for Diana, feared that he would lose his livelihood. He convened all the workmen of the same craft and raised an uproar against Paul. He claimed that Paul had persuaded the Ephesians and almost all of Asia that they were not gods which were made by men. They laid hold on Gaius and Aristarchus who were from Macedonia and were Paul's travelling companions and rushed into the theatre. When Paul wanted to go there, some of the disciples and some of the chief men of Asia (who provided for the plays shown in the theatre) and his friends would not allow Paul to go to the people. When Alexander the Jew would have made his defence to the people, there was a great cry among the people almost for two hours, "Great is Diana of the Ephesians." At length the tumult was settled by the wisdom of the town clerk. Paul called the brethren together and took his leave and departed for Macedonia. {Ac 19:24-41 20:1}

6838. Aquila and Priscilla left Ephesus and returned to Rome after they had risked their lives to save Paul. {Ro 16:3,4 1Co 16:19} The Jews everywhere returned to Rome since the edict of

Claudius for their expulsion, expired after his death. {Ac 28:17-21}

6839. Paul went from Ephesus to Troas. Although he had opportunities to preach the gospel, he was troubled because he did not find Titus there (whom he had sent to the Corinthians with another brother.) Paul sailed from there into Macedonia and {2Co 2:12,13 12:18} when he arrived, he earnestly exhorted the brethren. {Ac 20:2}

6840. Paul's afflictions continued. People opposed him and he was fearful. He was comforted by the arrival of Titus who told him the good news about the Corinthian church. {2Co 2:5-16} Paul used the Corinthians as an example to stir up the Macedonians to provide collections to be sent to Jerusalem. He said that Achaia was ready for this a year ago. {2Co 8:1-5}

4063b AM, 4773 JP, 60 AD

6841. When Titus told Paul how well his first letter was received by the Corinthians, he sent another letter with Timothy to the Corinthians. He told of the great afflictions that he had suffered in Asia by Demetrius. He stated he did not come to them as he had intended to do in order to spare them. {2Co 1:8,9 17-23} He desired that they would pardon the incestuous Corinthian upon his repentance. {2Co 6:5-11} Paul sent Titus to them again along with another brother whose praise was in the gospel throughout all the churches. (This man was thought to be Luke.) They were to prepare them to have their collections ready to be sent to Jerusalem by the time Paul arrived. {2Co 8:16-19 9:3-5}

6842. Paul went from Macedonia into Greece and stayed there three months. {Ac 20:2,3} During that time, he went to Corinth and received the collections in Achaia for the relief of the believers at Jerusalem. {1Co 16:3-5 2Co 9:4}

6843. The famous letter to the Romans was written from Corinth at this time as Origen confirmed by many reasons in his preface to the exposition of that epistle. It was dictated by Paul and written by Tertius and sent by Phebe, a servant of the church of Cenchrea near Corinth. {Ro 16:1} This was at the time Paul was about to take his journey to Jerusalem with the collections from Macedonia and Achaia. {Ro 15:25,26}

6844. When Paul planned to go directly from there to Syria to carry the collections to Jerusalem, the Jews planned to ambush him. Thereupon, he thought it best to return to Macedonia from where he came. From there he would pass into Asia. {Ac 20:3,4}

6845. Paul sent ahead his travelling companions from Philippi in Macedonia to Asia. Sopater or Sosipater, {Ro 16:11} of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe and Timothy with Tychicus and Trophimus of Asia were to wait for him at Troas. He, Luke and the rest sailed from Philippi after the days of unleavened bread and arrived at Troas in five days. They stayed there seven days. {Ac 20:4-6}

6846. On the eighth day which was the first of the week, the disciples assembled together to break bread. Paul preached to them since he was leaving the next day. He continued to midnight and restored to life Eutychus, a young man who fell down from the third loft in the room where they were gathered together. {Ac 20:7-12}

6847. From here Paul travelled on foot to Assos where Luke and his other companions sailed to. They took him in and they sailed to Mitylene. After they left there, the next day they sailed opposite Chios. The following day they arrived at Samos. They stayed at Trogyllium and the next day they came to Miletus. {Ac 20:13-15}

6848. Paul hurried to be at Jerusalem by the time of the feast of Pentecost. Therefore to save time, he bypassed Ephesus and sent messengers from Miletus to Ephesus to summon the elders of the church to meet him. He delivered a most grave speech to them and warned them of their duty and seriously exhorted them to do it. He kneeled and prayed with them. They all wept especially because Paul thought he would never see them again. {Ac 20:16-38}

6849. After they had launched from Troas, they sailed straight for Cos. The next day they came to Rhodes and from there to Patara. They took a ship which sailed for Phoenicia. They sailed north of Cyprus and arrived at Tyre. {Ac 21:1-3}

6850. They stayed with some disciples for seven days. They warned Paul by the Spirit that he should not go up to Jerusalem. However, he kneeled down on the shore and prayed with them. He sailed from Tyre to Ptolemais and there stayed many days with Philip the evangelist. He was one of the seven deacons {Ac 6:5} and had four daughters who were virgins and prophesied. He was met by Agabus, a prophet from Judea who bound his own hands and feet and foretold about the bonds that waited for him. When Paul could not be persuaded by the brethren that he should not go to such a dangerous place, he went to Jerusalem. The disciples accompanied him from Caesarea and brought Mnason of Cyprus with them. He was an old disciple with whom Paul would stay. {Ac 21:4-16}

6851. They were most gladly received by the church. James and all the elders of Jerusalem advised Paul to remove the stigma that was on him. It was alleged that he taught the Jewish converts to Christianity to forsake the law of Moses. Paul went with four men who were believing Jews and had made the vow of the Nazarite. He purified himself with them according to the command of the law. This was of no avail. When some of the unbelieving and rebellious Jews of Asia, (who came to Jerusalem to the feast) saw him in the temple, they made a great clamour and noise and stirred up the people about Paul's alleged crime. They said that Paul had brought Trophimus, a Gentile of Ephesus into the temple and had profaned the temple. When they were about to kill him, Claudius Lysias, who was the chief captain came with a band of men and took Paul away to the safety of the citadel. The chief captain allowed him to speak in Hebrew to the people. {Ac 21:17-40}

6852. The Jews were enraged and more vehemently cried out against him because of his speech and the chief captain ordered him to be examined by scourging. He was spared this punishment because he was a Roman citizen. The chief captain wanted to know what crime the Jews accused him of. The next day he ordered the chief priests and all their council to come together and set Paul before them and released him from his bonds. {Ac 22}

6853. As Paul was beginning to plead his cause before the council, Ananias ordered him to be struck on the mouth. He was the high priest (the son of Nebidius, who, although he was removed from the high priesthood, yet seemed to be president of the council. This was similar to what happened before him with Annas or Ananus who was the father-in-law of Caiaphas.) Therefore Paul severely rebuked him and called him a whited wall. Then Paul proclaimed

openly that he was a Pharisee and that he was called into question because of the hope of the resurrection. Then there arose a dissension between the Sadducees who accused him and the Pharisees who excused him. The chief captain feared lest he should be torn in pieces by them as they were fighting. He took Paul from among them with his soldiers and brought him into the citadel. The Lord appeared the next night to Paul and comforted him since he was sad. The Lord encouraged Paul and told him that he must witness in Rome also. {Ac 23:1-11}

6854. When it was day, more than forty of the zealous Jews bound themselves under a curse, that they would neither eat nor drink until they had killed Paul in an ambush. Paul's sister's son told the chief captain about the plot. In the third hour of the night, he sent Paul with a guard of soldiers to Felix, the governor of the province. Felix took Paul in the night to Antipatris and the next day to Caesarea. He was ordered by Felix to be kept in Herod's judgment hall. {Ac 23:12-35} All these things happened within one week as may be understood when {Ac 24:1} and {Ac 24:11} are compared together.

6855. Five days later Paul was accused before the governor of Caesarea by Ananias and the elders through Tertullus an orator. Paul cleared himself of their false accusations. This was twelve days after he was attacked in the temple. When Felix who had governed the Jews many years, (for this was now the tenth year of his government,) heard them, he deferred his sentence to another time. He ordered a centurion that Paul should be kept and to be allowed to have his freedom. All his visitors could come and minister to him. {Ac 24:1-23}

6856. Some days later Felix came with his wife Drusilla who was a Jew, (the sister of King Agrippa.) There was another Drusilla besides the one who was the wife of Felix. She was the daughter of Juba, the king of Mauritania, the niece of Antony and Cleopatra. Felix called for Paul and heard him. He trembled as he heard Paul reason about faith in Christ, righteousness, temperance and the judgment to come. He spoke more often with Paul and hoped that he would redeem himself with money. He had him in bonds for two whole years. {Ac 24:24-27}

6857. Tigranocerta surrendered to Corbulo who also subdued all of Armenia. {Tacitus, Annals, l. 14. c. 13-26.}

6858. Tigranes, the son of Alexander (the son of that Alexander who was executed by his father, Herod the Great) and of Glaphira (the daughter of Archelaus the King of Cappadocia) were kept hostages at Rome for a long time. He was sent by Nero to take the kingdom of Armenia and was not received there by a general consent. Some still loved the family of the Arsacida and the Persians. However, most hated the arrogance of the Parthians and desired a king to be given to them from Rome. He was given a guard of a thousand legionary soldiers, three bands of allies and two wings of cavalry. This was to help him defend more easily his new kingdom. The frontier zones of Armenia that bordered the neighbouring kings (Pharasmanes of Iberia, Polemon II of Pontus, Aristobulus of Armenia the Less, and Antiochus IV Epiphanes of Commagene,) were allocated to them to defend the new king. {Tacitus, Annals, l. 14. c. 26.} {Josephus, Antiq., l. 18. c. 7. <c. 5. 1:485,486>}

6859. Corbulo went into Syria to be the governor because Ventidius (Numidius) Quadratus, who was the lieutenant, there had died and it was committed to Corbulo's charge. {Tacitus, Annals, l. 14. c. 26.}

6860. In the same year Laodicea, one of the most famous cities of Asia, was destroyed by an earthquake. They rebuilt the city themselves using their own wealth. {Tacitus, Annals, l. 14. c. 27.}

4064 AM, 4774 JP, 61 AD

6861. Tarquitius Priscus was condemned for extortion, at the suite of the Bithynians. The senate remembered that he had once accused his proconsul Titus Statilius Taurus (II) and was delighted. {Tacitus, Annals, l. 14. c. 46. l. 12. c. 59.}

6862. There arose a contention at Caesarea between the Jews and the Syrians about the equal right of privileges in the city. The Jews who were rich reproached the poor Syrians. Although the Syrians were poorer, they thought they were better because many of them who had served the Romans in the wars in those places, were natives of Caesarea and Sebaste. Hence they thought they were as good as the Jews. Later they began to throw stones at one another so that many were killed and hurt on both sides. However, the Jews won the victory. When Felix required the Jews to stop this mini-war, they refused. He sent soldiers among them who killed many of them and took many prisoners. He also allowed his soldiers to plunder many of the rich houses. The more honourable and modest Jews feared they would suffer next. They begged Felix that he would call off his soldiers and spare what was left. They repented and asked Felix's pardon which he granted. {Josephus, Antiq., l. 20. c. 6. <c. 8. 1:536>}

6863. At the same time, King Agrippa conferred the high priesthood on Israel, the son of Phabius. There arose also a dispute between the chief priests and the rest of the priests and rulers of Jerusalem. They each were guarded with a company of most bold and seditious men who decided their arguments with reproachful language and by throwing stones. No one curbed them since the city had no magistrates. The impudence of the high priest grew to such an height that they dared to send their servants to the very grain floors to take away the tithes that were due to the priests. Many poor priests died from lack of food. So much did the violence of the seditious men prevail over justice. {Josephus, Antiq., l. 20. c. 6. <c. 8. 1:536>}

4065a AM, 4774 JP, 61 AD

6864. Mark the evangelist who first preached Christ at Alexandria, died in the 8th year of Nero and was buried at Alexandria. {Jerome, Scriptor. Ecclesiastical Catalogue} The elders of Alexandria chose one from among themselves whom they placed in a higher position and called him a bishop. They followed the pattern like an army choosing a general. Likewise would deacons choose one among themselves to be the archdeacon whom they knew to be most industrious. {Jerome, Scriptor. Ecclesiastical Catalogue, Epist. 85. ad Euagrium} They chose Anianus who was a man dear to God for his piety and admirable in all things. He was the first bishop of the church of Alexandria after Mark and was there twelve years, from the eighth year of Nero to the fourth year of Domitian. {Jerome, Scriptor. Ecclesiastical Catalogue} {Eusebius, in Chronicles} {*Eusebius, Ecclesiastical History, l. 2. c. 24. <1:79> l. 3. c. 14. <1:100>}

4065b AM, 4775 JP, 62 AD

6865. Vologeses the king of the Parthians, tried to restore his brother Tiridates who was driven out of Armenia. He sent one army into Armenia and another into Syria. Corbulo sent part of his

army to Tigranes, the king of Armenia while he drove the Parthians from Syria and threatened to invade the Parthians. They stopped their war and sent ambassadors to sue for peace. Nero dismissed them without granting their request. Caesennius Paetus was made the general for the defence of Armenia. {Tacitus, Annals, l. 15. c. 1-7.}

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6867. When Felix saw the sedition between the Jews and Syrians of Caesarea still going on, he sent some of the nobility of both sides as ambassadors to Nero to argue their cause before him. {Josephus, Wars, l. 2. c. 12. <c. 13. 1:614} He also sent some priests as prisoners to Rome for a very minor fault. They were good and honest men and were to plead their own cause before Nero. {Josephus, Life, <1:2>} He also left Paul the apostle, whom he had kept prisoner two whole years at Caesarea, as a favour to the Jews. Paul was still a prisoner there, when he had received Portius Festus from Nero as his successor in the province. {Ac 24:27}

6868. Three days after Festus came into the province, he went up from Caesarea to Jerusalem. The high priest and the rulers of the Jews accused Paul and desired that he might be brought from Caesarea to Jerusalem. They planned to ambush and kill him on the way. When Festus refused, he ordered Paul's accusers to come to Caesarea. He spent about ten more days in Jerusalem and then returned down to Caesarea. The next day he sat in his tribunal and heard the Jews accusing Paul and Paul clearing himself of their accusations. Festus wanted to please the Jews and asked Paul if he would be judged at Jerusalem before him of that matter which he was accused of. Paul knew with what intent and by whose advice he asked that question and feared some treachery from the Jews. He refused to go there and appealed to Caesar. After Festus had conferred with his council, he agreed to send Paul to Caesar. {Ac 25:1-12}

6869. After some days, Agrippa the king and Bernice, his sister, came to Caesarea, to greet the new governor. They stayed there many days. Festus did not know what to write to Caesar about Paul and consulted with Agrippa about that matter. Agrippa said he would be willing to hear him himself. The next day, Agrippa and Bernice with much pomp came into the place of the hearing along with the captains and the principal men of the city. Festus summoned Paul to be brought out bound in chains to them. {Ac 25:13-27} Paul made an eloquent speech and showed that he was innocent. The governor who was ignorant of these things, thought he was mad. However, the king, who was well versed in the scriptures, stated that Paul had almost persuaded him to be a Christian. The whole council decided that this man had done nothing worthy of death or bonds and that moreover he might have been set at liberty if he had not appealed to Caesar. Ac 26

6870. The rulers of the Jews who lived at Caesarea, went to Rome to accuse Felix. He would have suffered punishment for the wrongs he had done the Jews, unless Nero had pardoned him by the intreaties of his brother Pallas, who was in great favour at that time with Nero. {Josephus,

Antiq., l. 20. c. 7. <c. 8. 1:536>} Later Pallas was poisoned by Nero that year because he kept from Nero an huge sum of money by living so long. {Tacitus, Annals, l. 14. c. 65?}

6871. Two principal men of the Syrians from Caesarea bribed Beryllus with a large sum of money. He had been Nero's school teacher but was then his secretary for the Greek language. He was to get the emperor's letters patents, by which the Jews might be deprived of all authority in the city. They presently shared this authority with the Syrians. This he easily accomplished. When the Jews of Caesarea knew what had happened, they continued in their seditions even to the beginning of the wars of the Jews which had their seeds in this sedition. {Josephus, Antiq., l. 20. c. 7. <c. 8. 1:536>}

6872. When Festus came into Judea, he found it most grievously afflicted with thieves, everywhere who plundered the villages. The most cruel of the thieves were called cut throats and they were very numerous. The carried a short crooked sword like the Persian scimitar. They thrusted themselves into the crowd of people that came to Jerusalem to celebrate the feast days as God had commanded. They could easily kill as many as they pleased. They also attacked the villages of their enemies and after they had plundered them, they burnt them. {Josephus, Antiq., l. 20. c. 7. <c. 8. 1:536>} Festus pursued and captured many of them and executed a great number of thieves. {Josephus, Wars, l. 2. c. 12,13. <c. 14. 1:615>}

6873. When it was decreed that Paul would be sent to Caesar, he was turned over to Julius, a centurion of Augustus' band along with some other prisoners. Julius put him onto a ship of Adramyttium that was to sail to Asia. Aristarchus of Macedonia, besides Timothy and Luke accompanied Paul. The next day they landed at Sidon where Julius courteously entreated Paul and allowed him to go visit his friends and to refresh himself. They sailed past Cyprus because the winds were contrary. When they had sailed over the sea of Cilicia and Pamphylia, they came to Myra, a city of Lycia. When the senturion had found a ship whose sign was Castor and Pollex which was bound for Italy, he put the captives on her. When they had sailed slowly many days, they barely past opposite Cnidus. They sailed south of Crete opposite Salmone. They barely passed by it and they came to Fair Havens in the isle of Crete. {Ac 27:1-8}

4066a AM, 4775 JP, 62 AD

6874. After the Jewish feast in the seventh month of the day of atonement was past, sailing was dangerous. Paul foresaw the danger to come and advised them to winter there. When that port seemed unsuitable to winter in, they planned to winter in another port of Crete called Phenice. At first when they sailed, they had a favourable south wind. A little latter there arose a tempestuous wind called Euroclydon, by which they were carried to the little island of Clauda. Since they were caught and tossed about by the violent storm, they lightened the ship. On the third day they cast out the tackling of the ship with their own hands. They did not see the sun nor stars for many days. When all hope of safety was gone, an angel told Paul in the night that he must be brought before Caesar and that God had given him all that sailed with him in the ship. On the fourteenth day as they were driven up and down in Adria, the sailors thought that they were near some country which they learned later was the island Melita. As they tried to head there, the ship was broken by the violence of the storm. All on board made it safely to land. Some swam and others floated in on the some planks and boards from the ship. {Ac 27:9-44}

6875. Caesennius Paetus had not sufficiently fortified his winter camps nor made provision for

grain. He quickly marched over the Taurus Mountains and took a few citadels with some prey. He made long marches and overran places which he could not hold. When the provisions which he had taken had spoiled, he returned back and wrote letters to Caesar in exalted words as though the war had been finished. However, this was far from the truth. {Tacitus, Annals, l. 15. c. 8.}

6876. In the meantime, Corbulo took special care to fortify the bank of the Euphrates River with more garrisons and to frighten Vologeses from entering into Syria. Therefore, Vologeses turned against Paetus and attacked him so severely that he forced him to a dishonourable peace which was witnessed by Monobazus, King of Adiabene. The fortresses which Corbulo had built on the other side of the Euphrates River were demolished, and the Armenians were left to decide their own future. At Rome, trophies and triumphal arches were set up in the middle of the Capitoline Hill for honour of the victory over the Parthians. The senate decreed this. However, the war resumed again and all this was done only for show and not out of respect of what actually happened. {Tacitus, Annals, l. 15. c. 9-18.}

4066b AM, 4776 JP, 63 AD

6877. Paul and his companions were highly honoured by the inhabitants of Melita and had all their needs supplied. After staying there three months, they went in a ship from Alexandria which had wintered in the island and came to Syracuse. They stayed there three days and sailed to Rhegium. Within one day the south wind blew and the next day they came to Puteoli where they found brethren who desired that they would stay with them seven days. So they went toward Rome {Ac 28:10-14} in the ninth year of Nero's reign.

6878. The brethren left Rome to meet Paul while he was as far away as Appii Forum and the Three Taverns. When they came to Rome, the centurion delivered the prisoners to the captain of the guard. Paul was allowed to live by himself with a soldier who guarded him. After three days, he called together the chief of the Jews who were at Rome and told them the reason why he was sent as a prisoner to Rome and that he was compelled to appeal to Caesar. They denied that they had received any letters from Judea concerning him and said that they had only heard that this heresy was everywhere spoken against. When they had appointed a day, they came to him to his lodging. Paul expounded Christ from the law and the prophets from morning to evening. Some assented to the things that were spoken and other did not believe. Paul pronounced their judgment from Isaiah and they left him. After that, Paul turned to the Gentiles. He remained in his own hired house for two whole years and received all who came to him. He preached the kingdom of God and taught those things that concerned the Lord Jesus Christ and no man forbade him. {Ac 28:14-31}

6879. Onesiphorus very diligently sought out Paul at Rome and found him and encouraged him. {2Ti 1:16,17}

6880. In the beginning of the spring, the ambassadors of the Parthians brought to Rome the messages and letters of King Vologeses. They desired that Armenia (which they had already taken) might be given to them and that a peace might be confirmed. Both these things were denied and the government of Syria was committed to Cintius (as governor) while Corbulo managed the war. The fifteenth legion was brought from Pannonia by Marius Celsus. Also the tetrarchs, kings, prefects and governors, and those who ruled in the neighbouring provinces were

ordered to obey Corbulo as supreme commander. He received the same authority that Pompey had in fighting the pirate war. Paetus was back at Rome and feared the worst. Nero thought it enough to scoff at him and said that he would immediately pardon him lest he became sick with the fear of uncertainty over Nero's actions. {Tacitus, Annals, l. 15. c. 24,25.}

6881. After Corbulo had mustered his army, he went into Armenia where the ambassadors of Vologeses met him and desired peace. Tiridates was compelled to come into the Roman camp. He took off his crown and laid it at Caesar's image and agreed to go to Rome to Nero to take it from him again. His only condition was that he might first go visit his family and friends. In the meantime, he left his daughter as hostage and sent supplicatory letters to Nero. As he went away, he found Pacorus with the Medes and Vologeses at Ecbatana. {Tacitus, Annals, l. 15. c. 26-31.}

6882. In Judea, Festus sent foot soldiers and cavalry against a certain impostor, a magician, who drew men after him into the wilderness. They were deceived by his promises that they should be freed from all their misfortunes. The soldiers killed the seducer and his followers. {Josephus, Antiq., l. 20. c. 7. <c. 8. 1:537>}

6883. At the same time, King Agrippa built a stately house near the porch in the palace of Jerusalem. In previous times, this site belonged to the Asmoneans and was located on an high place where one could get a good view of all Jerusalem. The chief men of Jerusalem were not pleased that the sacrifices and all the things which were done in the temple could easily be seen from a private house. They built an high wall which blocked the king's view of the city as well as the western porch in the outer court of the temple where the Roman soldiers guarded on the feast days for the safe keeping of the temple. Both the king and Festus, the governor of the province, were offended by this and ordered it to be pulled down. However, ten chief men (by his permission) were sent as ambassadors to Nero about this matter along with Ishmael the high priest and Helcias, the keeper of the holy treasure. After Nero heard their embassy, he forgave the Jews and allowed the wall to remain. This was as a favour to his wife, Poppea, who favoured the Jew's religion, and became their intercessor to Nero for them. She allowed the ten men to return but kept Ishmael and Helcias as hostages with her. When Agrippa knew this, he took away the high priesthood from Ishmael and gave it to Joseph surnamed Cabi, the son of Simon, who formerly had been an high priest. {Josephus, Antiq., l. 20. c. 7. <c. 8. 1:537>}

6884. Josephus, the son of Matthias, heard that some priests who had been his close friends were sent as prisoners to Rome by Felix. In this unfortunate circumstance, they still obeyed their religion and lived only on figs and nuts. He went to Rome at age 26 to see if he could free them. He had a perilous sea voyage. Their ship sank in the middle of the Adriatic Sea. Of the 600 who swam all night, about 80 who swam were more fortunate and were saved and picked up by a ship from Cyrene. Among these was Josephus. After he was set ashore, he came to Dicearchia, (or Puteoli, as the Italians called it) where he became acquainted with Aliturus who was a Jewish actor and much liked by Nero. Through him, he was introduced to Poppea the empress and by her means immediately had those priests freed. {Josephus, Life, <1:2>}

6885. After Festus died in the province, Nero sent Albinus to be his successor in Judea. King Agrippa took away the high priesthood from Joseph and gave it to Ananas, the son of Annas or that Ananus who formerly had the high priesthood a long time earlier. He had five sons who had also been high priests which had never happened to any of the high priests before. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:537>}

6886. Ananus, the new high priest was of the sect of the Sadducees. He was a bold and heady man and thought it was a good time to convene the sanhedrin of judges since Festus was dead and Albinus the new governor had not yet arrived. They brought James the brother of Jesus before them who was accused of transgressing the law. James was condemned and stoned. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:538>} At the time of the passover, James was thrown down from a pinnacle of the temple and stoned. One of them who was a fuller, killed James by hitting him on the head with the bar he used to press clothes. Eusebius related this from the fifth book of the history of Hegesippus. {Eusebius, Ecclesiastical History, l. 2. c. 23. <1:77,78>}

6887. The murder of James much displeased all the good men and those who kept the law. Thereupon they sent a messenger secretly to King Agrippa and desired from him that he would order Ananus to stop such deeds. Some also met Abinus as he came from the city of Alexandria and informed him that Ananus had no power to call a council without his permission. He was persuaded by their words and wrote a sharp letter to Ananus and threatened to punish him. For the same reason Agrippa took the high priesthood from him when he had only held it for three months and gave it to Jesus, the son of Dammaeus. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:538>} After the death of James, Simon the son of Cleophas was appointed the bishop of the church of Jerusalem. {Eusebius, Ecclesiastical History, l. 3. c. 32. <1:117>}

6888. As soon as Albinus came to Jerusalem, he diligently tried to restore order by executing all the thieves. Ananus, the high priest (the son of Nebedeus) increased every day more and more in the love and esteem of the people and he was honoured by all men for his generosity. Albinus daily honoured the high priest for his gifts he sent to him. Ananias had some very wicked servants who attracted a company of headstrong men. They went from farm to farm and took away the priests' tithe and beat those who refused to give it. Some of the priests also did the same for there was no one able to restrain them. Many of the priests who lived on those tithes, perished from hunger. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:538.>}

6889. At the feast of Pentecost, the thieves entered Jerusalem at night and captured the scribe Eleazar who was the son of Ananias the high priest. They held him hostage then sent to Ananias to have Albinus to free ten of the thieves. Then they would free the scribe. Ananias was forced to obtain this request from Albinus. This was the beginning of greater calamities for the thieves always found some trick to intercept some of Ananias' family whom they would never free until they had freed some of their own men. Therefore they increased in boldness and number and plundered the whole country. {Josephus, Annals, l. 20. c. 8. <c. 9. 1:538>}

6890. At this time King Agrippa enlarged the walls of Caesarea Philippi and changed its name to Neronias in honour of Nero. He built at Berytus a theatre at great expense and annually held games which cost him large amounts of money. He also gave to the people of Berytus grain and oil. He decorated that city with statues in various places and with original images made many years ago. He transferred almost all that was ornamental in his kingdom to that city. Hence his own subjects began to hate him because he stripped them of their ornaments to adorn a foreign city. {Josephus, Annals, l. 20. c. 8. <c. 9. 1:538>}

4067a AM, 4776 JP, 63 AD

6891. Four years before the Jewish war, (that was prosecuted by Vespasian) when the city of

Jerusalem enjoyed both peace and plenty, Jesus the son of Ananus, a country man and one of the common people arrived at the feast of tabernacles and began suddenly to cry out:

``A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against newly married men and women, a voice against all this people."

6892. He cried like this night and day and he went through all the streets of the city. Some of the nobility ignored any sign of the coming trouble and took the fellow and scourged him with many stripes. However, he spoke nothing secretly for himself nor to them that scourged him but continued still in the same cry. The rulers thought it rather to be some message in him from God and brought him to the Roman procurator. He was beaten until his bones appeared yet he never made an intreaty nor shed a tear but as well as he could compose a weeping voice, at every stroke, he replied:

``Woe, woe, to Jerusalem."

6893. Albinus then asked them who he was, where he was born and why he still cried after this manner. He answered nothing and did not cease to bewail the city, until Albinus thought he was mad and allowed him to leave. He cried like this most on the feast days and for seven year's time (or rather six, as it is in {Phor., Biblioth. c. 47}) and five months and yet he was never hoarse nor weary. Finally, he was killed by a stone shot from an engine in the time of the siege. {Josephus, Wars, l. 7. c. 12. <l. 6. c. 5 1:742>}

4067b AM, 4777 JP, 64 AD

6894. At the command of King Agrippa, Jesus, the son of Gamaliel succeeded in the high priesthood. Jesus the son of Damneus who very unwillingly yielded it up. Thereupon there arose a discord between them. They both had followers of resolute young fellows. They started arguing, then throwing stones. Since Ananias was the richest, he got most of them on his side through his money. Costabarus and Saul each got a band of rascals. These were of the royal blood and received special favours because they were closely related to King Agrippa. However, they were violent and as eager as any to exploit anyone weaker than themselves. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:539>}

6895. From this time the civil state of the Jews degenerated daily. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:539>} The seeds of the future destruction were then sown through number of leaders that led these bands. {Josephus, Wars, l. 2. c. 13. <c. 14. 1:615>}

6896. Albinus, the governor, robbed private citizens of their goods in the name of justice and greatly burdened the whole country with heavy taxes. He freed for a price those thieves whom the soldiers of the city had captured and those whom the former governors had left in prison. Those who could not afford to bribe him, remained in prison as most heinous offenders. {Josephus, Wars, l. 2. c. 13. <c. 14. 1:615>}

6897. At the same time also, the insolence increased of those who wanted a revolution in Jerusalem. Those who were rich, bribed Albinus to overlook their seditious actions. Those who

delighted in disturbances allied themselves with Albinus' side. Each of them had a troop of rascals and Albinus himself was over them all as a tyrant and a prince of the thieves. He used the help of his guard to rob the quieter sort. So it was that those whose houses were ransacked held their peace and those who escaped were glad to flatter those whom they knew deserved death lest they should suffer the same things. {Josephus, Wars, l. 2. c. 13. <c. 14. 1:615>}

6898. When Rome was on fire, Nero saw it burn from Mecena's Tower and was very delighted with the beauty of the flames. He sang of the destruction of Troy in his actor's clothes and compared the present evil to the old ruins. {Tacitus, Annals, l. 15. c. 38-40.} {Suetonius, Nero, c. 38.} {Xiphiline in Dio, l. 62. 8:115} Some noted that this fire began on July 19th, (14th calends), on which the Senonian Gauls set the city on fire after they had taken it. Others went so far in their curiosity that they calculated the very days and months that were between the two burnings. {Tacitus, Annals, l. 15. c. 41.} They said there were 418 years, 418 months and 418 days between the two fires.

6899. To quell the rumour that he started the fire, Nero falsely accused and punished most grievously with exquisite torments those who were called Christians. Those who confessed to being Christians, were the first to be apprehended. Based on the information of these, an huge multitude were convicted. They were hated no so much for being alleged to have set the city on fire as for the general hatred of all men against them. These suffered and died most cruelly. Some were covered with beasts' skins to be torn with dogs. Some were crucified and some burned. When it was night, their bodies were turned into torches to give light by night. Nero made his garden fit for that spectacle and held shows in the circus. He mingled among the common people in the clothes of a charioteer or stood in a ring. They were pitied since they suffered not for any common good but to satisfy one man's cruelty. {Tacitus, Annals, l. 15. c. 44.} The words of an old scholiast are mentioned as commenting on Juvenal's writings. {Juvenal, Satyr 1.}

Thou shalt be made a torch by night to shine And burn impaled, name thou but Tigilline.

``If you touch Tigillinus, you shall be burnt alive as it was in the shows of Nero of whom he commanded torches to be made that they might give light to the spectators. They were fastened through their throat that they might not bend themselves. Nero clothed malefactors with pitch, paper and wax and so set them on fire."

6900. This was the first persecution that was raised against the Christians by the Roman emperors. Suetonius, {Suetonius, Nero, c. 16} an heathen man mentioned:

``The Christians were punished who were a kind of men of a new and pernicious superstition."

6901. Tertullian, a Christian stated: {Tertullian, Apologetic, c. 5.}

``Search your records then you shall find that Nero was the first that used Caesar's sword against this sect which at that time greatly increased at Rome. However, we glory in such a dedicator of our condemnation for he that understands himself cannot but understand that nothing can be condemned by Nero but some great good."

6902. Nero appointed Cestius Gallus as the governor of Syria and Gessius Florus of Judea. Florus was born in the city of Clazomenae and he married Cleopatra, a wicked woman. She was a friend of the Empress Poppea and got this appointment for him. {Josephus, Antiq., l. 20. c. 9. <c. 11. 1:541>}

6903. When Albinus heard that Florus was coming to succeed him, he was willing to gratify the citizens of Jerusalem. He called before him all the prisoners and those who were notoriously guilty of any capital crime. These he executed. He remanded those who were in prison for smaller offences, to prison again. He freed them when he was paid fines. After this manner the prisons were emptied, but Judea was filled with thieves. {Josephus, Annals, l. 20. c. 8. <c. 9. 1:539>}

6904. In the meantime, the Levites whose office was to sing hymns in the temple, went to King Agrippa. By their entreaty, they persuaded him, that he would call a council and permit them the use of the linen robe which was then only granted to the priests. They said that this new custom would serve as a perpetual memorial of his reign. Therefore the king by the advice of his council, permitted to those who sang the hymns to set aside their former clothes and wear a linen garment as they desired. Also at their entreaty, he allowed another part of the same tribe that was allocated to the services of the temple, to learn to sing the sacred hymns. {Josephus, Annals, l. 20. c. 8. <c. 9. 1:539>}

6905. The Philippians sent Epaphroditus with money to Rome to visit Paul in prison and to minister to him in his needs. He became Paul's helper and fellow soldier for the work of Christ. He did not consider his life and risked it for he fell seriously ill. {Php 2:25-30 4:10,14,18}

6906. Although Paul was old and in prison, he won Onesimus to Christ. He was a servant who fled from Colosse from his master Philemon. {Phm 1:9,10,15 Col 4:9,18}

6907. Timothy who was kept as a prisoner with Paul, was set at liberty. {Heb 13:23}

6908. Paul wrote the letter to the Philippians by Epaphroditus, after he had recovered his health. He hoped also that in a short time, he would send Timothy to them. As soon as he would know their state, he trusted also that he himself would come shortly to them. {Php 2:2,19,29} At that time Paul's bonds for Christ were famous in all the court and even some of Caesar's palace staff were converted to the faith. {Php 1:12,13 4:12} Since he was sent into prison by Caesar, he was more known in his family and so made the house of persecution the church of Christ. {Jerome, Commentary to Philemon}

6909. Paul wrote a letter to Colosse to Philemon by his servant Onesimus. He reconciled and commended him to his master and indicated that he hoped he should be freed from prison and desired him to prepare a lodging place for him. Paul used Onesimus and Tychicus to deliver a letter to the Colossians whom he had never seen but were instructed in the doctrine of Christ by Epaphras. {Col 1:7,8 2:1 4:7,9,18} At that time besides Timothy (whose name is prefixed to both of these letters) there were with Paul at Rome of the circumcision, his companions in bonds, Aristarchus of Thessalonica {Ac 20:4} and Mark, Barnabas' sister's son. He instructed the Colossians to receive him, if he came to them. Also with him was Jesus who was called

Justus as well as Luke, the beloved physician, Demas and Epaphras. Paul told of Epaphras' great affection for the Colossians, (with whom Archippus supplied his ministry and now he was absent) Laodicea and Hierapolis. {Col 4:10-14,17 Phm 1:23,24}

6910. Paul also sent back the same Tychicus who was the companion in his travels from Asia, {Ac 20:4} to them in Asia that from him the brethren might know his affairs. He carried with him Paul's letter to the Ephesians. {Eph 6:21,22} Tertullian, {Tertullian, against Marcion., l. 5. c. 11,17} and Epiphanius {Epiphanius, in Hares. 42.} confirmed what was said by Marcion the heretic that this letter went by the name of the epistle to the Laodiceans. Grotius thought this to be credible enough to be done by him from the credit of the church of Laodicea. He affirmed that there was no reason why he should tell a lie in this matter and gathered from this that the letter to the Ephesians and also to the Laodiceans was written with the same words. It is to be noted in some old books (as it appears from Basil {Basil, against Eunomius, l. 2.} and of Jerom's commentary on this place of the apostle) it was generally written (as it was the custom in the copies of letters that were to be sent to various places) "To the Saints which are at ********, and to the faithful in Christ Jesus." This was as if it had been sent first to Ephesus as the metropolis of Asia and from there to be sent to the rest of the churches of that province, (the name of each church would be inserted for the ********.) Some of these churches had never seen Paul and his words especially bare this out:

``After I heard of your faith in Christ Jesus and love to all the saints," {Eph 1:15}

6911. Again Paul stated:

``If you have heard of the dispensation of the grace of God which is given to me for you, &c." {Eph 3:2-4}

6912. Perhaps Marcian's idea might rather agree to the Laodiceans, who had not seen the apostle Col 2:1 than to the Ephesians with whom he spent so much time. {Ac 19:8-10 20:31}

6913. About the same time, Paul wrote the letter to the Hebrews. Timothy was set at liberty but had gone from him somewhere for a time. He promised to see them with Timothy if he came shortly. In the meantime, he sent them greetings from the brethren from Italy. {Heb 13:23,24}

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6914. The building of the temple was now finished and the people saw that about 18,000 workmen would be idle who previously worked on the temple. They did not want the holy treasure to become a prey to the Romans and desired also to help the workmen. If they only worked one hour, they were immediately paid. They tied to persuade King Agrippa to repair the eastern porch. This porch hung over a deep and narrow valley and was supported by a wall 600 feet high, built from stones that were 30 feet square and 9 feet high. Claudius Caesar had committed the charge of the temple to King Agrippa. Agrippa thought that any large building might easily be pulled down but was hard to set up and especially this porch. It would cost much time and money to do, hence he denied their request. He allowed them to pave their city with white stone if they wanted to. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:539>}

6915. After two years of being detained, Paul was released. He taught the gospel at Rome during this period. {Ac 28:30} He seemed to have gone from there to Asia and to have lived with Philemon at Colosse. {Phm 1:22}

6916. In the feast day of unleavened bread, which happened on the 8th of Xanthicus or April about the ninth hour of the night (3 am.) a light shone for half an hour between the altar and the temple so that it was as bright as noon. At the same feast day, a cow that was led to sacrifice brought forth a lamb in the middle of the temple. The east gate of the temple was made of brass and extremely heavy. In the evening it could barely be closed by twenty men and was locked with bars of iron and had bolts that were let down deep into a threshold that was made all of one stone. About the sixth hour of the night (midnight), the gate opened of its own accord. When this was told to the magistrate by the keepers of the temple, as they went on their rounds, he went there and could barely shut it. {Josephus, Wars, l. 7. c. 12. <l. 6. c. 5. 1:742>}

6917. On the 21st day of Artemisius or May, before sunset, there were seen in the air, iron chariots all over the country and armies in battle array passing along in the clouds and surrounding the cities. {Lu 21:20} At the feast of Pentecost, the priests went into the inner temple by night according to their custom to do the divine service. At first they found the place to move and make a noise and later they heard a sudden voice, which said: {Josephus, Wars, l. 7. c. 12. <l. 6. c. 5. 1:742>}

``Let us depart hence."

6918. Paul preached the gospel in the isle of Crete where he left Titus so that Titus might set in order the things that were needful and ordain elders in every city there. {Tit 1:5}

6919. King Agrippa took the priesthood from Jesus, the son of Gamaliel, and gave it to Matthias, the son of Theophilus. The Jewish war started when he was high priest. {Josephus, Antiq., l. 20. c. 8. <c. 9. 1:539>}

6920. After Josephus had received gifts of money from the Empress Poppea, he returned to his own country. He found among them many signs of seditions and rebellions, whom he in vain endeavoured to dissuade from their unhappy enterprise. {Josephus, Life, <1:2>}

6921. Gessius Florus so outrageously abused his authority that the Jews desired Albinus again and thought that Albinus was their benefactor. Although Albinus was privately as wicked and injurious as he could possibly be, Florus openly did his villainies and bragged publicly of the wrongs he did to the country. He left nothing undone to the height of iniquity in repines and punishments. He was inflexible to any mercy, insatiable in his gains, equally greedy of small and great things so much so that he became a partner with the thieves. Many became thieves and paid part of the booty to him. There was no means or end of their wrongs so that the miserable Jews were not able to endure the ravening insolence of the thieves and were constrained to abandon both their houses and religion and flee to foreign countries. They thought it better to live even among barbarians. {Josephus, Antiq., l. 20. c. 9. <c. 11. 1:541>} {Josephus, Wars, l. 2. c. 13. <c. 14. 1:615>}

6922. Poppea, who was Nero's wife and was great with child and sick, upbraided Nero as he returned late from driving his chariot. In his anger he killed her with a kick of his foot. This was

after the end of his quinquennial games which were held for the second time and Nero won first prize. These games were instituted in 60 AD. {Suetonius, Nero, c. 35.} {Tacitus, Annals, l. 16. c. 2-6.}

6923. Paul stayed sometime at Ephesus and left Timothy there while he went to Macedonia so that Timothy might administer that church in his absence. {1Ti 1:3 3:14,15} In Macedonia, he stayed with the Philippians as he had previously promised them. {Php 1:25,26 2:24}

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6924. Paul wrote his first letter to Timothy in which he declared that he had delivered over to Satan, Hymaeneus and Alexander who made shipwreck of their faith. When they were chastised, they would learn not to blaspheme. {1Ti 1:20} Hymenaeus denied the resurrection to come as did Philetus and said that it was past already. {2Ti 2:17,18} Alexander was that coppersmith who greatly hindered Paul and so greatly withstood his preaching. {2Ti 4:14,15}

6925. Paul also wrote another letter to Titus in Crete and desired that when he sent Artemus or Tychicus to him, he would come to Paul to Nicopolis, (famous for the victory at Actium) where Paul planned to winter. Also Paul said that he should diligently bring Zenas, the lawyer, and Apollo on their journey so that they should lack nothing. {Tit 3:12,13}

4069b AM, 4779 JP, 66 AD

6926. After winter was over, Paul returned to Ephesus to Timothy and went to Troas and there left his cloak. Erastus stayed at Corinth where he was the city treasurer. {Ro 16:23} Paul left Trophimus at Miletum sick. {1Ti 3:14 2Ti 4:13,20}

6927. Cestius Gallus came from Antioch to Jerusalem to report to Nero the strength and state of the city. He despised that country and asked the high priests, if it were possible, that they would count the people. It was the day of the passover when they killed sacrifices from the ninth hour to the eleventh. There were 256,500 sacrifices made. Each lamb would be eaten by ten or twenty individuals. An estimated 2,700,200 people were present for the feast. {Josephus, Wars, l. 7. c. 17. (Latin Edition) or l. 6. c. 45. Greek Edition) <l. 6. c. 9. 1:749>}

6928. More than 300,000 Jews came to Gallus and begged him that he would take pity on the calamities of their country. They asked him to remove Florus who plagued their country. Although Florus was in the sight of the people and with Gallus, he was not moved and laughed at their cries against him. At that time Cestius appeased the rage of the people and promised that he would make Florus more gentle to them. He returned back again to Antioch. Florus brought him as far as Caesarea and deceived him with lies and planned to make a war on the country of the Jews. This was the best way he could think of to hide his villainies. As long as the peace continued, he would always have the Jews accusing him to Caesar. If he could make them revolt then his impieties would seem to be small compared to the Jews' revolt. To make that country revolt from the Roman Empire, every day he more earnestly increased their calamities. {Josephus, Wars, l. 2. c. 12. <c. 14. 1:616>}

6929. Paul came to Rome the second time and was heard and acquitted by Nero. He mentioned

this: {2Ti 4:16,17}

``In my first answer, no man stood with me, but all forsook me: I pray God it be not laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."

6930. So that as he did before for two years, so now again for an whole year, he preached the gospel to all countries that came from every place and flocked to Rome and made it their home country.

6931. Demas left Paul, loving this present world and went to Thessalonica, Crescens went into Galatia, Titus to Dalmatia. Only Luke remained with Paul at Rome. {2Ti 4:10,11}

6932. There was an old saying that was commonly talked of over all the east. There was a prophecy which said that there should come from Judea those who would be masters of all. It was later obvious by what happened that this was foretold of the Roman emperor. The Jews applied this prophesy to themselves and rebelled. {Suetonius, Vespasian, c. 4.} The Jews patiently endured until Gessius Florus was made governor. {Tacitus, Histories, l. 5. c. 10.} Under him the war began, in the Artemisian month or our May in the twelfth year of Nero's empire, the 17th of the reign of Agrippa and the second year of the government of Gessius Florus. {Josephus, Wars, l. 1. c. 13.} {Josephus, Antiq., l. 20. c. ult. <c. 11. 1:541>} This war was fully described by Josephus in the later part of the second book and the five following books. A summary of this we have taken from the abridgement of the Jewish history of that most eminent man Ludovicus Capellus.

6933. Nero crossed into Greece and stayed there until winter. {*Dio, l. 62. 1:149 (Xiphilin. ex Dio)}

6934. In a long speech King Agrippa tried in vain to persuade the Jews from war. A little while after he left Jerusalem, some of the seditious men occupied the strong citadel of Masada by surprise and killed all the Romans they found there. At Jerusalem, Eleazar the son of Ananias the high priest, and commander of the soldiers of the temple, was a bold and factious young man. He persuaded the priests that they should not offer any sacrifices except for the Jews. None were to be offered for Caesar or the Romans. The city governors who were peaceful men, judged this rash act to be intolerable. They saw that it was an invitation to open rebellion. However, they could not make these seditious men change their minds. Thereupon they sent messengers to Caesarea to Florus and to King Agrippa and asked them to immediately send troops to quash the rebellion in its very beginnings. Florus wanted a revolt and did nothing. Agrippa sent 1000 cavalry who together with the rulers and priests, and the rest of the multitude that loved peace, captured and held the upper city from the seditious men who held the temple and the lower city. There were continual skirmishes between them for the next seven days. On the feast day when they carried wood into the temple, many murderers were received into the temple. These with the rest, attacked the king's soldiers and forced them from the upper part of the city. They drove them into Herod's palace and burnt the place where the records were kept, the palace of the Asmonaeans (which was then Agrippa's court) and Ananias the high priest's house. The next day which was the 15th of August, they captured the citadel of Antonia after a two day siege and killed all the Roman soldiers there. They burned the citadel. A little later, they

attacked the king's palace. (Manahemus the son of Judas Galilaeus was their captain, who after he had taken the citadel of Masada and plundered Herod's armoury, he brought his armed murderers into Jerusalem.) After they took the palace and burned it, Manahemus seized the leadership of the revolt but immediately after he was killed in the temple as he was praying by Eleazar, the captain of the temple. Manahemus' men were driven out and returned to Masada under the leadership of Eleazar the son of Jairus who was related to Manahemus. The seditious men also of Jerusalem on the very sabbath day put to death the Romans. After the palace was won by assault, the Romans had retired into the citadel Hippico, Phasaelus, and Mariamme. They were besieged and surrendered and turned over their arms. They were promised safety but the Jews broke their oath and put them to death.

6935. The same day at Caesarea, Florus instigated the heathen to kill all the Jews who lived there. 20,000 were killed. The Jews through the whole country were so vexed. They lived in all the villages of the Syrians and the neighbouring cities of Philadelphia, Gerasa, Ptolemais, Pella, Scythopolis, Gadara, Hippo, Gaulanitis, Sebaste, Askelon, Anthedon and Gaza. There was a general slaughter made by the Syrians of the Jews in all Syria. This was done partly from the old hatred against the Jews and their religion, partly for the love of plunder and desire of revenge. Only they of Antioch, Apamea and Sidon spared the Jews who lived among them. At Alexandria, the metropolis of Egypt, 50,000 Jews were killed in one day in a sedition by two Roman legions that were sent to put down the sedition.

6936. Cestius Gallus, the governor of Syria, was very upset by these riotous actions. He left Antioch for Judea with the 12 legions, King Agrippa's soldiers and other forces. From Ptolemais he invaded Joppa and burned it. He sent Cesennius Gallus into Galilee which he pacified. After staying at Sephoris, he came to Caesarea.

6937. Peter and Paul are warned by revelation from the Lord of their approaching death. {2Pe 1:14 2Ti 4:6,7}

6938. Peter wrote his second letter to the Hebrews who were dispersed through Pontus, Galatia, Cappadocia, Asia and Bithynia. {2Pe 3:1 1Pe 1:1}

6939. Paul sent his second letter to Timothy at Ephesus by Tychicus where the family of Onesiphorus lived. This was after Aquila and Priscilla had left Rome and returned to Ephesus. {2Ti 4:12,19} In this letter he wanted Timothy to come to him before winter and bring with him, Mark who was very profitable for him to the ministry, {2Ti 4:9,11,21} Paul sent greetings from Eubulus Pudens, Linus and Claudia. {2Ti 4:21}

4070a AM, 4779 JP, 66 AD

6940. At the feast of tabernacles, after Cestius Gallus had burnt Lydda, he marched toward Jerusalem. The men of Jerusalem met him about seven or eight miles from there and fought a perilous battle near Bethhoron. When fresh troops came to Cestius, he forced them into Jerusalem. On October 4th, he broke in and captured the lower part of the city, (as also Bezetha, and Caenopolis.) Then he attacked the temple and the upper city. He would have easily taken it if he had more valiantly continued the attack. Most of the people favoured the Romans and the seditious men only opposed them.

6941. When Cestius had nearly captured the temple, for no good reason he raised the siege and retreated to Antipatris. On his march, many Romans and auxiliaries soldiers were killed. Many were also killed by the Jews who pursued them. The Romans abandoned most of their baggage, ammunition, engines, slings and other arms in their flight. The Jews made good use of this equipment in their own defence against the siege of Titus. This happened on November 8th in the twelfth year of Nero. (That is the twelfth year was over.) The thirteenth year of Nero had begun on the thirteenth of the previous October.

6942. The Jews were elated by this victory and returned to Jerusalem. They appointed Joseph the son of Gorion and the high priest as governors of the city. They sent many commanders into each province to govern. Among these, Josephus (the writer of this war of the Jews) was sent into Galilee. After he had fortified and walled many towns, he prepared all things to endure a war. He expected the invasion of the Romans.

6943. In the meantime, there were many riots and many and frequent rebellions of the cities against Josephus. These were caused by the subtilty and fraud of John, the son of a certain Levite and by the envy of some of the governors of Jerusalem who wanted the government taken from him. Josephus thwarted all their machinations by his prudence and patience. He forced John to flee to Jerusalem with his forces from Giscala, a town of Galilee which he had fortified. At Jerusalem, Ananias, the governor of the city, made preparations for a real war. He repaired the walls and ensured that warlike instruments, arrows and arms, were made through the whole city. He endeavoured to reconcile those who were called the Zealots but in vain. He tried to catch Simon who was the son of Giora and a thief. He sent soldiers against him but Simon with his followers, fled to the thieves who held Masada. From there, they infested all the country of Judea and Idumea with their robberies.

6944. Moreover Cestius sent messengers to Nero (who was then in Achaia) and told him of the troubled state of Judea. Nero was disturbed by this news and ordered Vespasian to go there. When Vespasian had received this command, he sent his son Titus to Alexandria to bring from there the fifth and tenth legions into Judea. Vespasian went by land from Achaia into Asia and from there he came into Syria and Antioch.

4070b AM, 4780 JP, 67 AD

6945. Peter and Paul foretold at Rome, that it would shortly come to pass that God would send a king who would overcome the Jews and who would lay their city level with the ground. He would besiege them until they so pined with hunger and thirst that they would start eating one another. Finally, they would fall into their enemies' hands and would see their wives most grievously tormented in their sight and their virgins violated and prostituted. Their sons would be torn asunder and their little ones dashed to pieces. All things would be destroyed by fire and sword and they would for ever be banished from their own lands. All this would happen because they exalted themselves above the most loving and approved Son of God. {Lactantius, l. 4. c. 21.}

6946. At Antioch, Vespasian gathered together the Roman forces and the auxiliaries from the kings. From there he went to Ptolemais and recovered Sepphoris which favoured the Romans.

6947. Titus came to his father at Ptolemais sooner than could have been hoped for because it

was winter. Their combined forces and the auxiliaries numbered 60,000 cavalry and foot soldiers besides their servants and the baggage.

6948. Vespasian invaded Galilee and burnt and wasted the city of the Gadarenes which he took at the first assault. From there, he went to Jotapata on the 21st day of May and he fought against it.

6949. On the 29th day of June (which was last day of that month that happened within the reign of Nero) Paul was beheaded at Rome as the records both of the eastern and western church confirm. Thereupon Chrysostom undoubtedly affirmed that the day of his death was more certainly known than that of Alexander the Great himself. {Chrysostom, 2 Corinthian Homily, 26.} Dionysius, the bishop of the Corinthians, affirmed in a letter to the Romans that Peter also suffered martyrdom at the same time with him. {*Eusebius, Ecclesiastical History, l. 2. c. 25. <1:79,80>} Origin also stated {Origin, Commentaries upon Genesis, tome. 3.} that at Rome, Peter was crucified with his head downwards (as he had desired.) {*Eusebius, Ecclesiastical History, l. 3. c. 1. <1:82>} The prediction of Christ was then fulfilled which he made to him: {Joh 21:18,19}

``When thou art old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldest not."

6950. After a forty day siege, Vespasian captured Jotapata by force and burned it. It was valiantly defended by Josephus who was the governor then on the first of June, in the 13th year of Nero. Vespasian captured Josephus as he lay hidden in a cave and gave him his life but kept him prisoner.

6951. After Jotapata was destroyed, Vespasian retired with his army to Caesarea. He stationed two legions there to refresh themselves after the siege. He sent a third legion to Scythopolis to rest also. He went to Caesarea Philippi where he and his army were feasted by King Agrippa for twenty days. There he prepared for the siege of Tiberias and Tarichea. Tiberias immediately surrendered and by the intreaty of King Agrippa, the city was not rased. After Tarichea had endured a siege, it was taken by storm.

6952. After these cities were recovered or overthrown, almost all Galilee was inclined to the Romans, except Gamala in Gaulanitis, Giscala and the Mountain Itaburium.

4071a AM, 4780 JP, 67 AD

6953. After an whole month's siege, Gamala was taken on the 23rd of October, and overthrown. A little later the Mountain Itaburium was taken by the Romans. Titus attacked Giscala which was kept by John with his party of the seditious men. John seemed to like the conditions of peace that were offered by Titus but in the night he with his party fled from the city to Jerusalem. Titus spared the city but placed a garrison there and then went to Caesarea. Vespasian left Caesarea for Iamnia and Azotus and conquered them both and returned again to Caesarea.

6954. Meanwhile there was a great dissention throughout all Judea. Some wanted to continue

the war while others wanted to remain under the protection of the Romans. Thereupon there were whole troops of thieves gathered together all over Judea, who plundered those who wanted peace. They were loaded with their plunder and were received into Jerusalem. There they filled all things with murders, dissensions, discords and repines. First they imprisoned Antipas, a great many noble men and the chief men of the city. Soon after they killed them without any trial and falsely accused them that they would have surrendered the city to the Romans. When the people would have risen up against them, they seized the temple and used it as a fortress against the people. They appointed by lots for an high priest Phannius, (or Phanazus) who was a rude and unskilful man and not of the order of the priesthood.

6955. Ananus, and the nobler priests stirred up and armed the people against those Zealots (as they called themselves) and attacked them in the very temple and forced them into the inner temple. The Zealots sent letters secretly to the captains of the Idumeans accusing Ananus of treachery. They complained that while they are fighting for liberty, they were besieged in the temple and asked the Idumeans to help them. They immediately came there with 20,000 men and were secretly let into the city and temple by night by the Zealots. They made a great slaughter, destruction and repines in Jerusalem. For there were 80,000 killed that night and in the following days they killed Ananus and others of the nobility to the number of 12,000 besides an uncountable number of the common people. A little later, the Idumeans began to regret this action when they saw the wickedness of the Zealots and saw no indication of treachery in the nobility whom the Zealots accused them of. They freed 2000 which they held in prison and the Idumeans left Jerusalem and returned home. When they had left, the Zealots began to use more cruelty against the nobility than previously. They would not allow any dead noble man to be buried. They killed anyone they suspected who would flee to the Romans and did not bury the bodies. They guarded all the exits and diligently watched for defectors.

6956. In the meantime there arose a dissention among the Zealots. John who fled from Gescala to Jerusalem, lead in their tyranny and others could not endure him to be their superior whom they before had accounted their equal. Thus while they disagreed among themselves, they were unanimous in robbing the common people and all Judea. They followed the example of Jerusalem which was very full of thieves and most miserably vexed.

6957. The Jews destroyed each other with these discords. Vespasian was roused to action by the cries of those who fled to him and entreated him to preserve and free their country from this sedition. When Vespasian prepared for the siege of Jerusalem, he did not want anyone behind him to cause trouble while he was besieging Jerusalem. He went with his army to Gadara to quench those remnants of the war. This was the country on the other side of the Jordan River and he was summoned there by the moderate men of the city who wanted peace rather than war. He immediately took the city and the seditious men fled. He sent Placidus with his cavalry to pursue them and put them all to the sword. So he possessed all the country beyond the river even to the Dead Sea except for the citadel of Macherun. He put garrisons through the towns and arranged the winter quarters for his soldiers. He went back to Caesarea and there wintered.

4071b AM, 4781 JP, 68 AD

6958. Vespasian received news of the rebellions in Gaul by Vindex, who had armed the Gauls against the Romans. This made him more earnest to finish the war against the Jews. Therefore in the beginning of the spring, he led his army from Caesarea and ran through all Judea and Idumea and wasting it. He brought back his army and led them though Samaria to Jericho. The

inhabitants fled to the mountain country opposite Jerusalem but he pursued them and drove them from the hills. He attacked the citadels at Jericho and other places and surrounded the Jews on every side.

6959. Some promised themselves (after Nero was forsaken) the government of the east, some the kingdom of Jerusalem but most wanted the recovery of their previous fortune. {Suetonius, Nero, c. 40.}

6960. Nero knew he was doomed when he heard that Galba and Spain had revolted from him. {Suetonius, Nero, c. 42.} Finally he killed himself on the ninth day of June after he had reigned thirteen years and eight months.

4072b AM, 4782 JP, 69 AD

6961. On the first of January in Germany, the images of Galba were thrown down and on the third day, Vitellius was greeted Emperor by the army. On the 25th day of the same month, Galba was killed, seven months after the death of Nero. {Tacitus, Histories, l. 1. c. 55,57?}

6962. After Galba was killed, Otho was created emperor by the soldiers who did not know that Vitellius had assumed the empire. He was killed the 90th day {*Dio, l. 63. 8:219} of his reign and he was buried on the 95th day. {Suetonius, ???}

6963. Tiberias Alexander, the governor of Egypt was the first that swore the legions to support Vespasian on the first of July. This day was his first day as emperor and later kept as a festival. Then the Jewish army on July 11th, (5th ides) swore to him. {Suetonius, Vespasian, c. 6.} {Tacitus, Histories, l. 2. c. 79.} There was only one year and 22 days between the death of Nero and the beginning of the reign of Vespasian. {*Dio, l. 66. 8:295}

6964. When Vespasian returned to Caesarea, he prepared to go with his whole army to besiege Jerusalem. When he received news of Nero's death, he deferred the war against the Jews and sent his son Titus to Galba who had succeeded Nero to know his pleasure concerning the Jewish war. Titus sailed to Achaia and there heard that Galba was killed. Thereupon he immediately returned to his father to Caesarea. They were both in suspense, (and the empire seemed to be tottering) and deferred the wars of Judea. They were afraid lest some harm would come to their own country and they thought it not a convenient time to invade a foreign country.

6965. In the meantime Simon, who was the son of Giora, (concerning whom we wrote earlier) and a bold and valiant young man, left Masada where he had fled. He went to the murderers into the mountain country of Judea and he promised liberty to servants and rewards to the freemen. In a short time he got a band of thieves and gradually increased his forces. He wasted not only villages but invaded cities. In a short time he conquered all Idumea and wasted Judea and finally came before Jerusalem and pitched his tents there. He was a terror to those of Jerusalem and also to the Zealots. Thus were the citizens of Jerusalem grievously oppressed on both sides, from within by the Zealots whom John commanded and from without by Simon, a most cruel man. In the meantime, the Idumeans who were of John's party and were among his forces had a falling out with him. They fought with him and killed many of the Zealots. They captured John's palace and burned it. He was forced with his followers to flee into the temple. The Idumeans also feared the citizens, lest by night John would make an excursion into the city and burn it.

They took council and sent for Simon and admitted him into the city so that they might defend themselves against John. When Simon's forces came, they attacked the temple, but the Zealots fought valiantly.

6966. Vespasian left Caesarea and went to Berytus and Antioch. From there he sent Mutianus with troops into Italy but he went to Alexandria.

4073a AM, 4782 JP, 69 AD

6967. In Moesia, Antonius Primus who followed Vespasian's party, led the third legion into Italy against the side of Vitellius. He fought a battle at Cremona against Vitellius' forces and routed them. He then went to Rome and was joined with Mutianus in the middle of the city. He defeated Vitellius' army and dragged Vitellius himself through the forum and there cut his throat. Mutianus made Domitian, the son of Vespasian, prince of the empire while his father came from Syria.

4073b AM, 4783 JP, 70 AD

6968. When Vespasian heard these things at Alexandria, he sent his son Titus with forces into Judea to finish the rest of the war of Judea while he sailed to Italy.

6969. While Titus stayed at Alexandria, the city of Jerusalem was divided into three factions. Simon whom the citizens of Jerusalem had sent against John and admitted into the city, held the higher city and some part of the tower. John with his Zealots had occupied the temple and the other part of the lower city. The last faction was divided again into two. Eleazar who was the first commander and captain of the Zealots, was displeased that John by his boldness and subtilty ran things all by himself. Therefore he left him and took some followers with him and occupied the inner part of the temple. From there, he fought against John. Eleazar had fewer men than John but his position was more easily defended. John held the outer parts of the temple and the porches. There was a battle on two sides, one against Eleazar and the other against Simon and so some fought against others. They burnt many things around the temple and ruined the grain and many provisions which might have lasted them a long time. When these things were spoiled and consumed, they had a severe famine later when they were besieged by the Romans.

6970. Titus came from Alexandria to Caesarea and gathered his forces together. He marched to Jerusalem with four legions and the auxiliaries of the neighbouring kings and pitched his camp about a mile or so from the city a little before the feast of unleavened bread. By that means he shut up within the city an enormous multitude of people (about 3 million) who according to the custom, had gone up to the feast. In a short time a most cruel famine oppressed the city. All food and nourishment was quickly consumed. A most horrid and memorable example of this happened at that time. A mother had devoured her own child. On the feast day of unleavened bread, about the 14th of April, Eleazar, who had seized upon the inner temple, had opened the gate of the temple so that the people might sacrifice. John used this opportunity and sent secretly many on his side who were armed with swords hidden under their garments. When they were admitted into the temple with the rest of the multitude, they attacked Eleazar and seized the inner temple and slaughtered many Zealots. Hence the faction that was threefold, was now made twofold. John had 8400 men on his side and Simon had about 10,000 men in addition to 5000

Idumeans.

6971. Titus came near the walls and pitched his camp near the tower Psephina and immediately raised a mount. He battered the wall with a ram and beat it down by force. On May 7th, he broke into the city after the first wall was beaten down. The Jews retired to the inner city and Titus occupied the north quarter of the city up to the citadel of Antonia and the valley of Kidron. Five days later, a certain tower of the second wall was battered and broken down with the ram from the north quarter and he went into the new lower city. He was driven back again by the Jews but four days later he retook it. He prepared for the assault on the third wall. On May 12th, he ordered four mounts to be raised, two at the citadel of Antonia, by which he hoped to gain the temple, and two at John the high priest's tomb, by which he hoped to gain the upper city. John fought the Romans at Antonia and Simon at John's tomb. Those mounts were completed in 17 days on the 29th of May and the Romans began to batter the wall. John by a mine from Antonia cast down one mount and burnt it. Two days later, Simon made a sally and burned the two mounts opposite to him along with the rams and other engines. The Jews attacked the Romans in their camp. When Titus came from Antonia, they were again forced into the city.

6972. The previous mounts were destroyed and burnt and Titus thought best to raise new ones from which he might assault the city. He also surrounded the city with a wall so that none could flee from it nor anything could be brought into it. Thereupon in three days time, he built a wall aruond the city about 5 miles long. Around the wall, he built 13 citadels and each citadel controlled two and an half miles. Thereupon famine so prevailed in the city and so cruelly raged that not only the common people died of it but the seditious men were severely oppressed by it. So many perished by famine and pestilence that from the 14th of April, (on which day the siege began) to the first of July that through only one gate (as Mannaeus who had fled gave this account) there were carried out 115,800 carcases of the poor people that were buried at the common expense. This did not include those who were buried by their relatives and friends. A little later it was known from those who fled, that there were 600,000 that were carried out of the gates for burial. Later, there were not enough people to bury the poor, so they cast them in great heaps into empty houses and shut the doors on them. The manner of burial of them was none other than simply throwing them over the walls and filling up the ditches with them.

6973. In the meantime, inside the city, Simon had not refrained from murders and repines. He killed Matthias the high priest whom he accused of treachery as though he would have fled to the Romans. (It was ironic that it was Matthias who let Simon into the city.) Simon also killed three of his sons and fifteen of the noblest of the people, all of them uncondemned. Moreover he raged with such cruelty, that Judas, one of his captains, so detested his cruelty, that he planned to turn the part of the city he controlled over to the Romans. Simon prevented him and killed him along with the ten men who were in on the plot. John was compelled by necessity to use the sacred things of the temple for his own use. He used the vessels of gold and silver and the money of the temple. He was compelled to distribute to his soldiers the very oil and wine which was dedicated for divine service.

6974. Titus also fetched materials from every place and cut down woods and all trees even as far as eleven miles away. With great labour in 21 days, he raised new mounts. He made four around Antonia, one on every side of the citadel. When John had cowardly and in vain attempted to overthrow these, they were repulsed by the Romans. On July 1st, the Romans began to batter the wall of Antonia. On July 5th, they made a breach and broke into Antonia and pursued the fleeing Jews even into the temple. After a long skirmish the Romans were held off for some

time. On July 17th, the daily sacrifice termed by the Greeks endelecismds, was not offered for lack of men. On that same day, Titus asked Josephus to urge the seditious men to surrender but in vain. Seven days later, Titus brought his mounts nearer. He was now bringing the materials from a distance of twelve to thirteen miles away for the mounts. He overturned the foundations of Antonia and made an easy ascent to the temple. He broke in by Antonia and seized on the north and west porches of the outer temple court. The part of the porches, especially those which joined to Antonia, were burnt and destroyed by the Jews. Two days later, on July 24th, the other part was burnt by the Romans. The Jews did not put out the fire but let it burn so that the porch might be clearly separated from Antonia.

6975. On the 27th day the Jews again burnt the western porch to the bridge that lead to the gallery and many Romans were burned to death. (The Jews fled there to draw the Romans into the trap. (??)) The next day the Romans burnt all the northern porch even to the eastern porch.

6976. By August 8th, Titus was getting nowhere by battering with the ram the wall of the inner temple nor by undermining the foundations of the gates because of their huge size and the strong cementing of the stones together. Neither could the Romans get up into the porches with ladders for the Jews drove them back from above. From the reverence of the place Titus had not burned it but was compelled by necessity to do so. He ordered the gates of the inner temple to be set on fire. The fire caught onto the adjoining porches and everything was in flames. The Jews beheld and wondered at it but did not try to stop and quench the fire for very amazement. Hence the porches burnt all that day and the following night. Titus and his captains had determined to keep the temple from burning but he was unable to do this. On August 10th, when the Romans who kept the guard in the outer range of the temple were provoked by the Jews, they made a charge on them who quenched the fire on the inner range and had driven them into the very temple. A Roman soldier took a flaming fire brand and got up on his fellow's shoulders and threw the brand through the golden window into the houses and chambers which were built on the north side of the temple. They immediately caught fire and burnt the temple also which joined to them. Titus in vain ordered his soldiers to quench the fire. This happened in the second year of Vespasian, in the same month and the very same day of the month that the first temple was burned by Nebuchadnezzar.

6977. After the temple was pillaged and burnt, the ensigns were set up on the eastern gate of the temple. After making sacrifices, Titus was proclaimed emperor by the army. Titus from the bridge by which the temple is joined to the city upon a gallery, exhorted through an interpreter, the seditious men to surrender. These had fled into the upper city. Although he offered them their lives, they refused his offer. They asked that they might have permission to leave the city with their wives and children and to go into the wilderness. Titus scorned this and threatened them with utter destruction. He ordered all the lower city to be set on fire including the Palace Acra which he had captured. He began to assault the upper city which was located on a steep rock. On August 20th, he began to raise his mounts and completed them on September 7th. He brought his engines to the walls. After he made a breach, the tyrants fled with their guards for fear and amazement. On September 8th, the Romans broke into and destroyed all with fire and the sword.

6978. Jerusalem was destroyed on a Saturday. {*Dio, l. 65. 8:271} This was the day the Jews most religiously observe and September 8th fell on a Saturday that year. The city was taken and destroyed. Titus commanded all the city and temple to be rased to the foundation and made flat and also to be ploughed according to the custom. He spared the west part of the wall only and

the three towers, Hippicon, Phasaelus, and Mariamme. He left those which for their great beauty and strength, would be a monument to posterity to the magnificence of that city.

6979. When Titus had thus taken the city and had filled all the places with dead bodies, the neighbouring countries wanted to crown him. He replied that he was unworthy of that honour for it was not he that was the author of this work but that he had given his hands to God, who had showed his anger against the Jews. {Philostratus, Life of Apollonius, 1. 6. c. 14.} However, there are coins of Titus which are marked with a trophy and a triumphal chariot. There are coins of Vespasian with the image of a woman sitting sorrowful under a palm tree and with the inscription, (JUDEA CAPTA S.C.) as also money was coined about the end of the 21st year of King Agrippa with an inscription in Greek, (but translated into English) "Vespasian Emperor and Caesar, Judea was taken in the year 21 of Agrippa."

4074a AM, 4783 JP, 70 AD

6980. When Titus had finished the war, he rewarded the soldiers and committed the custody of Jerusalem to the tenth legion. He banished the twelfth legion which had fought poorly under Cestius, from Syria and sent them to Euphrates into the region of Armenia and Cappadocia. He took the fifth and fifteenth legion to Caesarea on the sea coast, where he gathered together all the prey and spoils and the captives. Since winter was coming, it was too dangerous to sail to Italy.

6981. The two tyrants, John and Simon, were captured as they hid in the vaults of Jerusalem. John was condemned to perpetual imprisonment and Simon was reserved for the triumph. In the same vaults, 2000 men were found who either perished from hunger or killed each other rather than surrender to the Romans.

6982. Titus stayed at Caesarea where he celebrated the birthday of his brother Domitian, which was on December 30th. In the celebration, more than 2500 Jews perished by fighting with wild beasts, burned with fire or were killed in fighting each other.

4074b AM, 4784 JP, 71 AD

6983. Later, Titus came to Berytus in Phoenicia, where he stayed longer and celebrated the birthday of his father with great magnificence. (This was not the birthday of his empire which was celebrated on the first of July according to Suetonius and Tacitus.) A multitude of captives also died in a similar manner as before.

6984. Titus went to see Antioch and the other cities of Syria. He then travelled through Judea and Jerusalem, with the fifth and fifteenth legion to Alexandria in Egypt. He sailed from there to Rome where he was welcomed home by all men. He and his father held a triumph for the conquest of Judea.

6985. The two captains of the sedition, John and Simon, were led in that triumph along with 700 other Jews who excelled in strength and beauty. Only Simon was killed, (also called, Barpores. {*Dio, l. 65. 8:269,271}) The book of the law of the Jews was carried in this triumph as the last of the spoils. It along with the purple vails of the sanctuary were stored in the palace.

6986. From this victory, both father and son got the name of emperor. However, neither of them was called Judaicus although many other things and especially triumphal arches were decreed for them. {*Dio, l. 65. 8:271 (Xiphiline ex Dio)} There remains still at the foot of the hill Palatine, a marble triumphal arch erected to the honour of Titus. From it there is a copy written by Villalpandus of the instruments of the temple which were carried in the triumph. {Villalpandus, Tom. 2. explanat. on Ezekiel. l. 5. c. 7. p. 587.}

4075a AM, 4784 JP, 71 AD

6987. Lucilius Bassus was sent as lieutenant into Judea who received the army from Cenalis Vitellianus. The citadel Herodian with its garrison surrendered to him. A little later, he captured the strong citadel of Machaeron beyond Jordan by assault.

4075b AM, 4785 JP, 72 AD

``It happened even in our time, that there was an eclipse of the sun and moon within 12 days of each other (others say 15 days) when the Vespasians were emperors, the father for the third time (perhaps the fourth) and the son the second time were consuls. (71 AD)" {*Pliny, l. 2. c. 10. 1:207}

6988. Some think this was foretold by our Saviour. {Mt 24:29}

6989. Caesar wrote to Tiberius Maximus, the governor of Judea, that he should sell all the land of the Jews. He imposed a tribute on all the Jews wherever they lived and ordered them to bring in every year to the capitol two drachmas which they formerly paid to the temple of Jerusalem.

6990. In the fourth year of Vespasian, Cesennius Paetus, the governor of Syria, drove Antiochus, the king of Commagene from his kingdom. He fled into Cilicia and his son to the Parthians. Later both of them were reconciled to Vespasian and he was restored to his kingdom. {Josephus, Wars, <l. 7. c. 7. 1:761,762>}

4076b AM, 4786 JP, 73 AD

6991. The Abans invaded Media and laid it waste all over. King Pacorus fled before them. They later went into Armenia. Tiridates, the king opposed them himself and was almost captured in the very battle. {Josephus, Wars, <l. 7. c. 7. 1:761,762>}

4076c AM, 4786 JP, 73 AD

6992. Among the Jews, after Bassus had died, Publius Silva replaced him in the government of Judea. On April 15th, he captured by force that impregnable citadel of Masada that was held by Eleazar, the nephew of Judas Balitaeus, the captain of the thieves. Eleazar persuaded all the thieves who were in the castle to the number of 960 with their wives and children to kill each other. First they burnt the citadel with all the household belongings lest they should fall into Roman hands. Hence the last remains of the Jewish wars were eliminated and all Judea was quiet.

6993. Many of the thieves who escaped from Judea, fled into Egypt to Alexandria. They try to solicit the Jews to revolt. However, the common people were persuaded by their rulers and attacked those thieves. They captured 600 of them whom they turned over to the Romans to be punished. The rest who escaped into Egypt and Thebes were also captured. Concerning this matter Caesar ordered Lupus, the governor of Alexandria to pull down the temple of the Jews. (That temple was built a long while ago in Egypt, by Onias the brother of the high priest.) However, Lupus did no more than take away some furniture from the temple and so shut it up. Paulinus, his successor in the government, took away all the furniture and shut up the doors. He ordered that no one should come there so that there was not so much as any trace of religion left there.

6994. Jonathan, a certain Jewish weaver, escaped to Cyrene, where he raised a tumult and drew 2000 Jews into the wilderness. Catullus (or Catulus) the governor of Libia Pentapolis, sent his cavalry and foot soldiers and easily defeated them. When Jonathan was brought before him, he falsely accused the most wealthy of the Jews to be the main instigators of this revolt. Catullus willingly listened to these accusations and immediately executed 3000 of them. He did this without fear of retribution because he confiscated their estates to Caesar's treasury first. Jonathan was sent prisoner by him with the other captives to Rome to Vespasian so that he might accuse the most honest of those who lived at Rome and Alexandria of sedition. He affirmed among many other things that Josephus, the writer of the Jewish history, sent him both arms, and money. Vespasian knew that this accusation was not lawfully brought against these men and he, at Titus' intreaty, acquitted them but deservedly punished Jonathan. First he scourged him and then he was burnt alive. Catullus also through the mercy of the emperor was not punished. However, not long after, he was taken with a complicated and incurable disease and he was tortured and tormented in his mind. He thought that he saw the ghosts of those whom he had killed always before him. At last his guts and bowels rotted and poured out of him and he died. {Josephus, Wars, l. 7. c. ult. <c. 11. 1:771,772>} {Josephus, Life, <1:25,26>}

6995. Here Joseph ended the history of the destruction of Judea. He was captured in this war and made a freedman by Flarius Vespasian the Emperor and assumed the name of Flarius from his patron.

6996. Cornelius and Suetonius relate that there were 600,000 Jews killed in this war. Josephus a Jew, was a commander in that war and who deserved thanks and pardon from Vespasian for foretelling him that he should be emperor. He wrote that 1,000,000 perished by sword and famine, and of the rest of the Jews that were dispersed all over the world and put to death various ways to the number of 90,000. Orosius {Orosius, l. 7. c. 9.} also stated the same. I cannot find the number of 600,000 of those who were killed in Suetonius' writings. In Josephus {Josephus, Wars, l. 6. c. 17. <c. 9. 1:749>} the number of captives was 97,000 and the other number of 1,100,000 is only of those who perished in the six month siege of Jerusalem. Justius Lipsius made this catalogue from Josephus. {Lipsius, de. Constantia., l. 2. c. 21.} of those who perished outside of Jerusalem during the whole seven years.

6997.

At Jerusalem, first killed by the command of Florus	630
By the inhabitants of Caesarea in hatred to them and their religion	20,000
At Scythopolis (a city of Syria)	30,000
At Askelon in Palestine by the inhabitants	2,500
Likewise at Ptolemais	2,000
At Alexandria in Egypt under Tib. Alexander the President	50,000
At Damascus	10,000
At the taking of Joppa by Cesius Florus	8,400
At a certain mountain called Cabulo	2,000
In a fight at Askelon	10,000
By an ambush	8,000
At Aphaca when it was taken	15,000
Slain at mount Gerizim	11,600
At Jotapae, where Josephus was	30,000
At Joppa when it was taken were drowned	4,200
Slain at Tarichaea	6,500
At Gamala as well killed as those who threw themselves down	9,000
(The only survivors in the whole city were two women who were sisters.)	
When they forsook Giskala, killed in the flight	2,000
Slain of the Gadarenes, besides an infinite number that leaped into the river	13,000
Slain in the villages of Idumea	10,000
At Gerizim	1,000
At Macheron	1,700
In the wood of Jardes	3,000
In the citadel of Masada, that slew themselves	960
In Cyrene by Catulus the Governor	3,000
Which number of the dead, being added to those who died	1,100,000

at the siege of Jerusalem	_____
Total	1,337,490

6998. An innumerable company were omitted who perished through famine, banishment and other miseries. (At the passover feast a few years earlier Josephus estimates there were about three million people in Jerusalem. See note on 4096b AM <<6403>>. There were likely this many there for the passover when Titus started the seige. Most were unaccounted for. This would make the offical death toll low by at least two million. Editor.)

6999. Justus Tiberiensis in his chronicle of the Kings of the Jews showed that Agrippa the last king of the family of Herod, had his kingdom augmented by Vespasian, {Photius, Bibliotheca, cod. 33.} Dio related that he had praetorian honours given him. His sister Bernice who came to Rome with him lived in the palace. Titus was so in love with her that he made her believe he would marry her and she carried on all things as if she had been his wife. However, when Titus knew that the people of Rome did not take it well, he put her away. {Seutonius, Titus, c. 7} {*Dio, l. 65. 1:291 (Xiphiline ex Dio)} The observation of Josephus is very memorable {Josephus, Antiq., l. 18. c. 7. <c. 5. 1:485>} about the rest of Herod's progeny that they all failed within one hundred years although they were very numerous.

7000. This was the end of the Jewish affairs and happened as predicted by Jesus in Mt 24. (See John Bray's book, "Matthew 24 Fulfilled", for a most detailed discussion of these events. Editor.)

``And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? ... Verily I say unto you, THIS GENERATION shall not pass, till all these things be fulfilled." {Mt 24:3,34}

FINIS

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Biography

James Ussher
1581-1656
Archbishop of Armagh and Primate of All Ireland

James Ussher, was one of the greatest scholars and theologians of his time. In his enduring search for knowledge he travelled widely in Britain and Europe, seeking the earliest available manuscripts, buying those he could, and copying others. After his death, his extensive and valuable library, formed the nucleus of the great library of Trinity College, Dublin.

James Ussher, archbishop of Armagh, was the pre-eminent figure in the contemporary Church of Ireland, and a leading patron of scholarship at Trinity College, Dublin. A staunch defender of episcopacy, he was nevertheless respected on all sides during the religious upheavals of the 1640s and 1650s, and regarded as the person most likely to achieve an accommodation between the Presbyterians and the Church of England. As such, he was valued by Hartlib and Dury, both of whom helped him at times with his scholarly work and looked to him as a potential patron for their own schemes.

Despite his success as a churchman, Ussher is perhaps most famous for having dated the start of the creation to the evening before 23rd October, 4004 B.C. Ussher calculated this timing in his Annals, a work of biblical chronology which he published in Latin in 1650 (Hartlib noted its progress through the press with great interest), and which was translated into English in 1658. The book was the fruit of many years labour; as early as the summer of 1640, Ussher had been reported ‘spend[ing] constantly all the afternoones’ in the Bodleian working at it (Constantine Adams to Hartlib, Hartlib Papers, 15/8/3A–4B).

In the Annals, Ussher developed the chronological work of many earlier scholars, in particular

Joseph Justus Scaliger (who had pioneered the use of the Julian period in calendrical calculations) to provide a framework for dating the whole Bible historically. He argued that, although scripture itself only tended to take notice of entire years, the Holy Ghost had left clues in the Bible which allowed the critic to establish a precise chronology of its events, through the application to the text of the results of astronomical calculations and its comparison with the dates of pagan history. Ussher's system had the advantage of preserving several attractive numerical symmetries, for example the ancient Jewish notion, adopted by Christians, that the creation anticipated the birth of the Messiah by 4,000 years, but it was also heavily dependent on classical chronologies and on an interpretation of the calendar which already seemed out-dated to many scholars.

Although not wholly original, Ussher's work was nevertheless influential and became widely accepted, not least because its dates were later incorporated into the margins of some editions of the Authorized Version. However, Ussher's chronology rested too heavily on the Hebrew text of Old Testament to escape controversy even in his own day. Its findings were attacked by those who were persuaded that the Greek translation of the Old Testament (the Septuagint) or the Samaritan Pentateuch (both of which presented different chronologies from the Hebrew) were more reliable witnesses to the dictation of the Holy Ghost, or that they concurred more closely with the evidence of astronomy and pagan history. Yet, in the opinion of Hartlib, and perhaps of many others, Ussher's critics were churlish individuals who were unwilling to admit their own debts to his scholarship. Despite such debates, most seventeenth-century readers of the Bible would have agreed with Ussher that it ought, in principle, to have been possible to establish an accurate and detailed biblical chronology.

Illustrated opposite is the title-page from the Annals, engraved by Francis Barlow and Richard Gaywood. This shows a number of the crucial figures and episodes from Ussher's chronology. Adam and Eve are flanked by the figures of Solomon and Nebuchadnezzar, the builder and destroyer of the first Temple, which is also shown both in its glory and after its fall. The engraving also depicts the second Temple, built after Cyrus allowed the return of the Jews to Jerusalem, and its eventual destruction. The figures of Cyrus and of Vespasian (who was Emperor at the time of the destruction of Herod's Temple, in A.D. 70) flank a depiction of the Last Supper. This copy of the Annals has also been extra-illustrated by the pasting in of a contemporary engraved portrait of Ussher, which shows him holding 'God's Word', the Bible, in his hand. It was executed for the London printseller, Peter Stent, who advertised it for sale in 1653, 1658, 1662, and 1663.